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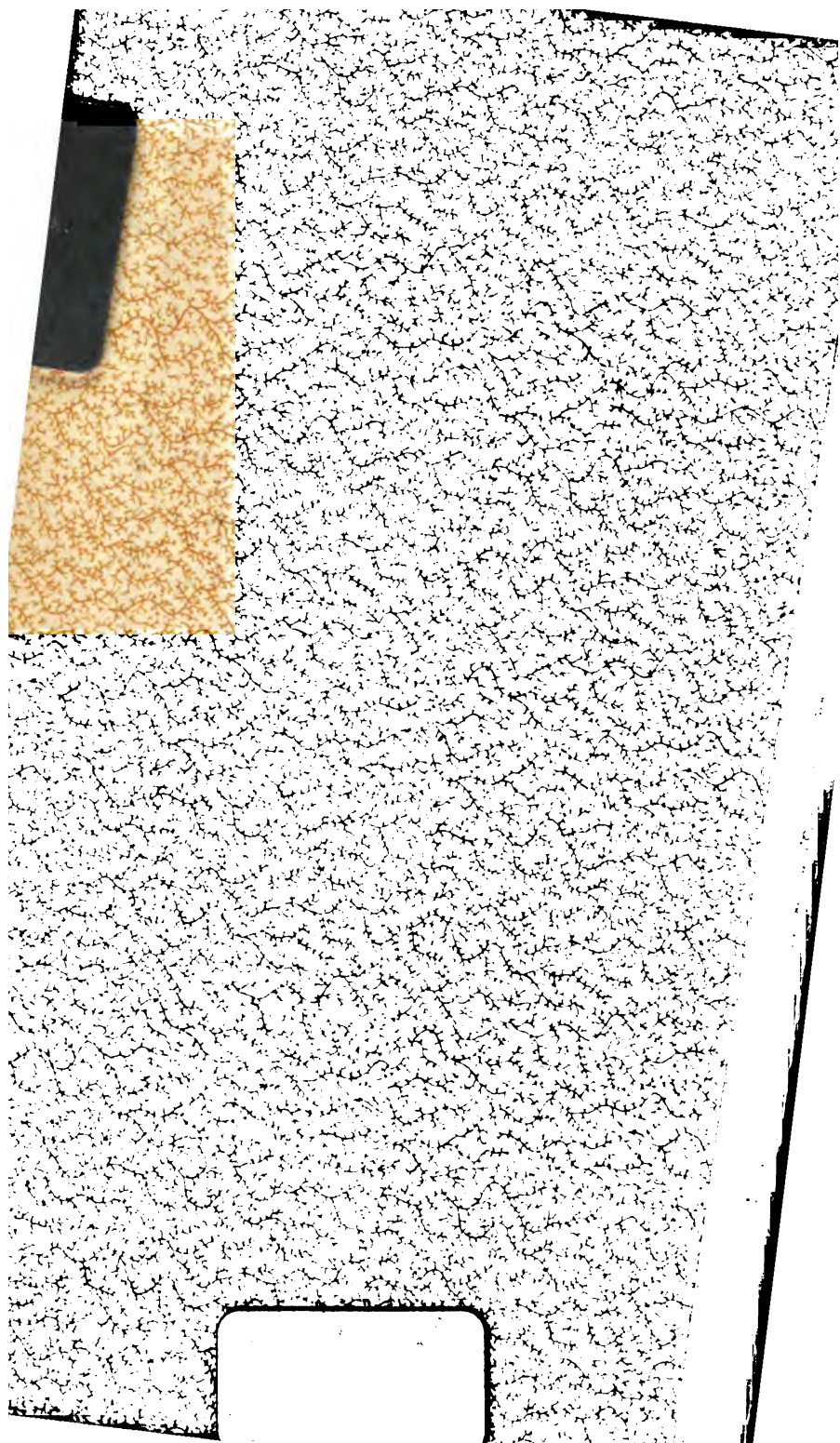
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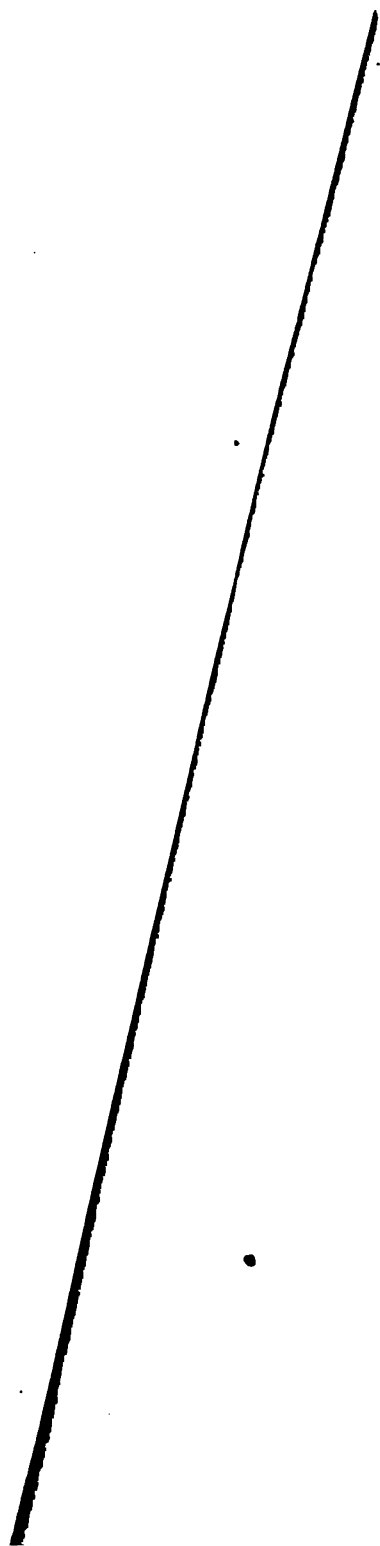
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By SEVERAL HANDS,

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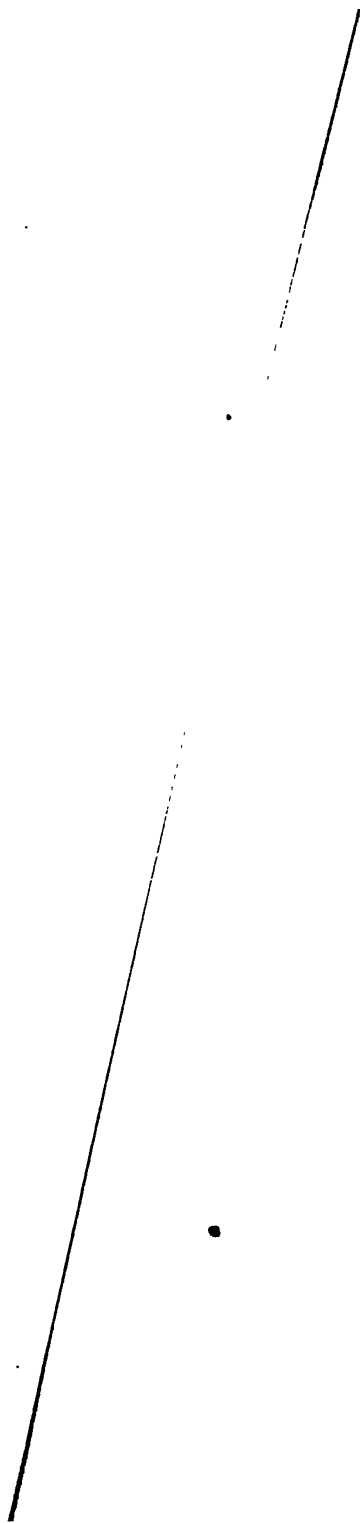


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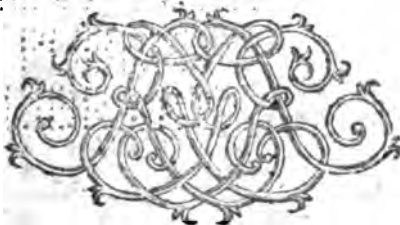
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A B L E

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T H E

MONTHLY REVIEW,

For JULY, 1769.



The History of the Reign of Charles the Fifth, &c. continued.
See Review for April.

IN our former article on this subject, we attended the elegant and judicious Historian to the close of the first section, representing the progress of society in Europe, with respect to interior government, laws, and manners. The second section, now under consideration, affords a view of the progress of society in Europe, with respect to the command of the national force, requisite in foreign operations.

The state of society, as our Historian remarks, though greatly improved at the beginning of the 15th century, was still defective with respect to the command of the national force. The power of the several monarchs was very limited, their revenues small, and their armies unfit for conquest.

Instead of being able to employ troops trained to skill in arms, and to military subordination, by regular discipline, monarchs were obliged to depend on such forces as their vassals conducted to their standard in consequence of their military tenures. These, as they were bound to remain under arms only for a short time, could not march far from their usual place of residence, and being more attached to the lord of whom they held, than to the sovereign whom they served, were often as much disposed to counteract as to forward his schemes. Nor were they, even if they had been more subject to the command of the monarch, proper instruments to carry into execution any great and arduous enterprize. The strength of an army formed either for conquest or defence lies in infantry. To the stability and discipline of their legions, consisting chiefly of infantry, the Romans during the times of the republic were indebted for all their victories; and when their descendants, forgetting the institutions which had led them to universal dominion, so far altered their military system as to place their principal confidence in a numerous cavalry; the undisciplined impetuosity of the barbarous nations who fought mostly on foot, was sufficient, as I have already observed, to overcome them. These nations, soon after they settled in their new conquests, uninstructed by the fatal error of the Romans, relinquished

Naples and Sicily by violating the treaties, and disregarding the ties of blood. To all these kingdoms, Christopher Columbus, by an effort of genius and of intrepidity, the boldest and most successful that is recorded in the annals of mankind, added a new world, the wealth of which was one considerable source of the power and grandeur of the Spanish monarchs.

On the death of Charles's father, and on his mother's incapacity for government, she being disordered in her mind, Ferdinand was appointed regent of Castile. Being jealous of his grandson Charles, Ferdinand endeavoured, by his will, to exclude him from the Spanish kindoms; but was at length persuaded to alter that will; and, in the end, he left Charles sole heir of all his dominions. Ferdinand died soon after signing his will, on the 23d Jan. 1516.

Charles, to whom such a noble inheritance descended by his death, was near the full age of sixteen. He had hitherto resided in the Low Countries, his paternal dominions. Margaret of Austria, his aunt, and Margaret of York, the sister of Edward IV. of England, and widow of Charles the Bold, two princesses of great virtue and abilities, had the care of forming his early youth. Upon the death of his father, Philip, the Flemings committed the government of the Low Countries to his grandfather, the Emperor Maximilian, with the name rather than the authority of regent. Maximilian made choice of William de Croy lord of Chievres to superintend the education of the young prince his grandson. That nobleman possessed, in an eminent degree, the talents which fitted him for such an important office, and discharged the duties of it with great fidelity. Under Chievres, Adrian of Utrecht acted as preceptor. This preferment, which opened his way to the highest dignities an ecclesiastic can attain, he owed not to his birth, for that was extremely mean; nor to his interest, for he was a stranger to the arts of a court; but to the opinion which his countrymen entertained of his learning. He was indeed no inconsiderable proficient in those frivolous sciences which, during several centuries, assumed the name of philosophy, and published a commentary, which was highly esteemed, upon *The Master of the Sentences*, a famous treatise of Petrus Lombardus, and considered at that time, as the standard system of metaphysical theology. But whatever admiration these procured him in an illiterate age, it was soon found that a man accustomed to the retirement of a college, unacquainted with the world, and without any tincture of taste or elegance, was by no means qualified for rendering science agreeable to a young prince. Charles, accordingly, discovered an early aversion to learning, and an excessive fondness for those violent and martial exercises, to excel in which was, at that time, the chief pride, and almost the only study of persons of rank. Chievres encouraged this taste, either from a desire of gaining his pupil by indulgence, or from too slight an opinion of the advantage of literary accomplishments. He instructed him, however, with great care in the arts of government; he made him study the history not only of his own kingdoms, but those with which they were connected; he accustomed him, from the time of his assuming the government of Flanders in the year one thousand five hundred and fifteen, to attend to business; he persuaded him to peruse all papers relating to public affairs; to be present at the deliberations of his privy-counsellors, and to propose to them himself those matters, concerning which

which he required their opinion. From such an education, Charles contracted habits of gravity and recollection which scarce suited his time of life. The first openings of his genius did not indicate that superiority which his maturer age displayed. He did not discover in his youth that impetuosity of spirit which commonly ushers in an active and enterprising manhood. Nor did his early obsequiousness to Chievers, and his other favourites, promise that capacious and decisive judgment, which afterwards directed the affairs of one half of Europe. But his subjects, dazzled with the external accomplishments of a graceful figure and manly address, and viewing his character with that partiality which is always shown to princes during their youth, entertained sanguine hopes of his adding lustre to those crowns which descended to him by the death of Ferdinand.

In order to prevent the evils which might arise from the spirit of faction and discontent to which the Spanish constitution was prone, Ferdinand had in his last will taken the prudent precaution of appointing cardinal Ximenes, archbishop of Toledo, to be sole regent of *Castile*, till the arrival of his grandson in Spain.

The singular character of this man, and the extraordinary qualities which marked him out for that office, at such a juncture, merit a particular description. He was descended of an honourable, not of a wealthy family; and the circumstances of his parents, as well as his own inclinations, having determined him to enter into the church, he early obtained benefices of great value, and which placed him in the way of the highest preferment. All these, however, he renounced at once; and after undergoing a very severe noviciate, assumed the habit of St. Francis in a monastery of Observantine friars, one of the most rigid orders in the Romish church. There he soon became eminent for his uncommon austerity of manners, and for those excesses of superstitious devotion, which are the proper characteristics of the monastic life. But notwithstanding these extravagancies, to which weak and enthusiastic minds alone are usually prone, his understanding, naturally penetrating and decisive, retained its full vigour, and acquired him such great authority among his own order, as raised him to be their provincial. His reputation for sanctity soon procured him the office of father confessor to the queen, Isabella, which he accepted with the utmost reluctance. He preserved in a court the same austerity of manners, which had distinguished him in the cloister. He continued to make all his journeys on foot; he subsisted only upon alms; his acts of mortification were as severe as ever; and his penances as rigorous. Isabella, pleased with her choice, conferred on him, not long after, the archbishoprick of Toledo, which, next to the papacy, is the richest dignity in the church of Rome. This honour he declined with a firmness, which nothing but the authoritative injunction of the pope was able to overcome. Nor did this height of promotion change his manners. Though obliged to display in public that magnificence which became his station, he himself retained his monastic severity. Under his pontifical robes he constantly wore the coarse frock of St. Francis, the rents in which he used to patch with his own hands. He at no time used linen; but was commonly clad in hair-cloth. He slept always in his habit, most frequently on the ground, or on boards, rarely in a bed. He did not taste any of the

delicacies which appeared at his table, but satisfied himself with that simple diet which the rule of his order prescribed. Notwithstanding these peculiarities, so opposite to the manners of the world, he possessed a thorough knowledge of its affairs; and no sooner was he called by his station, and by the high opinion which Ferdinand and Isabella entertained of him, to take a principal share in the administration, than he displayed talents for business, which rendered the fame of his wisdom equal to that of his sanctity. Bold and original in all his plans, his political conduct flowed from his real character, and partook both of its virtues and its defects. His extensive genius suggested to him schemes, vast and magnificent. Conscious of the integrity of his intentions, he pursued these with unremitting and undaunted firmness. Accustomed from his early youth to mortify his own passions, he shewed little indulgence towards those of other men. Taught by his system of religion to check even his most innocent desires, he was the enemy of every thing to which he could affix the name of elegance and pleasure; and, though free from any suspicion of cruelty, he discovered in all his commerce with the world a severe inflexibility of mind, and austerity of character, peculiar to the monastic profession, and which can scarce be conceived in a country where that is unknown.

Our Historian gives an account of the schemes of Ximenes, for extending the prerogative, by depressing the nobility, by forming a body of troops, depending on the crown, and by recalling the grants of former monarchs to the nobility.

Ximenes persuaded Charles to visit Spain, to which the Flemish were averse, and Charles, as our Historian observes, from want of experience, and *fond of his native country*, suffered himself to be unnecessarily detained in the Netherlands.

We know not whether the motive here assigned for Charles's reluctance, is to be justified from a general observation of mankind. Young men, such as Charles then was, seldom discover an extreme fondness for their native country. Youth, on the contrary, are fond of novelty, and more especially susceptible of the pleasure of visiting various climes. It is not till their riper age, that they grow stationary, and become attached to their native country.

Charles, however, at length embarked for Spain.

Ximenes, who considered the presence of the king as the greatest blessing to his dominions, was advancing towards the coast, as fast as the infirm state of his health would permit, in order to receive him. During his regency, and notwithstanding his extreme old age, he abated, in no degree, the rigour or frequency of his mortifications; and to these he added such laborious assiduity in business, as would have worn out the most youthful and vigorous constitution. Every day he employed several hours in devotion; he celebrated mass in person; he even allotted some space for study. Notwithstanding these occupations he regularly attended the council; he received and read all papers presented to him; he dictated letters and instructions; and took under his inspection all business, civil, ecclesiastical, or military. Every moment of his time was filled up with some serious employment. The only amusement in which he indulged himself, by way of relaxation after business, was to converse, with a few friars and divines, some intricate

article in scholastic theology. Wasted by such a course of life, the infirmities of age daily grew upon him. On his journey, a violent disorder seized him at Bos Equillos, attended with uncommon symptoms; which his followers considered as the effect of poison, but could not agree whether the crime ought to be imputed to the hatred of the Spanish nobles, or to the malice of the Flemish courtiers. This accident obliging him to stop short, he wrote to Charles, and with his usual boldness advised him to dismiss all the strangers in his train, whose numbers and credit gave offence already to the Spaniards, and would ere long alienate the affections of the whole people. At the same time, he earnestly desired to have an interview with the king, that he might inform him of the state of the nation, and the temper of his subjects. To prevent this, not only the Flemings, but the Spanish grandees, employed all their address, and industriously kept Charles at a distance from Aranda, the place to which the Cardinal removed. Through their suggestions, every measure that he recommended was rejected; the utmost care was taken to make him feel, and to point out to the whole nation, that his power was on the decline; even in things purely trivial, such a choice was always made, as was deemed most disagreeable to him. Ximenes did not bear this treatment with his usual fortitude and spirit. Conscious of his own integrity and merit, he expected a more grateful return from a prince, to whom he delivered a kingdom more flourishing than it had been in any former age, and authority more extensive and better established, than the most illustrious of his ancestors had ever possessed. He could not, therefore, on many occasions, refrain from giving vent to his indignation and complaints. He lamented the fate of his country, and foretold the calamities it would suffer from the insolence, the rapaciousness, and ignorance of strangers. While his mind was agitated by these passions, he received a letter from the king, in which, after a few cold and formal expressions of regard, he was allowed to retire to his diocese; that after a life of such continued labour, he might end his days in tranquillity. This message proved fatal to Ximenes. His haughty mind, it is probable, would not survive disgrace; perhaps his generous heart could not bear the prospect of the misfortunes ready to fall on his country. Whichsoever of these opinions we embrace, certain it is that he expired a few hours after reading the letter. The variety, the grandeur, and the success of his schemes, during a regency of only twenty months, leave it doubtful, whether his sagacity in council, his prudence in conduct, or his boldness in execution, deserve the greatest praise. His reputation is still high in Spain, not only for wisdom, but for sanctity; and he is the only prime minister mentioned in history, whom his contemporaries revered as a saint, and to whom the people under his government ascribed the power of working miracles.

After giving an account of some domestic discontents which Charles had to encounter, our Historian takes notice of the death of the emperor Maximilian, for the succession to whose empire Charles and Francis the first were competitors. He very accurately explains the views and interests of the other states, and of the electors. To have chosen either of the contending monarchs, would have given the empire a master, instead of a head,

and would have reduced the latter from the rank of equals, to the condition of subjects.

Full of these ideas, they all turned their eyes towards Frederick, duke of Saxony, a prince of such eminent virtue, and abilities, as to be distinguished by the name of the *Sage*, and with one voice offered him the imperial crown. He was not dazzled with that object, which monarchs so far superior to him in power courted with such eagerness; and after deliberating upon the matter a short time, he rejected it with a magnanimity and disinterestedness, no less singular than admirable. Nothing, he observed, could be more impolitic, than an obstinate adherence to a maxim which, though sound and just in many cases, was not applicable to all. In times of tranquillity, said he, we wish for an emperor who has not power to invade our liberties; times of danger demand one who is able to secure our safety. The Turkish armies, led by a gallant and victorious monarch, are now assembling. They are ready to pour in upon Germany with a violence unknown in former ages. New conjunctures call for new expedients. The imperial sceptre must be committed to some hand more powerful than mine, or that of any other German prince. We possess neither dominions, nor revenues, nor authority, which enable us to encounter such a formidable enemy. Recourse must be had in this exigency to one of the rival monarchs. Each of them can bring into the field forces sufficient for our defence. But as the king of Spain is of German extraction, as he is a member and prince of the empire by the territories which descend to him from his grandfather; as his dominions stretch along that frontier which lies most exposed to the enemy; his claim is preferable, in my opinion, to that of a stranger to our language, to our blood, and to our country; and therefore I give my vote to confer on him the Imperial crown.

This opinion, dictated by such uncommon generosity, and supported by arguments so plausible, made a deep impression on the electors, who, in the end, chose *Charles* emperor; an election, which occasioned some discontents in Spain, which Charles surmounted, and embarked for Germany.

"Many concurring circumstances, not only called *Charles's* thoughts towards the affairs of Germany, but rendered his presence in that country necessary. The Electors grew impatient of so long an interregnum; his hereditary dominions were disturbed by intestine commotions; and the new opinions concerning religion, made such rapid progress as required the most serious consideration. But above all, the motions of the French king drew his attention, and convinced him that it was necessary to take measures for his own defence, both with speed and with vigour.

When *Charles* and *Francis* entered the lists as candidates for the Imperial dignity, they conducted their rivalry with many professions of regard for each other, and with repeated declarations that they would not suffer any tincture of enmity to mingle itself with this honourable emulation. "We both court the same mistress," said *Francis*, with his usual vivacity, "each ought to urge his suit with all the address of which he is master; the most fortunate will prevail, and the other must rest contented." But though two young and high-spirited Princes, and each of them animated with the hope of success, might be capable of forming such a generous resolution, it was soon found that they promised upon a moderation too refined and disinterested for human nature. The preference

preference given to Charles in the sight of all Europe, mortified Francis to the highest degree, and inspired him with all the passions natural to disappointed ambition. To this was owing the personal jealousy and rivalry which subsisted between the two monarchs during their whole reign; and the rancour of these, added to a real opposition of interest, and to many unavoidable causes of discord, involved them in almost perpetual hostilities. Charles had paid no regard to the principal article in the treaty of Noyon, by refusing oftener than once to do justice to John d'Albret, the excluded monarch of Navarre, whom Francis was bound in honour, and prompted by interest, to restore to his throne. The French king had pretensions to the crown of Naples, of which Ferdinand had deprived his predecessor by a most unjustifiable breach of faith. The Emperor might reclaim the duchy of Milan as a fief of the Empire, which Francis had seized, and still kept in possession, without having received investiture. Charles considered the duchy of Burgundy as the patrimonial domain of his ancestors wrested from them by the unjust policy of Lewis XI. and observed with the greatest jealousy the strict connections which Francis had formed with the duke of Gueldres, the hereditary enemy of his family."

Our historian then gives an account of their negotiations with the *Pope* and with the *Venetians*, previous to the commencement of hostilities.

"The chief attention both of Charles and of Francis, was employed in order to gain the king of England, from whom each of them expected assistance more effectual, and afforded with less political caution. Henry VIII. had ascended the throne of that kingdom in one thousand five hundred and nine, with such circumstances of advantage, as promised a reign of distinguished felicity and splendour. The union in his person of the two condescending titles of York and Lancaster, and the alacrity and emulation with which both factions obeyed him, not only enabled him to exert in his domestic government a degree of vigour and authority which none of his predecessors could have safely assumed; but permitted him to take a share in the affairs of the continent, from which the attention of the English had long been diverted by their unhappy divisions. The immense treasures which his father had amassed, rendered him the most wealthy prince in Europe. The peace which had subsisted under the cautious administration of that monarch, was of sufficient length to recruit the nation after the desolation of the civil wars, but had not enervated its spirit; and the English, ashamed of having so long rendered their own country a scene of discord and bloodshed, were eager to display their valour in some foreign war, and to revive the memory of the victories gained by their ancestors. Henry's own temper perfectly suited the state of his kingdom, and the disposition of his subjects. Ambitious, active, enterprising and accomplished in all the martial exercises which in that age formed a chief part in the education of persons of noble birth, and inspired them with an early love of war, he longed to engage in real action, and to signalize the beginning of his reign by some remarkable exploit. An opportunity of this kind soon presented itself; and the victory at Guinegate, and the successful sieges of Teroüenne and Tournay, though of little utility to England, reflected great lustre on its monarch, and confirmed the idea which foreign princes entertained of his power and importance. So

many concurring causes, added to the happy situation of his own dominions, which secured them from foreign invasion; and to the fortunate circumstance of his being in possession of Calais, which served not only as a key to France, but opened an easy passage into the Netherlands, rendered the King of England the natural guardian of the liberties of Europe, and the arbiter between the Emperor and French monarch. Henry himself was sensible of this singular advantage, and convinced, that in order to preserve the balance even, it was his office to prevent either of the rivals from acquiring such superiority of power as might be fatal to the other, and formidable to the rest of Christendom. But he was destitute of the penetration, and still more of the temper, which such a function required. Influenced by caprice, by vanity, by resentment, by affection, he was incapable of forming any regular and extensive system of policy, or of adhering to it with steadiness. His measures seldom resulted from attention to the general welfare, or from a deliberate regard to his own interest, but were dictated by passions which rendered him blind to both, and prevented his gaining that ascendant in the affairs of Europe, or from reaping such advantages to himself, as a prince of greater art, though with inferior talents, might have easily secured.

All the impolitic steps in Henry's administration must not, however, be imputed to defects in his own character; many of them were owing to the violent passions and insatiable ambition of his prime minister and favourite cardinal Wolsey. This man, from one of the lowest ranks in life, had risen to an height of power and dignity, to which no English subject ever arrived; and governed the haughty, presumptuous and untractable spirit of Henry with absolute authority. Great talents, and of very different kinds, fitted him for the two opposite stations of minister, and of favourite. His profound judgment, his unwearied industry, his thorough acquaintance with the state of the kingdom, and his extensive knowledge of the views and interests of foreign courts, qualified him for that uncontrolled direction of affairs, with which he was intrusted. The elegance of his manners, the gaiety of his conversation, his insinuating address, his love of magnificence, and his proficiency in those parts of literature of which Henry was fond, gained him the affection and confidence of the young monarch. Wolsey was far from employing this vast and almost royal power, to promote either the true interest of the nation, or the real grandeur of his master. Rapacious at the same time, and profuse, he was insatiable in desiring wealth. Of boundless ambition, he aspired after new honours with an eagerness unabated by his former success; and being rendered presumptuous by his uncommon elevation, and the ascendant he had gained over a prince, who scarce brooked advice from any other person, he discovered in his whole demeanor the most overbearing haughtiness and pride. To these passions he himself sacrificed every consideration; and whoever endeavoured to obtain his favour, or that of his master, found it necessary to soothe and to gratify them.

As all the states of Europe sought Henry's friendship at that time; all courted his minister with incredible attention and obsequiousness, and strove by presents, by promises, or by flattery to work upon his avarice, his ambition, or his pride. Francis had, in the year one thousand five hundred and eighteen, employed Bonnavet, admiral of France, one of his most accomplished and artful courtiers, to gain the haughty prelate.

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He himself bestowed on him every mark of respect and confidence. He consulted him with regard to his most important affairs, and received the responses with implicit deference. By these arts, together with his grant of a large pension, Francis secured the Cardinal, who persuaded his master to surrender Tournay to France, to conclude a treaty of marriage between his daughter, the princess Mary, and the Dauphin, and to consent to a personal interview with the French King. From that time, the most familiar intercourse subsisted between the two courts; Francis, sensible of the great value of Wolsey's friendship, laboured to secure the continuance of it by every possible expression of regard, bestowing on him in all his letters the honourable appellations of Father, Tutor, and Governor.

Charles observed the progress of this union with the utmost jealousy and concern. His near relation to the king of England gave him some title to his friendship, and soon after his accession to the throne of Castile, he had attempted to ingratiate himself with Wolsey by settling on him a pension of three thousand livres. His chief solicitude at present was to prevent the intended interview, the effects of which upon two young princes, whose hearts were no less susceptible of friendship than their manners were capable of inspiring it, he extremely dreaded. But after many delays occasioned by difficulties about the ceremonial, and by the anxious precautions of both courts for the safety of their respective sovereigns, the time and place of meeting were at last fixed. Messengers had been sent to different courts inviting all comers, who were gentlemen, to enter the lists at tilt and tournament, against the two monarchs and their knights; and both Francis and Henry loved the splendour of these spectacles too well, and were too much delighted with the graceful figure they made on such occasions, to forego the pleasure or glory which they expected from such a singular and brilliant assembly. Nor was the Cardinal less fond of displaying his magnificence in the presence of two courts, and of discovering to the two nations the extent of his influence over both their monarchs. Charles finding it impossible to prevent the interview, endeavoured to disappoint its effects, and to pre-occupy the favour of the English monarch and his minister, by an act of complaisance still more flattering and more uncommon. Having sailed from Corunna, as has already been related, he steered his course directly towards England, and relying wholly on Henry's generosity for his own safety, landed at Dover. This unexpected visit surprized the nation. Wolsey, however, was well acquainted with the Emperor's intention. A negotiation, unknown to the historians of that age, had been carried on between him and the court of Spain, this visit had been concerted, and Charles granted the cardinal, whom he calls his *most dear friend*, an additional pension of seven thousand ducats. Henry, who was then at Canterbury, in his way to France, immediately dispatched Wolsey to Dover, and being highly pleased with an event so soothing to his vanity, hastened to receive, with suitable respect, a guest who had placed in him such unbounded confidence. Charles, to whom time was precious, staid only four days in England; But during that short space, he had the address not only to give Henry favourable impressions of his character and intentions, but to detach Wolsey entirely from the interests of the French king. All the grandeur, wealth and power, which the cardinal possessed, did not satisfy his ambitious mind, while there was still one step higher to which ecclesia

ecclesiastic could ascend. The papal dignity had for some time been the object of his wishes, and Francis, as the most effectual method of securing his friendship, had promised to favour his pretensions, on the first vacancy, with all his interest. But as the emperor's influence in the college of cardinals was greatly superior to the French king's, Wolsey grasped eagerly at an offer which that artful prince had made him of exerting it vigorously in his behalf; and allured by this prospect, which under the pontificate of Leo, still in the prime of his life, was a very distant one, he entered with warmth into all the emperor's schemes. No treaty, however, was concluded, at that time, between the two monarchs; but Henry, in return for the honour which Charles had done him, promised to visit him in some place of the Low Countries, immediately after taking leave of the French king.

His interview with that prince was in an open plain between Guisnes and Ardres, where the two kings and their attendants, displayed their magnificence with such emulation, and profuse expence, as procured it the name of the *Field of the Cloth of Gold*. Feats of chivalry, parties of gallantry, and such exercises and pastimes as were in that age reckoned manly or elegant, rather than serious business, occupied both courts during eighteen days that they continued together. Whatever impression the engaging manners of Francis, and the liberal and unsuspicious confidence with which he treated Henry, made on the mind of that monarch, was soon effaced by Wolsey's artifices, or by the interview which he had with the Emperor at Gravelines; which was conducted by Charles with less pomp than that near Guisnes, but with greater attention to his political interest.

[To be concluded in our next.]

Observations on the Asthma, and on the Hooping Cough. By John Millar, M. D. 3s. sewed. Cadell. 1769.

DR. Millar is of opinion, that the Asthma ought only to be divided into two species, viz. the acute and the chronic; and that all other divisions and distinctions are at best useless.

The various names, says he, by which the Asthma has been distinguished, are taken either from some peculiar symptom or circumstance attending it, and, in general, have not the least tendency to point out any useful distinction, nor to afford the smallest hint for the proper treatment of the disease.

Thus a slight degree of this complaint is called Dyspnoea; when it is more severe, it is denominated the Asthma; and when the patient can breathe only in an erect posture, it takes the name of Orthopnoea. These circumstances are indeed very properly remarked, in giving a circumstantial detail of the symptoms; but erecting each of them into a distinct disease, or even a different species, must increase the trouble of young physicians, perplex them in their researches, and draw them from an attentive observation of the rise and progress of the disease, to an unprofitable investigation of intricate and (in this case) hurtful minutiae; they should therefore rather be rejected as *difficiles nugae*, than retained among the collections of useful learning.

• OF

Of the same importance are the distinctions of *Asthma convulsivum*, *spasmodicum* and *suffocativum*. None of these require any particular treatment different from the general method, and all of them may therefore be very properly comprehended under the general titles of acute or chronic Asthma.

Neither does the distinction of *Asthma clausum* and *humidum*, seem better founded, since it rather implies the different periods of a paroxysm, than any distinct species of the disease.

We do not altogether agree with our Author in these observations.—A quick, painful, and difficult respiration, with a sense of oppression and suffocation, are the *symptoms* which characterize a fit of the Asthma; and these symptoms, differing only in degree, constitute the disease, whether it be called acute or chronic, original or symptomatic, humoral or spasmodic, or by whatever other names it may be distinguished. The *immediate cause* of the disease, is a spasmodic affection of the bronchiz; and the *remote causes*, which lay the foundation of this spasm, are various; a particular attention to which may be of considerable consequence in order to a radical cure of the disease.

In some constitutions, the nerves of the bronchiz have naturally a great degree of irritability, and in these the spasmodic affection which constitutes the Asthma, may easily, and from slight causes, be formed. In others, there may be a defluxion on the lungs, from cold, moist air, diet, or other causes; the bronchiz are loaded, and from this unusual stimulus, the spasmodic affection may be excited, and the paroxysm thus formed. Each of these cases likewise may be either acute or chronic, i. e. the disease may either quickly terminate in death, or be lengthened out in repeated paroxysms. And yet there may be some use as well as propriety in calling these by different names, the spasmodic, for instance, and humoral: terms which are in some degree expressive of the cause of the disease, and may likewise have their use in the general indications of prevention or cure.

Neither can we agree with our Author, in considering the Asthma as an undescribed disease: 'that it has almost entirely escaped observation:—or, 'that the accounts which have been given of it, seem only applicable to very advanced stages of the disease:—or, 'that the subject has been treated in such a manner, as is rather calculated to mislead than instruct.'—Aretæus gives a very accurate and minute description of the disease. Lib.

c. xi.—In Hoffman we have many particular histories of the Asthma; some of them very minutely described from the first attack of the disease: Tom. IV. p. 125.—Hoffman also mentions it as a disease sometimes epidemic among young children.—Other writers have likewise given histories of this disease,

ease, with many useful practical observations; and as to names, they are of little consequence, when the disease treated of is the same.

But let us follow our Author through his account of the Asthma, as divided into acute and chronic. He thus describes

• The First Stage of the acute Asthma.

• It attacked chiefly children, from one to thirteen years old; it was rarely seen in adults, and seldom in children on the breast, but it most frequently seized those who had been lately weaned. Its violence fell principally upon the lower class of people, and on those who were of a heavy leucophlegmatic constitution, who had a voracious appetite, and whose diet consisted of crude watery vegetables; though children who were healthy, well proportioned, and moderate in their diet, were not entirely exempted.

• Children at play were sometimes seized, but it generally came on at night; a child who went to bed in perfect health, waked an hour or two afterward in a fright, with his face much flushed, or sometimes of a livid colour, incapable of describing what he felt, breathing with much labour, and with a convulsive motion in the belly; the returns of inspiration and expiration quickly succeeding each other, in that particular, sonorous manner, which is often observed in hysterick paroxysms. The child's terror sometimes augmented the disorder; he clung to the nurse, and if he was not speedily relieved by coughing, belching, sneezing, vomiting or purging, the suffocation increased, and he died in the paroxysm.

• But if any of these happened naturally, or were excited by art, the paroxysm ceased, and the child seemed perfectly well, slept during the remainder of the night, and continued to breathe easily till the next evening, when, if not sooner, he suffered another paroxysm, more violent, and of longer duration than the former.

• The urine was secreted in small quantity, and often discharged with some difficulty; it was generally limpid in the beginning, but in the progress more copiously evacuated, and either dropped a very light cloud at the crisis, or became turbid, and was covered with a white greasy scum, and sometimes let fall a copious farinaceous sediment.

• The body was generally costive, and the stomach and bowels were often very much inflated.

• The mucus was not discharged from the nose, as is usual in children, and the perspiration was either diminished or entirely obstructed.

• In the beginning, the pulse was but little affected, though in the progress of the paroxysm it became quick, low, and feeble.

• In that state of the disease, which may be styled the intermitting stage, the patient was generally dull, timorous and dejected, even when free from the asthmatic paroxysm. It was of great consequence to attend to this, as it afforded a sure criterion, by which the disease might be discovered, when no other symptom of it appeared, and when the patient was in danger of being neglected from a fallacious security, founded upon a persuasion of its being entirely removed; but when these symptoms were observed in children of a more advanced age, who
had

had once been attacked with this illness, a speedy return of the asthmatic complaint might with certainty be prognosticated.

‘ This dejection was not so readily discovered in very young children ; but if they were pensive, restless and fretful, and cried more than usual, a return of the disease might be expected.

‘ In some, a train of nervous symptoms appeared at this period, such as involuntary laughing and crying, delirium and *subalms tendimus* ; but excepting a slight delirium, observable in many, these appearances were not frequent.

‘ The attention of the physician was absolutely necessary to this disease at its very first appearance, and in its latest intermitting stage, as it was in that period alone, that the cure could be attempted with much hope of success. This stage sometimes continued eight or ten days, but more frequently the other commenced the second or third day, nay sometimes the very first paroxysm proved fatal.

‘ Second Stage of the acute Asthma.

‘ If the first period was neglected, the paroxysms returned with greater violence, and at shorter intervals, till the difficulty of breathing became fixed and permanent ; the child grew hoarse, and breathed with a croaking noise, so as to be heard at a considerable distance ; the pulse now intermitted ; it became so low as scarcely to be felt, and so quick, that the pulsations could not be reckoned. The shoulders were raised at every inspiration, which was now performed with great agony ; the stomach and belly swelled ; a profuse sweat broke out upon the head, face and breast, the extremities were cold, the countenance of a livid colour, the eyes hollow, and the lips, tongue and throat, dry and parched. The child had great thirst, but durst not drink, as every attempt to swallow was attended with the danger of instant suffocation.

‘ The patient now either gradually sunk under this accumulated distress, or the violent convulsions, which generally came on at this period of the disease, put a speedier end to his sufferings.

‘ Though the acute Asthma usually terminated in a few days either in death, or a perfect recovery, yet there were several instances of its being changed into a different form, and the patient, surviving the violence of the first attack, continued ever afterwards subject to the chronic asthma.’

The history being thus delivered, Dr. Millar proceeds to the cure, after giving previously a short account of the diagnosis and prognosis. With respect to bleeding, our Author declares against it even in the acute Asthma, as tending rather to aggravate than mitigate the disease. *Asiaticetida* is the principal medicine, and is to be administered in large doses both by the mouth and in clysters, in order to break the force of the fit, and to procure a remission. As soon as this is effected, the bark is to be given, to complete the cure, and prevent a relapse.

‘ An ounce of this gum has sometimes been taken by a child of eighteen months, in the space of 48 hours, and almost as much at the same time injected in clysters ; allowance being made for the residue of the gum, which is lost in making the solution.

‘ The

'The following is the form in which *assaetida* was commonly prescribed:

R. Gummi assaetida drachmas duas:

Spiritus mindereri unciam unam.

Aqua pulegii uncias tres.

Fiat solutio, S. A.

'A table spoonful of this mixture was given every half hour. If the child was very young, or delicate, a smaller quantity was ordered; but if strong, and of more years, two spoonfuls, or even a larger quantity was given. But this large dose was not persisted in, if it occasioned much vomiting or purging; and was always diminished, when the most urgent symptoms were removed.

'This medicine is extremely penetrating, and when it is used for some time, the breath, urine, and all the excretions are flavoured by it. However nauseous it may seem to be, children seldom refuse it; and even when they have some aversion to it, if they are obliged to take it, they soon acquire a taste for it, and not only use it without reluctance, but with pleasure.'

Dr. Millar was very happy in his little patients, who could be so easily brought to swallow down *assaetida* in such large doses, not only without reluctance, but even with pleasure.

'For the first information,' says Dr. Millar, 'concerning the use of the Peruvian bark in this disease; I am obliged to Mr. Walter Gibson, surgeon in Leith.'

Does not Sir John Floyer recommend the bark as a very powerful remedy to prevent the return of the asthmatic paroxysms?

In enquiring into the cause of the Asthma, our Author says,

'From the history which has already been given of the Asthma, it appears, that it is chiefly incident to children, especially such as have been lately weaned, and that it has been most prevalent in spring and autumn, moist seasons, changeable weather, and when the mercury stood low in the barometer.'

Our Author concludes his account of the acute Asthma, with pointing out the means of prevention. Here we are to endeavour to counteract the causes of the disease, and this is to be effected by proper diet, strengthening medicines, and exercise.—The solids are to be strengthened by the cold bath, or by washing the child daily in cold water, by exercise, and free air. Acidities are to be corrected, and digestion promoted, by *magnesia*, *rhubarb*, and the aromatic species.

The chronic Asthma comes next under consideration. When become habitual, our Author says, it is seldom completely cured; but fortunately the method to be followed, for palliating the symptoms, is the same by which a radical cure may be effected. Dr. Millar recommends a nourishing diet, milk, light animal foods; emetics, the stimulating pectorals, and particularly the *julep*, & *camphor*, as more immediately efficacious in relieving the asthmatic paroxysms. Setons, issues, or perpetual blisters,

blifters, are directed in order to carry away the vitiated humours; and for strengthening the solids, bitters, elixir of viatriol, the bark, and cold-bath.

Upon the whole, many of our Author's observations on the Asthma are sensible and judicious; but the Reader will meet with little that is new upon the subject.

With respect to the Hooping-cough; Dr. Millar, after collecting and comparing the practical observations of the several authors who have treated of this disease, comes to this general conclusion:

'From a careful review, therefore, of the various methods of cure which have been proposed for the Hooping-cough, it seems evident, that the judicious management of it, in all its different periods and circumstances, consists in the skilful application of gentle emetics and laxatives, antimonial medicines, assafoetida, mild astringents, Peruvian bark, blisters and issues, and that these, together with a prudent regulation of diet, are perfectly sufficient for the successful treatment of this alarming disease.'

There is added to these Observations, a short Appendix, containing remarks on the natural, chemical, and medical history of Assafoetida; collected from Hippocrates, Dioscorides, Celsus, Galen, Pliny, Bontius, and Newman. From which our Author concludes, that the common assafoetida of our shops is inferior to that which was so much esteemed by the antient Greeks and Romans, or even what is now used by the Asiatics. Dr. Millar attributes this difference to adulteration: and we apprehend there is another cause to which this difference may in part be attributed, viz. age; for by this its strength and smell are considerably diminished: Kæmpfer informs us, that a single drachm of the recent juice smells more than an hundred pounds of such as is commonly sold in Europe.

Bilancia di Pandolfo Scornabecco nella quale si Pesa la Dottrina del Dotter Vincenzio Martinazza. The Scales of Pandolpho Scornabecco, in which is weighed the Learning of Dr. Vincenzia Martinazza. 4to. 7s. 6d. Bingley. 1768.

THIS book is written in opposition to Martinello, an Italian Writer, well known among persons of fashion and literature in this kingdom, where he has long resided; he is here called Martinazza, and his writings are censured with great asperity.

The Author sets out with declaring his design to ascertain the real merit of Martinazza by an examination of his *Istoria critica della vita civile*, his *Lettere famigliari e critiche*, and his *Note al Decamerone del Boccacio*;—his Critical History of Society, his

REV. July, 1769.

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Familiar

Familiar and Critical Letters, and his Notes on the Decamerou of Boccace.

He ranges his remarks under the following heads :

The historital knowledge of Martinazza. His knowledge in geography. His knowledge in logic. His skill in civil law and phylics. His taste in poetry. His knowledge of the Latin and Italian Languages, with a compendium of the errors he has committed in the latter. His general erudition. His criticisms. His adulation.

The Author has produced a great number of passages to prove that Martinazza is totally deficient in every branch of knowledge requisite for a writer, and indeed the quotations seem to justify in some measure his conclusion : there is, however, an acrimony in the criticism which renders it disgusting, however just ; and in many places the satire is low and illiberal in the utmost degree.

The Author is angry with Martinazza for having attacked Menzini, Bayle, Pope, Bolingbroke, Montesquieu, Rousseau, and particularly Voltaire : he condemns him for placing Dante, Ariosto, and Metastasio, above other Italian poets, and upon Metastasio he is illiberally severe : he calls many of his pieces bald compilations from the French writers, forgetting perhaps the testimony of his own favourite, Voltaire, who, when it was observed that Metastasio had borrowed some passages from his writings, replied, *Ab ! le cher voleur ! il m' a bien embelli.* Ah ! the dear thief, how much has he improved me !

To give our Readers some idea of the Author's manner, we have translated a few short passages, by which we believe it will appear, that our censure of his work, as low and illiberal, is just.

After having endeavoured to expose Martinazza's ignorance of historical events, and examined his knowledge in the fables of poetry, he concludes in this manner :

' Thus, Martinazza, it appears, that you are neither acquainted with the facts of history nor the fables of the poets, tell us then with what you are acquainted : your learning probably extends to Æsop's Fables, for it cannot be supposed that you are unacquainted with the language of your brethren.'

When the Author, to prove that Martinazza is illiterate, has pointed out his misconstruction of several passages in different authors, ancient and modern, and his misapplication of others, he dismisses this part of his subject with the following passage :

' Antonio Angaro, author of the Alcæus, has called it a piscatory fable, because he has laid the scene among fishers : Dr. Martinazza calls it a *pastoral*, as if he supposed the name of pastor comprehended not only swine herds but fishermen, confounding

founding all distinction of sheep, swine, and fishes : thus all sorts of brutes will be reduced to one species ; nay, they may be reduced to one single brute, and he who desires to see this wonderful sight, need only turn his eyes upon Dr. Martinazza.'

The Light of Nature pursued. By Edward Search, Esq; 8vo.
3 Vols. 11. 1s. T. Payne, 1768.

TO investigate the principles of reason, and to raise a solid structure of religion and morality, upon the firm and unshaken basis of human nature, its powers, situation, and destination, appear to be the manly and liberal views of the Author, in this elaborate and comprehensive performance. How far he hath succeeded in his designs we leave to the determination of the attentive, candid, and judicious Reader:

After some just and pertinent remarks on the advantages and inconveniencies attending controversy, he observes, that, in order to avoid the disagreeable necessity of combating the opinions of others as long as possible, it seems advisable to begin with 'Principles universally agreed to, and to gather all the conclusions they will afford, that may be serviceable to the world, and wherein every body may acquiesce, without prejudice to his favourite tenets.' He then introduces an account of himself and his design, in the following manner :

'Both believer and unbeliever will admit, that there are certain truths and certain duties discoverable by our own care and sagacity ; that our reason is of some use to us, and that we ought to make the best use of it in our power. This, therefore, is what I purpose to attempt ; to try what may be done by the exercise of our reason, either for the advancement of knowledge or guidance of our conduct, without pretending to determine beforehand whether we may furnish ourselves this way with every thing for which we have occasion ; without embracing or rejecting what other helps may be afforded us from elsewhere. Since it is allowed, on all hands, that reason may do something for us, let us avail ourselves of that something she is capable of, be it little or be it much : this surely will not indispose us against receiving further benefits from supernatural assistance, if any such are to be had. Such an attempt cannot justly offend either party : for if reason be sufficient, what can we do better than listen attentively to her voice ? and if she be not sufficient, how can this be better evidenced than by putting her upon the trial in order to see what she contains ? If we shall find her any where at a nonplus, or her stores exhausted, and our wants still remaining unsupplied, we shall the more readily recur to supplies afforded from another treasury.

‘ But,’ he continues, ‘ who is able to ransack all the stores of reason, or compute the exact amount of the riches she possesses? for my part, I am far from fancying myself equal to the task; nor do I imagine it can be performed by any single person, but must be compleated, if ever, by the successive endeavours of many: and on this very plea I found my justification. For although what can be managed by a few we choose to entrust only with consummate masters in the business, yet in works requiring numbers to execute them, an indifferent workman may be admitted to give a helping hand. It is the duty of every one to serve the public in such way for which he is best fitted, how slender soever his ability may be; and this is the only way wherein I have any chance of making myself useful. I have neither constitution nor talents for active life, neither strength nor fund of spirits for hard study, nor have been bred to any profession: but my thoughts have taken a turn from my earliest youth towards searching into the foundations and measures of right and wrong: whatever nature gave me has been cultivated by a careful education, and improved further by as much application as I could bear the fatigue of: my love of retirement has furnished me with continual leisure, and the exercise of my reason has been my daily employment: the service, therefore, I am to do, must flow from this exercise or not at all. And it must arise from the exercise, not the strength of my reason. I pretend to no sagacity capable of striking out uncommon discoveries: my dependance must rest solely upon my care and vigilance, which keep me constantly upon the watch for such sparks of light as occur from time to time spontaneously: the coldness of my natural temperament inclines me to caution and suspicion; so that I do not hastily embrace the most striking ideas, until I have turned them again and again in my thoughts, in order to discern the genuine rays of truth from the flashing meteors of delusion. Whatever of the former I can gather, I preserve diligently, laying them up in store against any further use that may be made of them. For I am a kind of miser in knowledge, attentive to every little opportunity of gain: though my income be small, I lose nothing of what comes to hand; all I can scrape I place out at interest; still accumulating the interest upon the principal, as well knowing that this is the only way for men of moderate talents to raise a fortune.

‘ Let not any man expect extraordinary strokes of penetration from me: I shall present him with nothing but what he may have had within his view before. I pretend only to remind him of things that may have slipped his memory, or point out to him objects that may have escaped his notice: if I shall offer him any thing new, it will be no more than he would have found naturally resulting from things he knows already, had he hekd then

them as steadily under contemplation, or placed them together in the same situation as I do. Therefore I do not presume to dictate or impose my notions upon others, nor desire any more regard or attention than one would readily give to any common person upon matters wherein he has been constantly conversant from his childhood; nor even here do I wish my word might be taken any farther than shall appear reasonable in the judgment of the hearer.'

If we object to any thing in this account, it must be to the low opinion which the Author hath expressed of himself and his work. His talents are far above mediocrity: he must have read and thought with equal attention and perseverance upon the numerous subjects which he hath considered: his extraordinary penetration hath enabled him to explore the most hidden recesses of the mind, and to bring into view the most latent principles of action: and though many of his readers may think him mistaken in his leading sentiments, or in some less important parts of his system, they will certainly meet with a variety of original matter, and cannot fail of being pleased with the amiable spirit of candour and benevolence which breathes through the whole of his performance.

We apprehend, likewise, that our Author is mistaken in the judgment that he has formed of himself, when he speaks of 'the coldness of his natural temperament.' His work bears all the marks of proceeding from a warm and glowing imagination, which his judgment is not always able to restrain within due bounds. The 'familiar instances taken from common life,' for the purpose 'of illustrating and exemplifying abstruse notions,' discover the most lively and playful fancy. He hath even indulged a vein of humour and pleasantry, which hath sometimes led him, in his own phrase, to fetch comparisons from the stable or the scullery, when others, equally suitable to the purpose, might have occurred in the parlour or the drawing-room.

In regard to any inaccuracy of style, impropriety of manner, or deficiency in method, which may be noticed in any particular parts of the work, we shall refer the Critic to the Author's own account and apology:

'With respect to ornament of style,' says he, 'I would neither neglect nor principally pursue it; esteeming *solidity* of much higher import than elegance, and the latter valuable only as it renders the other more apparent. I pretend to but one quality of the good orator, that of being more anxious for the success of his cause, than of his own reputation: but having observed that the same matter meets a different reception according to the manner wherein it is conveyed, and that ornaments properly disposed, and not overloaded, make the subject more intelligible and inviting, I am desirous of putting my arguments into the handsomest dress I can furnish; not for the

fake of show, but in order to gain them a more ready and more favourable admittance; with the same view as a surgeon desires to have the finest polish upon his lancets, not for the beauty of the instruments, but that they may enter the easier, and pierce the surer.

* As for the laying down of my plan, and choice of the methods to be taken in pursuit of it, those of course will be left to my own management, who may be supposed better acquainted with the nature and particulars of my design than a stranger. Therefore my Reader, if I have any, will please to suspend his judgment upon the several parts, until he has taken a view of the whole: and even then, I hope, will not hastily pronounce every thing superfluous or tedious, or too refined, which he finds needless to himself: for I am, to the best of my skill, to accommodate every taste, and provide not only for the quick, the reasonable, and the easy, but for the dull, the capricious, and the profound.

* I shall need great indulgence with respect to the manner of my performance; wherein I fear will be found a degree of wildness and deviation from the ordinary rules of composition. I was the less scrupulous in adhering to them during the course of my work, as depending upon a subsequent revival for setting matters to rights; but, upon trial, I perceive that correction is not my talent. I have made some few additions in the second volume, as of two chapters, the first and the twenty-fourth, the beginning sections in that of the vehicles, the visit to Stahl in the vision, and the six concluding sections of the last chapter; but for the rest I am forced to give out the first running off, with very little alteration. This disappointment falls the lighter, because what amendments I had hoped to make would have tended only to the better look and appearance of the work, for which I am much less solicitous than for the substance.

The work before us is divided into two volumes, entitled, *Human Nature*, and, *Theology*; the 1st volume being further divided into two parts, the 2d into three. We apprehend that, as the same general subject, and the same series of chapters, are continued through each of the volumes, and only a different order of pages begun at the commencement of the several parts, if our Author had made the revival which he intended, he would have called the larger divisions, *Parts*, and the smaller, *Volumes*.

Mr. Search begins with considering the faculties of the mind, which he reduces to two; 'one by which we perform whatever we do, and another by which we discern whatever presents itself to our apprehension. The former has usually been styled the *will*, and the latter the *understanding*.' The former is active, the latter passive: 'for on every exertion of our will the mind causes some motion, change of situation, or alteration of the subject it acts upon; and in every exercise of our understanding

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the mind passes either from a state of insensibility to a state of discernment, or from one kind of discernment to another, as from sights to sounds, or tastes, or reflections, according to the variety of objects that act upon it.'

That we are active in the exertions of our will, will be readily allowed. 'But by the common turn of our language we seem to claim an activity in the exercises of our understanding too: for we generally express them by active verbs.—Yet a very little consideration may shew us, that in all sensations at least, the objects are agents, and ourselves the patients.—The matter is not quite so plain in the business of reflection, which the mind seems to carry on entirely upon its own fund, without aid of the body, without intervention of the senses, or impression of any thing external; acting solely and immediately in and upon itself.' But, as our Author argues, if we consider the nature and essence of action, which seem to require two substances, one to act, and the other to be acted upon, we shall be led to conclude that no one individual thing can act immediately and directly upon itself, or without some instrument or medium intervening between the power exerted and the effect produced thereby. Lest this abstruse reasoning from the nature and essence of action should prove unintelligible or unsatisfactory, Mr. Search further adviseth us to consider what passes in our mind in the work of reflection. This will furnish us with numberless instances wherein reflections intrude upon the mind whether we will or no: in regard to which the mind shews evident marks of passiveness; the will, wherein its activity lies, being strongly set a contrary way. This is the case, also, with other reflections, which come upon us without, though not against, our will. Even with respect to voluntary reflection, such as recollecting, studying, meditating, reasoning, deliberating, and the like, if we examine the matter closely, we shall find that the mind does not call up all our thoughts directly by its own immediate command, but seizes on some one as a clue, whereby it draws in all the rest: we frequently choose our subject, but we do not choose the reflections from time to time occurring thereupon. 'Whoever,' says our Author, 'will carefully observe what he does when he sets himself down to study, may perceive that he produces none of the thoughts passing in his mind, not even that which he uses as the clue to bring in all the others: he first withdraws his attention from sensible objects, nor does he then instantly enter upon his work. Some little time must be given for reflection to begin its play, which presently suggests the purpose of his enquiries to his remembrance, and some methods of attaining it: that which appears most likely to succeed he fixes his contemplation upon, and follows whithersoever that shall lead, or checks his thoughts from time

time to time, when he perceives them going astray; or stops their course if he finds it ineffectual, and watches for its falling into some new train: for imagination will be always at work, and if restrained from roving in all that variety of sallies it would make of its own accord, it will strike into any passages remaining open.' Finally, we may remark, 'that the mind cannot always call up those thoughts which, for the most part, lie ready to appear at our summons. How often do we endeavour in vain to recollect a name, a transaction, a circumstance we know extremely well?' How often do we try to study without effect, to deliberate with various success, and perplex ourselves with difficulties we have heretofore made nothing of?' From these premises our Author concludes, with the greatest probability, that 'the more narrowly we examine our procedure in all exercises of the understanding, the more firmly we shall be persuaded that the mind uses a medium by whose ministry it obtains what it wants. Both in sensation, and reflection of our own procuring, the mind acts upon the medium, and that again acts upon the mind: for as in reading we only open the book, but the page presents the words contained in it to our sight; so, in thinking, we set our imagination to work, which exhibits appearances to our discernment.

'If we go about to examine what those mediums are we find so necessary to the mind, it will presently occur that the ideas floating in our own imagination are to be ranked among the mediums.'

Upon these ideas Mr. Search proceeds to bestow a particular consideration. We shall select only so much as may be necessary to give our Readers a proper conception of his scheme.

'Idea,' says he, 'is the same as image, and the term imagination implies a receptacle of images: but image being appropriated by common use to visible objects, could not well be extended to other things without confusion; wherefore learned men have imported the Greek word *Idea*, signifying image or appearance, to which, being their own peculiar property, they might affix as large a signification as they pleased. For the image of a sound, or of goodness, would have offended our delicacy, but the idea of either goes down glibly: therefore idea is the same with respect to things in general, as image with respect to objects of vision.

'In order to render the notion of ideas clearer, let us begin with images. When a peacock spreads his tail in our sight, we have a full view of the creature with all his gaudy plumage before us: the bird remains at some distance, but the light reflected from him paints an image upon our eyes, and the optic nerves transmit it to the sensory. This image, when arrived at the ends of the nerves, becomes an idea, and gives us our discernment

cernment of the animal ; and after the bird is gone out of view we can recal the idea of him to perform the same office as before, though in a duller and fainter manner. So when the nightingale warbles, the sound reaches our ears, and, pressing through the auditory nerves, exhibits an idea affecting us with the discernment of her music : and after she has given over singing, the same idea may recur to our remembrance, or be raised again by us at pleasure. In like manner, our other senses convey ideas of their respective kinds, which recur again to our view long after the objects first exciting them have been removed.

‘ These ideas, having entered the mind, intermingle, unite, separate, throw themselves into various combinations and positions, and thereby generate new ideas of reflection strictly so called, such as those of comparing, dividing, distinguishing, of abstraction, relation, with many others : all which remain with us as a stock for our further use upon future occasions.

‘ Here perhaps I shall be put in mind that I have before supposed two substances necessarily concurring in every action ;—and thereupon asked whether I conceive ideas to be substances ? To which I answer, No : but as such answer will seem to imply a contradiction,—I shall be called upon to reconcile it.

‘ For which purpose I shall have recourse again to the image employed before. When we look upon a peacock, what is that image conveyed to us, considered in the several stages through which it passes ? Not any thing brought away by the light from the bird, and thrown in upon us through our organs, but a certain disposition of the rays striking upon our eyes, a certain configuration of parts arising in our retina, or a certain motion excited thereby in our optic nerves : which disposition, configuration, and motion, are not substances, but accidents, in ancient dialect, or modifications, according to modern philosophers. But accident or modification cannot exist by itself ; it must have some substance to inhere in or belong to, which substance is indeed the agent upon all occasions. Nevertheless we commonly ascribe the action to the modification, because what kind it shall be of depends entirely upon that : for the same rays, the same retina, the same nerves, differently modified by the impulse of external objects, might have served to convey the image of an owl, or a bear, or any other animal, to our discernment. Therefore that last substance, whatever it be, which immediately gives us the sensation, is the agent acting upon our mind in all cases of vision : and in like manner that something, so or so modified, which presents to our discernment, is the agent in all cases of mental reflection, which modification we call our idea : but because we know nothing more of the substance than the operation it performs, therefore, if we would speak to be understood,

understood, we can say no otherwise, than that the idea is the thing we discern.

The substance of which our ideas are the modification, composes, in the opinion of our Author, a set of material organs of a very fine and subtile contexture, with which the mind, properly so called, is furnished, by which it receives all its perceptions, and performs all its operations. These organs Mr. Search has called *the mental organs*, to distinguish them from those which are usually termed *the bodily organs*. The mental organs are of so fine and subtile a nature as to elude the discernment of the nicest eye and the finest glasses. Sensation, reflection, judgment, imagination, the passions, and the virtues, are only different modifications of them. Impressions from external objects are conveyed by the senses to the mental organs, and transmitted by them to the seat of perception, where the mind resides in a waking state, receiving the notices thus communicated, and by the same instruments performing actions agreeable to them. The mind is invested with two powers only, or rather, in philosophical strictness and propriety of speech, with one power, namely the will, and one capacity, namely the understanding. It perceives the various modifications of the mental organs, and acts according to the appearances which they exhibit. Our Readers will judge for themselves of the probability of this scheme, which, finding ourselves unable to accompany the Author step by step through his admirable work, we have extracted from different parts of it. It is the foundation upon which he hath erected his building. The passivity of the understanding, and the correspondent activity of the will, appear to be the main principles of his system, which he hath explained and illustrated with an astonishing mixture of reason and fancy, serious arguments, witty allusions, plausible conjectures, and humorous representations.

Having discoursed, in the first chapter, on the Faculties of the Mind, he proceeds, in the following chapters, to consider, Action—the Causes of Action—Ideal Causes—Motives—Satisfaction—Sensation—Reflection—Combination of Ideas—Trains (usually styled Concatenation of Ideas)—Judgment—Imagination and Understanding—Conviction and Persuasion—and Knowledge and Conception.

That the mind never acts but upon some motive: and that satisfaction is the ingredient which gives weight to our motives, are points which he has laboured to prove, in our opinion, with equal assiduity and success. In the chapter on Judgment we have a just, though mortifying, representation of the fallibility and uncertainty of human knowledge: which ought not to make us doubt of the clear judgments of our understanding, but only to make us acknowledge a possibility of their being erroneous: and this, if not overlooked, must prevent every man from

from being so wedded to an opinion as to turn a deaf ear upon all evidence that can be offered against it.'

Though sensations which are conveyed to it from external objects furnish the mind with its first ideas; 'reflection increases its stock, which runs into various assortments, and produces other ideas different from the rest whereout they spring; whence we quickly become provided with store of assemblages, associations, trains, and judgments.' These stores, together with the repository containing them, Mr. Search styles, the Imagination. 'Among the ideas which are brought into view by some sensation, or start up of their own accord, some, being more engaging than the rest, attract the notice particularly to themselves: the mental eye singles them out from the whole scene exhibited before it, sees them in a stronger light, holds them longer in view, and thereby gives occasion to their introducing more of their own associates than they could have done in the rapidity of their natural course. This operation of the notice being frequently repeated, at length becomes itself an object of our observation, and thus we discover a power we have of heightening the colour of our ideas, of changing or directing their course by the application of our notice: and the exercise of this power I take to be what is commonly meant by an act of the understanding.' The distinction between imagination and understanding is further explained in another section. 'This then is the distinction I would make between the stores of knowledge contained in our mind. Those that have an aptness to rise up spontaneously, or be introduced instantly by sensation, whether originally deposited by custom, experience, or our own industry, I would assign to imagination; and their rising in such manner I should deem a movement of imagination. On the other hand, those which lie below the surface, and require some thought and reflection, be it ever so little, to fetch them up, I conceive belonging to the understanding; and that operation whereby they are so brought to light, I call an act of understanding.

'Perhaps this allotment of the boundaries between the two faculties may be thought arbitrary, and not warranted by any lawful authority; but I do not apprehend authority has yet interfered in the case: for though we often distinguish between understanding and imagination in our discourses, yet we as often use them promiscuously, and assign the same territories and operations to the one or the other, according to the humour we are in, or according to the light in which we happen to take things. Therefore, in a matter so unsettled, every one is at liberty to do as he pleases, and I have chosen that partition which I think will be most convenient for the course I am following.

in bringing ourselves acquainted with the nature of the human mind.

In the second part of the first volume Mr. Search resumes the consideration of Motives. The subjects on which he treats are the Composition of Motives—Species of Motives—Production of Motives—Translation—Sympathy—Introduction of Motives—Passions—Pleasure—Use—Honour—Necessity—Reason—Ultimate Good—Rectitude—Virtue—Prudence—Fortitude—Temperance—Justice—Benevolence—and Moral Policy. The Ultimate Good, that is, the good ‘which stands at the very end of our wishes, and contents the mind without reference to any thing further, is pleasure, or satisfaction: all other things are desirable only as they tend, by themselves or in their consequences, to procure it. But in a variety of instances our desires are transferred from the end to the means, which then become motives of themselves, without needing any further inducement to recommend them.’ This is the subject on which our Author treats in the chapter entitled, Translation: and in his opinion, it may not be impossible to ‘make it appear, that all the motives actuating us in our riper years, except sensations of pleasure and pain, or our natural and acquired appetites, are of the translated kind. Through this channel,’ he adds, ‘we derive most of our tastes, inclinations, sentiments, moral senses, checks of conscience, obligations, impulses of fancy, attachments to professions, fondness for diversions, regard to reputation, views of prudence, virtues and vices, and, in general, all those pursuits, whether of distant or present aims, that render the occupations of men different from the amusements of children.’

The following is the account which Mr. Search gives of the rise of habits and passions. In his chapter on the Introduction of Motives, he observes, ‘If we examine our proceedings carefully, we shall find in all of them a mixture of volition and machinery, and perhaps the latter bearing a greater share than the former. We never enter upon an undertaking without some purpose starting up in our thoughts, or recommended by the present occasion as expedient or agreeable; we choose the measures for accomplishing it from among the stores presented by our understanding; and though we perform the work by our own activity, yet our manner of proceeding is such as former practice has made ready to us, and the minute steps necessary for completing it rise mechanically in our imagination. Our latent motives, which bear so great a sway in the behaviour of most men, cannot owe their appearance to the mind, because they escape her observation when she would discover them: and our minute motives prompting us to inadvertent actions, which are far more numerous than commonly supposed, must take rise from

from some other spring, because the mind perceives them not the moment before they operate, nor remembers them the moment after. Nor are the grosser parts of our machine without their influence upon our actions: the natural temperament of our constitution, the accidental condition of our humours, the brisk or slow circulation of our animal spirits, the circumstances of health or sickness, freshness or weariness, fulness or emptiness, render the mind alert or unapt for exercise, turn imagination into different trains, excite desires of various kinds, and in great measure model the shape of our behaviour.

• Since there is so close a connection between the parts of our machine acted upon by the mind, and those moved by the animal circulation, it follows that each must have an influence upon the other. Our vital spirits, according as they stand disposed, force a particular kind of ideas upon the mind, and the latter, in every exertion of her power, causes an alteration in the courses of the former: sometimes designedly, but oftner as a natural consequence of something else she intends. He that runs, means only to arrive the sooner at the place whither he would go; but, besides this, he quickens his pulse, heats his flesh, and puts himself out of breath, effects which he did not think of, nor perhaps should have ensued, had it been at his option to have helped them. The like happens on other exercises of our activity, which propagate a motion to the several parts of our body corresponding respectively with the organs employed in those exercises; and these parts, by frequently receiving such motions, become disposed to fall into them again mechanically, or upon the slightest touch, and thereby excite the same ideas that generated them. From hence arise our habits, which though learned at first by single, but perhaps inadvertent, acts of the mind, yet recur upon us afterwards involuntarily. Hence, likewise, spring the passions, which I take to be only a stronger sort of habits acquired early in our childhood, when the matter of our composition, being tender and pliable, may be worked easily into new channels wherein the animal spirits may flow more copiously. For I do not imagine that Nature gave us passions; she may indeed have made each man more susceptible of one sort than another, but they are brought into form by the action of the mind bending her notice continually to particular sets of objects. Just as Nature may have prepared one man for a dancer by giving him strength and suppleness in his joints, or another for a singer, by giving him a clear and sonorous voice: but it is art and practice that invest them with the respective faculties of dancing or singing.

The concluding chapter of this volume is entitled, Limitation of Virtue: in which the Author ingenuously acknowledges that though what he has said may have a tendency to recommend

virtue

virtue as the most desirable object a man can pursue, yet there may be situations and circumstances imagined, in which, according to the doctrine he has advanced, the obligation of virtue would cease. For though it be certain that nothing contributes so much even to personal satisfaction or happiness as virtue, yet if virtue should in any instance expose to the loss of life, and thereby take away all capacity of enjoyment, there could remain no sufficient inducement, in that instance, to the practice of it. To prevent the unfavourable impressions which this conclusion might leave on the minds of his Readers, Mr. Search has given them the following caution in his introduction. 'I do not pretend insensibility to reputation, but my first and principal wish is to be of some little service to my fellow creatures, by suggesting some observations which they may improve to their advantage; and my greatest concern, to avoid doing hurt by misleading into notions of dangerous tendency. Under this caution, I must warn the Reader against judging too hastily upon the last chapter of this volume, for I should be very sorry to have him take his idea of virtue from the very exceptionable figure wherein she is represented there. But he will please to observe that I proceed solely upon the view of human nature, without any consideration of religion or another world, and will expect no compleater edifice than can be erected upon such a scanty bottom: and that he may not sit down with a notion of my believing the plan of morality ought to lie upon no other ground, I entreat his attention to the two concluding sections of that chapter; from whence he may augurate that I have a larger scheme in reserve, whereon my building will make a very different appearance from what he sees it here; and possibly it may be shewn in good time that I had my reasons for drawing this imperfect sketch before I proceeded to designs more extensive.'

We, who have gone through the whole of this ingenious Writer's performance, can vouch for him to our Readers, that in the sequel of his work, he will re-enlarge the empire of virtue, and place her authority upon as extensive and immoveable a foundation as her rational admirers can wish.

[To be continued.]

A Representation of the Injustice and dangerous Tendency of tolerating Slavery; or of admitting the least Claim of private Property in the Persons of Men, in England. In four Parts. Containing, I. Remarks on an Opinion given by the then Attorney General and Solicitor General, concerning the Case of Slaves in Great Britain. II. Answer to an Objection, made to the foregoing Remarks. III.

Examination

Examination of the Advantages and Disadvantages of tolerating Slavery in England. IV. Remarks on the ancient Villenage; shewing that the obsolete Laws and Customs, which favoured that horrid Oppression, cannot justify the Admission of the modern West Indian Slavery into this Kingdom, nor the least Claim of Property, or Right of Service, deducible therefrom. By Granville Sharp. 8vo. 2s. sewed, White, &c. 1769.

THE law of nature, deduced from philosophical reasonings, supposes an equality among all mankind, independent of the laws of society; nor can any social compact suppose one man to surrender his liberty, with a property in his person, up to any other; a barter for which he can receive nothing in exchange of equal value. There are various species of men, in various parts of the earth, characterized by colour and features; but none of these distinctions can establish a superiority of one class over another, that cannot be converted to the use of any people, *after* a successful exertion of force or fraud, has vested them with power.

Mr. Hume, indeed, in his Essay on National Characters, says in a note, 'I am apt to suspect the negroes, and in general all the other species of men (for there are four or five different kinds) to be naturally inferior to the whites. There never was a civilized nation of any other complexion than white, nor even any individual eminent either in action or speculation.—Not to mention our colonies, there are negroe slaves dispersed all over Europe, of which none ever discover any symptoms of ingenuity; though low people, without any education, will start up among us, and distinguish themselves in every profession.'—But if the general truth of this opinion is subscribed to, it can have nothing to do in this argument, unless to plead the *power* of doing iniquity, in proof of the *right*. The standard of the human faculties is not fixed, even among the most civilized nations, and what would become of society, if every man who could manifest a superiority in strength or judgment over another, was on that plea to claim a property in him? The operation of wholesome laws, is to suppress the undue influence of superior powers among individuals; and the law of this land knows no distinction between man and man from the colour of the skin.

Where slaves, when in England, have met with friends to protect them in suing for liberty in our courts, they have been released from the claims of their masters; though some respectable names in the law, have given opinions of a different nature. But positive laws and judicial decisions, are more in point than *opinions*; for as Dalrymple, in a passage quoted by the Author before us, observes, that the judges, by bending their
inter-

interpretations to the genius of the times, contributed to the decay of the feudal system; the same pliability at another time may have a contrary tendency.

The opinion of York and Talbot, the attorney-general and solicitor-general, dated in the year 1729, in favour of a master's claim to his slave in England, is produced by Mr. Sharp:

'The opinion consists of three parts, 1st, "*That a slave, by coming from the West Indies to Great Britain or Ireland, either with or without his master, doth not become free, and that his master's property or right in him, is not thereby determined or varied.*" All this is certainly true, providing the master can produce an authentic agreement or "*contract in writing*;" by which it shall appear, that the said slave hath voluntarily bound himself, without compulsion or illegal dures.

'2dly, They affirm, "*That baptism doth not bestow freedom on him (the slave) nor make any alteration in his temporal condition in these kingdoms.*" This I am willing for the present to allow, as I have not hitherto seen any sufficient authorities to alledge against it.

'The 3d part of the opinion is, "*That his*" (the slave's) "*master may legally compel him to return again to the plantations.*" This is certainly true, provided that the master is possessed of such an agreement or contract, as is before mentioned.'

These points the Author humanely, and to all appearance with great justice, labours to establish; though his reasoning is often diffusive, and might, on the whole, perhaps have been better digested. As a specimen of the Author's manner, we shall produce what he says respecting aliens, which appears of direct importance in this question:

'An English subject cannot be made a slave, without his own free consent, as I have before observed. but, on the other hand, a foreign slave is made a subject, with or without his own consent: there needs no contract for this purpose, as in the other case, nor any other act or deed whatsoever, but that of his being landed in England; "*For every alien and stranger born out of the king's obedience, not being denizen, which now or hereafter*" (says a statute of 32 Hen. viii. ch. xvi. sect. ix.) "*shall come in or to this realm, or elsewhere within the king's dominions, shall, after the said first of September, next coming, be bounden by and unto the laws and statutes of this realm, and to all and singular the contents of the same.*"

'Now it must be observed, that this law makes no distinction of bond or free; neither of colours or complexions, whether of black, brown, or white; for "*every alien and stranger*" (without exception) "*are bounden by and unto the laws,*" &c.

'This binding or obligation, is properly expressed by the English word *ligeance* (a ligando) which may be "*either perpetual or temporary.*" (Wood, b. i. c. iii. p. 37.) but one or other of these is indispensably due to the sovereign from all ranks and conditions of people. Their being "*bounden unto the laws,*" (upon which the sovereign's right

is founded) expresses and implies their subjection to the laws; and therefore to alledge, that an alien is not a subject, because he is in bondage, is not only a plea without foundation, but a contradiction in terms; for every person, who in any respect is in *subjection* to the laws, must undoubtedly be a *subject*.

Foreign ambassadors, indeed, by the law of nations, enjoy peculiar privileges; which are also confirmed by a statute of 7 Ann, ch. 12. as well as the privileges of their servants; though the latter cannot claim them, unless their names are registered in the secretary's office, &c. pursuant to the said statute.

Nevertheless, even an ambassador is, in some degree, *subject* to the laws of this realm: for if such a one "*is guilty of treason against the king's life, he may be condemned and executed, but for other treasons, he shall be sent home, with a demand to punish him, or to send him back to be punished.*" Wood's Inst. b. iii. ch. i. p. 588. Ambassadors could not be said to be guilty of *treason*, if they were not considered as "*bondmen*" by a sort of *temporary allegiance* to the king, in return for his protection, and that of the public faith, during their residence in this kingdom.

I come now to the main point in question: for as I have proved, not only that there are different degrees of *subjection* in England, but also, that *bondmen* may be *subjects* as well as *freemen*, the inevitable conclusion upon the whole is, that *every man, woman, or child, "that now is, or hereafter shall be an inhabitant or resident of this kingdom of England, dominion of Wales, or town of Berwick upon Tweed,"* is in some respect or other the king's *subject*; and, as such, is absolutely secure in his or her *personal liberty*, by virtue of a statute, 31 Car. II. ch. ii. and particularly by the xiith section of the same, (a copy of which is herewith annexed) wherein *subjects of all conditions* are plainly included.

This act is expressly intended "for the better securing the liberty of the subject, and for prevention of imprisonment beyond the seas." It contains no distinctions of *natural born, naturalized, denizen, or alien subjects*, nor of *white or black, free-men, or even of bond-men* (except in the case already mentioned of *a contract in writing, allowed by the 13th section*, and the exception likewise in the 14th section, concerning *slaves*) but they are all included under the general titles of "*the subjects*," "*any of the said subjects*," "*every such person, &c.*" Now the definition of the word "*PERSON, in its relative or civil capacity,*" (according to Wood, b. i. c. ii. p. 27.) "*is either the king or a subject.*" These are the *only capital distinctions* that can be made; tho' the latter consists of a variety of denominations and degrees: therefore perhaps it may be a dangerous point to advance, that any person whatsoever in England, besides the king, is not a *subject*; lest the same should be confirmed as a breach of the statute 23 Eliz. ch. i. (*intituled, An act to retain the queen's majesty's subjects in their due obedience*) whereby "*all persons whatsoever*" are liable to the penalties of the said act, who "*have, or shall have, or shall pretend to have power, or shall by any ways or means put in practice to abolve, persuade, or withdraw any of the queen's majesty's subjects, or any within her highness's realms and dominions from their natural obedience to her majesty.*" &c. sect. ii.

But if I were even to allow that a *negro slave* is not a *subject* (tho' I think I have clearly proved that he is) yet it is plain, that such an one

ought not to be denied the benefit of the king's courts, unless the slaveholder shall be able to prove, likewise, that he is not a man; because "EVERY MAN may be free to sue for and defend his right in our courts" (says a statute 20 Edw. III. ch. iv.) "and elsewhere according to law." "And no man of what estate or condition that he be" (here can be no exception whatsoever) "shall be put out of land or tenement, nor taken, nor imprisoned, nor disinherited, nor put to death, without being brought in answer by due process of the law." 28 Edw. III. ch. iii.

"No man," therefore, "of what estate or condition that he be," can lawfully be detained in England as a slave, because we have no law whereby a man may be condemned to slavery, without his own consent, (for even convicted felons must "in open court pray to be transported") and therefore there cannot be any "due process of the law," tending to so base a purpose: it follows therefore, that every man who presumes to detain any person whatsoever as a slave, otherwise than by virtue of a written contract, acts manifestly without "due process of the law," and consequently is liable to the slave's "action of false imprisonment," because "EVERY MAN may be free to sue, &c." so that the slaveholder cannot avail himself of his imaginary property, either by the assistance of the common law, or of a court of equity; for in both, his suit will certainly appear unjust and indefensible. The former cannot assist him, because the statute-law at present is so far from supposing any man in a state of slavery, that it cannot even permit such a state, except in the two cases mentioned in the 13th and 14th sect. of the Habeas corpus act; and the courts of equity, likewise, must necessarily decide against him, because his mere mercenary plea of private property, cannot equitably (in a case between man and man) stand in competition with that superior property, which every man must necessarily be allowed to have in his own proper person.

How then is the slaveholder to secure what he esteems his property? Perhaps he will endeavour clandestinely to seize the supposed slave in order to transport him ("with or without his consent") to the colonies where such property is allowed. But let him take care what he does; the very attempt is punishable; and even the making over his property to another for that purpose, renders him equally liable to the severe penalties of the law; for a bill of sale may certainly be included under the terms expressed in the Habeas Corpus act, (12th sect.) viz. "any warrant or writing for such commitment, detainer, imprisonment, or transportation, &c."

It is also dangerous for a counsellor or any other person, to advise (see the act: "shall be advising.") such a proceeding by saying, "that a master may legally compel him (the slave) to return again to the plantations." Likewise an attorney, notary-public, or any other person, who shall presume to draw up, negotiate, or even to witness a bill of sale, or other instrument for such commitment, &c. offends equally against this law; because, "All or any person or persons, that shall frame, contrive, write, seal, or countersign ANY WARRANT OR WRITING for such commitment, detainer imprisonment, or transportation, or shall be ADVISING, aiding, or assisting in the same, or any of them;" are liable to all the penalties of the act, "And the plaintiff in every such action, shall have judgment to recover his treble costs, besides damages; which damages, so

to be given, shall not be less than *five hundred pounds*; so that the injured may have ample satisfaction for their suffering. And even a judge may not direct or instruct the jury, contrary to his statute, whatsoever his *private opinion* may be concerning *property* in slaves; but, at least, "*no order or command, nor no injunction*" is allowed to interfere with this golden act of liberty.

Some have thought that the word *injunction* does not relate to the dictating of a judge, but to the mandate of the lord chancellor, which is sometimes issued to prevent the recovery of excessive damages. But this does not remove the force of the above mentioned observation; for if the interposition of *equity* is not permitted, so that the *injunction*, even of a lord chancellor, cannot remove the literal force of this law, 'tis certain that the injunction of an inferior judge (who is more particularly bound by *the letter of the law*) ought not to avail any thing.

Now if all these things be considered, I think, we may safely prefer the sentiment of that excellent lawyer lord chief justice Holt, (before quoted) to all contrary opinions, viz. that "*as soon as a negro comes into England, he becomes free.*" Salkeld's Reports, Vol. ii. p. 666.

In the third part, he instances the intolerable cruelty of the plantation laws for slaves, and servants, and the shocking severities, and wanton barbarities exercised under the sanction of them. These are indeed painful to read, and are no wise extenuated by alledging the perverse dispositions and obstinate temper of the negroes.

Our Author's remarks, under the fourth part, appear to be conclusive, but for these we must refer to the work.

Essays on several subjects, viz. I. On the late Act to prevent clandestine Marriages. II. On the Guilt and Danger of contracting Debts. III. On a Prison. IV. On the Price of Provisions.
8vo. 2s. 6d. sewed. Rivington, &c. 1769.

THESE Essays, which, from some circumstances in the style and matter, may be supposed the work of a clergyman, consist of a great variety of loose remarks, but contain very little of close connected argument. The first Essay is by no means a full discussion of the subject of clandestine marriages; indeed the Author may reply, that the title of the Essay does not promise more than it gives; but the Reader who takes it up, will, in all probability, expect more than he finds. The Essayist sets out with a principle which he has no right to assume, not having established it, and it being a position which some readers may think requires proof: for however true it may be, that clandestine marriages ought to be prohibited, the assertion would have appeared with more propriety at the close of an Essay, than at the beginning, where it stands as the foundation of the reasoning that follows.

If any one passage can be produced from this Essay, containing a summary of the Author's thoughts of the marriage-act, the following may be accepted as such :

‘ And now let us consider, candidly and impartially, what good, or what hurt, this law against clandestine marriages has done : it effectually destroys all contracts made since the enforcement of the law : it punishes a clergyman for solemnizing marriage in an irregular manner, but it does not punish the person principally offending at all ; and experience has shewn, that it doth not prevent clandestine marriages ; for where the principal offender is not punished, there will always be a way to elude the law.

‘ On the other side, let us see what hurt this law has done. It interrupts the worship of Almighty God, by ordering the banns to be published in an improper part of the service ; it weakens the force of contracts ; not but that it may be allowed, where one of the parties is under age, a contract may be set aside, if it has gone no farther than a contract, because that person is not *fui juris* ; but where the contract has actually been consummated, and the marriage celebrated, the case is very different : It must be owned that persons under the age of one and twenty, may be sensible of the obligations of an oath, and able to consummate a marriage, and then the reverence that is due to an oath, and the divine ordinance of marriage, should make the tie indissoluble ; the essentials are performed, and a want of form and ceremony cannot disannul it : if in any thing a child ought to have its own choice, it is in an engagement which is to continue for life, and on which its happiness so manifestly depends. Let what restraints the law thinks proper be laid upon the disposal of the fortune of the injured party ; but let not an oath, and a divine ordinance be superseded for the want of form.’

The Reader, in the course of these Essays, will find the writer to be a notable casuist ; what follows will prove him no enemy to penal laws, even of the most severe kind, by which crimes and punishments may be multiplied, so as to render the whole human race culpable.

‘ By the law of Moses, if a man seduced a woman, it was in her father's power, either to force him to marry her, or give her such a dower, as he would have done, if he had married her ; but this was at a time when polygamy and divorces were allowed, which are not now. And it may very justly be questioned, whether a father has, or ought to have power to disannul a marriage actually consummated, though it may be very right to put the life of the seducer, when he is legally convicted, into the father's power, and leave him to determine whether he should live or die.’

Not

Not to insist on the incongruity of punishing the contractors in a contract, which is at the same time esteemed too sacred to be annulled; is it safe or reasonable to vest an incensed parent with such a power as is here pointed out, when the Writer admits, p. 40. quoted above, that——‘ If in any thing a child ought to have its own choice, it is in an engagement which is to continue for life, and on which its happiness so manifestly depends.’

While a child lives under the tutorage of a parent, it continues accountable for all its actions; but the moment a matrimonial engagement is entered into, whether discreetly or not, the child becomes a principal; and who shall presume to interfere authoritatively between the man and his wife? If parents claim wisdom superior to their children, their right to the attribute will be manifested by their subsequent conduct toward them.

It may not be foreign from the subject to analyse this atrocious crime, which is thought to require legal severities to suppress it.

What are the motives to a clandestine marriage? Certainly that one person of little or no property may mend his or her circumstances by an advantageous connection, and that the other may marry the person of their choice: and this latter motive is as likely to actuate both, as in any other marriage; it being seldom that interest does not influence one party or the other, even among those of maturer years. When the bargain is struck by the parents on both sides, inclination indeed may be totally out of the question, and the principals left to take each other, literally, for better or worse.

What is the injury done by such a marriage? This is a complex question, and the reply to it ought to include two considerations, first, what private injury is done, and next, what injury is sustained by the public.

Respecting the parties connected, by an unequal match, we do not suppose that such indiscretions are wholly, and in all cases, justifiable; but it is not fair arguing to conclude, that such imprudences whenever they take place, are necessarily productive of infelicity: for the inferior party, though low in station, and deficient in polite education, is not *therefore* inferior in the virtues of the mind. Even our Essayist may be subpoenaed as evidence here; who says, p. 22. ‘ If one of the parties is of vulgar extraction, their blood may be untainted with disease, and may be of more benefit to the health of their offspring, than the contaminated with disease, though noble blood; of the other; if ignorant of the forms and ceremonies usual among the polite world, that knowledge may soon be acquired, by a little acquaintance with it.’——This is a concession not to be overlooked, considering whence it comes; but to proceed:

The qualities of the mind may indeed have suffered for want of the gifts of fortune; but when these are supplied, the mind will unfold and expand itself; and, conformably to this known and experienced truth, as well as to the foregoing concession of our Essayist, sentiments, though debased and vitiated by poverty of situation, may be refined and elevated by the person's advancement. '*May!*'—lays an advocate for the marriage-act, '*that is a poor chance to trust to in so important a concern; what if this may not happen?*' The obvious reply is, that all married persons must abide by the choice they have made, and that marriages, the result of mature and systematic prudence, are by no means distinguished by the future happiness or prosperity of the parties, even in the most exalted stations. Parental authority may be willing to infer this, but experience will not confirm it.

The injury done to families, is the next private consideration; There is a family on each side, affected by an unequal marriage. The rich or noble family is affronted by the ignoble connection: the avaricious or aggrandizing schemes of a parent, already dead to the tender sympathies of youth, are broken; the malevolent qualities of the mind which remain awake and exert themselves under the disappointment, in making the young couple feel the determined resentment of cold-blooded age: and because the views of pride or avarice are frustrated, the young people, unless affection and good sense prevail, are to be consigned to ruin in reality. But who is in fault, where such unnatural determinations are suffered to stop the effusions of paternal tenderness?

The family, *on the other side*, reaps a proportionable share of comfort and satisfaction at the happy event; and, if things take their natural course, which we must suppose all along, the younger branches of it will receive some assistance in their advances and establishment in life, and the elder, some alleviation of their necessities: that is, supposing as great an inequality to take place, as can well happen, which seldom occurs to such an extreme. Here then is the total estimate in a private view; the young couple please themselves, one family is hurt in opinion, the other is benefited in essentials: the result is obvious.

The next enquiry is, How unequal marriages affect the public?

Where parents form avaricious schemes, they tend to the accumulation of enormous property in the hands of few individuals; and such very unequal distributions of the public stock of wealth, is pregnant with the greatest evils society can experience. As often as the passions of the young operate in connecting those who are possessed of great property, with those who have little or none, so often do they tend to reduce overgrown
states,

estates, to render the distribution of property more general, and to raise up useful and industrious members of the community.

After a discussion of this nature, the expediency of a law to prevent unequal marriages, may be investigated with propriety: when it will appear, whether education, common sense, and parental influence, are not the most reasonable securities against youthful indiscretions; and whether legal remedies are not more grievous than the disorders they are designed to prevent. We now proceed to the second of the Essays.

The guilt and danger of contracting debts might be clearly displayed in a small compass; but the subject is here rendered intricate and confused, by too laborious an elucidation, and wire-drawing it into a number of subtle distinctions.

The Essay on a prison is divided into two parts. The first contains many loose hints for the better security of creditors; but it may admit of a question, whether it would not be more political, and it would certainly be more humane, to restrain excessive credit by increasing the hazards of it, rather than to enlarge and strengthen the power of creditors over the unfortunate: this would operate alike to check folly and knavery. The second part of this Essay offers some obvious and good hints, for the better regulation of prisons; but they appear in a very desultory and unconnected manner. As a specimen of the Author's abrupt transitions, we may instance the concluding paragraph of this Essay.

'A good surgeon and careful nurses should be provided for the sick. If the county allowance will not be sufficient for these purposes, suppose a double tax should be paid at all turnpikes by those that travel on the Lord's day: indeed it is much to be wished, that all travelling upon that day was forbidden, except in cases of absolute necessity. But this age will not admit of so strict a regulation. Men do not attend to the wisdom and benevolence of this divine institution; which is designed as a day of refreshment to the poor, of instruction to the ignorant, and of recollection to all.'

As to the appointment of chaplains to all jails, which is recommended, it may be observed, that such appointment would not be the most desirable species of ecclesiastical preferment, and that therefore none but men the least proper for such cures, would perhaps be found to undertake them. But if the due performance of religious duties in these places, could be settled upon a plan of rotation among the neighbouring clergy, the odium would be thus taken away, the charge of course be accepted with less reluctance, and be more carefully executed.

The Essay on the dearth of provisions contains nothing new on the subject, but comprehends a digression on the balance of

power in England, and the balance of power in Europe: and concludes with a proposal for inclosing land in every parish, for the endowment of charity-schools, and the augmentation of poor church-livings.

A free Address to Protestant Dissenters, as such. By a Dissenter.
Price 1 s. 6 d. Pearch, 1769.

THE Author of this sensible and spirited performance declares to lie concealed, but, if we mistake not, he is already pretty well known in the world by several publications. Should a reason be required for withholding his name, ' he [in his preface] frankly acknowledges, that it was not because he was apprehensive of making himself obnoxious to the members of the church of England. If they understand him right, they will perceive that his intentions towards them are far from being unfriendly; and if they understand him wrong, and put an unfair and uncandid construction upon what he has written, he trusts that with a good meaning, and a good cause, he *will* never be over-awed by the fear of any thing that men may think of him or do to him. Neither was it because he was apprehensive of giving offence, either to the ministers, or to the people among the dissenters, because he has spoken with equal freedom to both; but, in reality, because he was unwilling to lessen the weight of his observations and advice, by any reflections that might be made on the person from whom they come. An anonymous Author is like the abstract idea of a man, which may be conceived to be as perfect as the imagination of the reader can make it.

This Writer considers the dissenting interest first in a religious view, and then as it respects civil policy. With regard to the former, he thinks it of the utmost importance, even to the cause of christianity in general, as the only means of freeing it from those corruptions which have been introduced, and with which all the *establishments* in Europe are more or less attended. With regard to the latter, he considers the dissenting cause as most favourable to it, since, says he, ' so long as men continue dissenters, it is hardly possible they should be other than friends to the civil liberty, and all the essential interests of their fellow-citizens.' His remarks upon each of these topics, together with the judicious and seasonable admonitions contained in the following chapters to ministers and people, are well worthy of an attentive perusal; especially by those to whom they are immediately addressed: but we will lay an extract or two before our readers, to give them some view of the Author's sentiments and manner.

In the third section, which principally regards the temptation some persons find to quit the dissenting interest, because of the expence attending it,—after some other animated exhortations, he thus proceeds; ‘ The interest in which you are engaged, cannot be respectable, unless your ministers be men of a liberal education, and feel themselves in a situation in which they may freely think and act, as themselves shall judge the cause of Christianity, and your interest demand. This, you must be sensible, requires not only a liberal education, but likewise a *liberal support*. If you say that the ministers of the last age had smaller salaries than those of the present, you say what is true, but you deceive yourselves at the same time. They did not receive so much as a *fixed stipend*; but in many cases their families were almost wholly maintained by the bounty of their hearers. If they had children, their people made a point of providing some decent employment for them, and settling them in the world; and few of the congregation made a will, without considering their minister, a place of worship, or both. In short, ministers in those days, being freed from all anxiety about the things of this world, either on their own account, or that of their families, were at liberty to give their whole attention to the proper duties of their function; and notwithstanding, ministers seem to have been more dependent upon their people, there never was a time in which ministers had more influence, and when their reproof and censures were more feared:—At present, tho’ the salaries of ministers have been considerably advanced, in comparison of what they were formerly, *occasional bounty*, to which the stated salary once bore but a small proportion, is, in many places wholly withdrawn, and in general greatly diminished. Where the custom is kept up, the tenure on which it is held, is in many places very precarious. How often has it been dropped for imaginary affronts, and supposed instances of ingratitude and disrespect; and if once a minister happen to have no occasion for this liberality, the habit of giving is often lost, by being suspended, and has not revived in favour of the successor, tho’ in ever so much want of it.—Add to this, that the price of all necessary provisions is prodigiously advanced all over England. Moreover, the taste of living is much higher than it was, so that the expences which *custom*, at least, if not nature, have made necessary, in their case, are more than double of what they were in the memory of man.—The consequence of these discouragements is a circumstance, which already begins to be very alarming to the dissenting interest. Formerly, when the ministry was more reputable, persons of some rank and fortune educated their sons for it—Few are now educated with a view to it, except young per-

persons who have a turn for learning, and whose parents are unable to make any other provision for them:—it is a low way of life indeed, that will not produce more *money*, which is the thing that the generality of parents chiefly consider—so that it is now no easy matter to find young persons to educate for the ministry, tho' it cost the parent little or nothing. What then is likely to be the consequence of this deficiency of ministers, liberally educated among the dissenters? The interest must grow less respectable, lay-preachers, and persons of an enthusiastic turn of mind, and superficially instructed, will grow more numerous, or vacancies among us must be supplied from Scotland; and *how* they are supplied from this quarter, let the state of the dissenting interest in the north of England testify.

The next section is addressed to ministers, from which we shall select the following passage;—‘ Having, says he, discarded every thing of superstition, and what is false and useless in religion, let us be the more zealous in the observance of what appears, upon examination, to be genuine and useful. I cannot help thinking that, in this case, the apostolic example, *to become all things to all men*; and his advice about the conduct of those who are strong towards those who are weak, should engage us to a conformity, at least for a time, in every thing that is innocent, to the prejudices of others. This we shall certainly do, if we mean to give others a favourable opinion of ourselves, and of our principles, if we have any thoughts of winning upon them, and do not intend to exasperate them against us, and to induce them from the mere spirit of opposition, to persist in obstinately holding their errors and prejudices. Do not fail to inculcate these considerations on the *laity*, whose situation and circumstances lay them under less restraint than ourselves, and whose freedom from the prejudices of their ancestors is, in many cases, by no means to be placed to the account of a love of truth, or can be called the result of mature and serious examination. Many of them laugh at the strict observance of the Sabbath, and regularity in the times of public and private devotion, as superstition, and not necessarily connected with moral conduct. They sneer at the doctrines of a Trinity in Unity, original sin, predestination and atonement, &c. because, at first view, they are mysterious and unintelligible; but from the same superficial turn of mind, they neglect the Lord's Supper, discard family-prayer, never catechize their children, and are apt to neglect devotion in all its forms. Because they think they need not *mortify*, they will not so much as *restrain* their appetites; as if to avoid the imputation of being a *round-head*, it was necessary to become a *cavalier*. Too many of these modern

modern free-thinkers, having indulged themselves without reserve, in laughing at every thing they cannot comprehend, take into their heads to be offended at the *Jewish religion*. They make no scruple to ridicule the divine mission and miracles of Moses; and after this it will not be wondered at, that they often reject the Christian revelation also. To trace this fatal *unthinking* progress a little further; still they will pretend to expect a future state of rewards and punishments, from the principles of the light of nature; but when once they have advanced thus far in infidelity, they are generally soon content to rank themselves with the beasts that perish. When persons have, in this manner, thrown off all regard to religion, can it be supposed, they can have any strong attachment to the *dissenting interest*? Some of them may continue to rank among us, from a regard to the principles of liberty, and other political considerations; but when religion makes no part of the tie, it may be expected in general, that the laity will be governed by their own secular interest; and if through the influence of the same causes, a minister has become an unbeliever in the religion he professes to teach, I do not see why he may not, with equal consistency, officiate in the church of England, the church of Rome, or among the Mohammedans, as among the dissenters.

This, however, is too often the progress of infidelity with the thoughtless and unthinking laity; and to keep them in a proper medium, must be owned to be of great importance, and a matter of great difficulty. I know of nothing that is so likely to be effectual for this purpose, as the prudent conduct and true moderation of ministers. Let it appear by the whole of your behaviour, that you are *serious Christians*, and not ashamed of any practices which are of real use to form a Christian and devout temper. Let it be seen that the principles of Christianity have a real and happy effect upon your hearts and lives; and that by virtue of a practical faith in its great principles, you are possessed of an uniform cheerfulness of mind, are enabled to live in a firm confidence in divine Providence, under all the events of life, and are prepared to die with composure and good hope. Carefully avoid insulting or ridiculing those who differ from you in opinion, especially those who retain the principles you yourselves once held. This shews as much bigotry and want of real candour as their censoriousness, and readiness to pass sentence of damnation upon you. Nay, it may be said, in excuse for their zeal in condemning your opinions, that they consider them as inconsistent with salvation, whereas you do not pretend that their opinions are dangerous to them. There may, therefore, be the sincerest friendship in their anger, but there is wanton cruelty in your laughter. Let it appear that the principal object of your attention is the proper duty of your pro-

profession, and let no taste you may have for any of the polite arts, as music, painting, or poetry, nor a capacity for the improvements in science, engage you to make them more than an *amusement* to you, or at the most any more than an object of secondary consideration. Let not even the study of speculative theology prevent your applying yourself chiefly to the advancement of virtue among your hearers. Let your conduct demonstrate, that you consider one soul reclaimed from vicious habits, or even one person's mind confirmed in any good resolution, as a greater acquisition to you, than the detection of any speculative error, the illustration of any known truth, or the discovery of any new ones.'

We might, with pleasure, make farther extracts; but these are sufficient for our design.

This anonymous Dissenter, whoever he is, writes with ease and energy, and he appears to be master of his subject: but we must add, there are marks of negligence and haste, both in his style and in his sentiments. We think there appears also some little inconstitence in what he says concerning the Puritans, in the two different places where they are mentioned. In another place, speaking of some corruptions retained (as we apprehend he means) in protestant churches, he adds, 'Many other corruptions might be mentioned in the same system with this, which altogether make the whole system of modern Christianity less like the Christianity of the New Testament; than it is to the religion of the Brachmans of Indostan.' The sentence runs off prettily, but the sentiment seems rather the effect of inconsiderate warmth, than of serious, candid enquiry, and accurate observation.

*The American Traveller: or Observations on the present State, Culture, and Commerce, of the British Colonies in America; and the farther Improvements of which they are capable. With an Account of the Exports, Imports, and Returns, of each Colony respectively,—and of the Numbers of British Ships and Seamen, Merchants, Traders and Manufacturers, employed by all, collectively: Together with the Amount of the Revenue arising to Great Britain therefrom. In a Series of Letters written originally to the Right honourable the Earl of * * * * *. By an old and experienced Trader. 4to. 5s. sewed. Dilly, &c. 1769.*

THE authenticity of the materials here brought together, relating to the commerce of British America, rests upon the anonymous authority of this *old and experienced trader*, no vouchers

vouchers being produced, and they appear, in general, to be of such a nature as might be readily brought into one point of view from the many accounts already published of our settlements, by any experienced compiler, whether an actual trader or not. Whether this is really the case, we shall not pretend to determine; but it may be remarked, that the work is called the *American Traveller*, though no itinerary is given; that a large map of the greatest part of the world is added, without any geographical reference being made to it, or any particular use for it appearing; and that a frontispiece is prefixed, exhibiting a party of armed men travelling over the snow, but whether natives or European traders does not appear, nothing in the work having any connexion with it.

That part of the Author's remarks which appears to be most curious and deserving attention, so far as facts may be found to verify his assertions, is, where he considers the trade of Hudson's-Bay, and the tendency of the exclusive monopoly enjoyed by the small company by which it is managed. Concerning this company, he says—'At the time when the Hudson's-Bay company was established, in 1670, the minds of all people of power, or property, were so fixed upon the Intrigues of the court, and the consequences immediately apprehended from them at home, that they would not spare a thought for any thing so remote in situation and effect, as *foreign colonization*, by which means that most important of political enterprizes fell to those, who were in every respect least qualified to pursue it to advantage.

'Under these inauspicious circumstances, an *exclusive charter* for trading to the countries confining on the sea, called Hudson's-Bay, was, without enquiring into the consequences, granted to a set of private adventurers, who without support or even countenance from government, undertook upon the narrow foundation of their own fortunes to establish a trade, attended with such difficulties in appearance, as would have discouraged any men not fully persuaded of the certainty of success. Nor were they disappointed; the event exceeding their most sanguine expectations, in their very first experiments.

'Such success from so weak a beginning, shewed to what an height it might be carried, on a more extended foundation. But the scheme it suggested was very different: instead of extending their first plan, and making their success known to procure an enlargement of their capital, the company turned all their care to conceal the whole, (which the distractions of the times gave them too good an opportunity of doing) and keep the profits of the trade entirely to themselves, contracted as it was, rather than run the hazard of their being shared in by others, should it be pushed to its natural extent; a care, which, as I have

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before

only equal, but most probably even exceed that; not to mention the probability of discovering still more.

‘ The first of these which I shall mention, and which, to the surprize of reason, has not hitherto been thought of any consequence, is the fishery. I will take upon me to say, that the whale and seal fisheries in Hudson’s-Bay, and Baffin’s-Bay, are capable of affording sufficient, and sufficiently profitable, employment to several hundred fishing vessels. Nor is this a vague assertion. I speak it from experience, having been some years personally engaged in the Greenland fishery, after my being at Hudson’s-Bay, and gained a clear insight into every Branch of it.

‘ Another most valuable article of commerce, which those countries would supply in the greatest plenty, is *copper*. In the year 1744, I myself discovered there several large lumps of the finest virgin copper, which in the honest exultation of my heart at so important a discovery I directly shewed to the company; but the thanks I met, may be easily judged from the system of their conduct. The fact, without any enquiry into the reality of it, was treated as a chimerical illusion; and a stop arbitrarily put to all farther search into the matter, by the absolute lords of the soil.

‘ The advantages which would arise from a sufficient supply of this metal, are also obvious to every capacity. It would afford employment to all our various artificers who work in it; and enable us to undersell all competitors at foreign markets; and this at a time, when our internal supplies of it seem to be nearly exhausted, and the use of it is daily encreasing in all parts of the world.

‘ I have said, that copper is to be found in plenty in those countries, for this reason. Wherever any metal is found in lumps, on or near the surface of the earth, it is a certain proof that the earth abounds with it deeper down; such lumps being protruded from the body of the metal, like sparks from a large fire. Nor is it unreasonable to expect, that metals still more valuable might be found in the pursuit of this; the richest gold-mines in the East being intermixed with those of copper, as copper itself is with gold in proportion to the fineness of the former; and finer, than the lumps I found there, have I never seen.

‘ It must not be objected to what I have here advanced, that the intensity of the frost in those climates would defeat all attempts of mining, or at the best render them so difficult and destructive to the lives of the miners, as to make it not worth the attempt. This is only a vulgar error. It is known that frost penetrates but a little way into the earth; no farther than
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the immediate action of the atmosphere; where the sphere of that action therefore ceases, frost ceases of course; and the most ignorant labourer knows that the deeper he can work into the earth, the warmer air he will breathe.'

'The Hudson's-Bay company employ four ships, and 130 seamen.—They have four forts, which contain 186 men.—And they export commodities to the value of £ 16,000 a year, and bring home returns to the value of £ 29,340—which yield to the revenue £ 3734.

'If the trade were laid open, the fishery alone in Hudson's-Bay, Baffin's-Bay, and Davis's Streights, (in the last of which the Dutch find fish as plenty as in Japan, where they kill them solely for their bone) would afford employment for 800 vessels of every kind, and 16,000 men.—

'The trade would require and support twelve colonies, consisting of 3000 settled inhabitants of both sexes.—And, the exports would, in the course of seven years at the very farthest, amount to £ 320,000. the returns to £ 586,800, which would yield to the revenue £ 74,680, being twenty fold the present amount of each, with a certain prospect of farther increase. But so it is, that all these national and great advantages are sacrificed to fatten a few worthy individuals.'

Before schemes are engaged in, from commercial views, for prosecuting remote discoveries, it would be well worth attention to cultivate, on permanent principles, those branches of trade, already enjoyed; and this cannot better be done, than by breaking down the barriers of exclusive monopolies, the original purposes of which have not only been long since effected, but the undertakers very amply gratified. It is now time therefore to listen to the claims of the public.

Remarks on the Review of the Controversy between Great Britain and her Colonies. In which the Errors of its Author are exposed, and the Claims of the Colonies vindicated, upon the Evidence of historical Facts and authentic Records. To which is subjoined, a Proposal for terminating the present unhappy Dispute with the Colonies; recovering their Commerce; reconciling their Affection; securing their Rights; and establishing their Dependence on a just and permanent Basis. Humbly submitted to the Consideration of the British Legislature. 8vo. 2 s. 6 d. sewed. Becket, &c. 1769.

THE Review of the American controversy* is once more † sharply and successfully attacked, by an able hand; who by attending to the obvious import of words in the

* See Review, vol. xl. p. 103. † See 'Observations on the Review,' &c. ib. p. 433.

charters of the principal colonies, and the general tenor of those transactions wherein they have been concerned, clearly proves them to be distinct dependencies, not included within the realm of England, but having constitutions framed after the same model.

To avoid as much as possible those repetitions which must be the consequence of tracing the particular arguments of many writers on the same subject, the following summary recapitulation may suffice as a specimen of the Author's manner.

‘ After this Review of the most important transactions relating to the most ancient of our colonies, I flatter myself it will appear indisputable, that in their first settlement, they were constituted distinct states, independent to the parliament of England, because I have sufficiently demonstrated that James and Charles, by whose authority they were settled, had a constitutional right to grant the first settlers their title to the territories in America, with all the powers of distinct legislation and government; and that these monarchs exercised that right, will appear sufficiently evident, from the tenor of the charters themselves, confirmed and explained by their subsequent conduct and declarations, than which nothing more was necessary to constitute the independency of the colonies, since if their first inhabitants received and settled those countries, on the terms of independent legislation and government, made by those who had a legal right to grant these terms, it is self-evident that no power whatever could afterwards unite them to the realm of England, without their formal and express consent, which has never been given, nor have they ever been considered as within this kingdom. It will likewise appear, that from the æra of the first discovery of America, to the twelfth of Charles the second, no act of parliament had ever been extended to the colonies, because they were “not within the realm or jurisdiction of parliament.” At that time it will be found, that the legislature of England first exercised its authority in the colonies, for regulating their trade, and afterwards for directing their exterior policy, but, at best, on a very obscure, I will not say, no right. If, however, it should be agreed, that the colonies were never annexed to the realm, or within the jurisdiction of its parliament, it will require no great sagacity to determine how far their submission to these acts, in their infant state, can preclude their future claims to the right of their original constitution. It will likewise appear, that, from the discovery of America, to the æra of Grenvillian administration, the only act of parliament that can, with justice, be said to have imposed duties, or taxes, on the colonies for any purpose, is that of the 25th of Charles the Second; and that this was never designed to raise money for any national service, or establish

blish a precedent for taxing the colonies on any future occasion, has been already abundantly proved by the nature of the act, the tenor of its preamble, the subsequent declaration of the king in answer to the Virginia remonstrance, and the measures he pursued afterwards for obtaining a revenue for the support of government in that colony, not by authority of parliament, but the consent of the general assembly of the province. And as even this act was deemed an infringement of the rights of the colonies, and as such became the subject of remonstrances to the throne, which were countenanced by the King, no person will pretend, that it can authorize the British legislature to prescribe for the right of taxing the colonies.—I am, however, uncertain, whether by thus exposing the title of the colonies to the privileges of distinct states, I am acting for their service, or agreeable to their wishes, as they do not, at present, dispute the power exercised by Great Britain, in binding them by political and commercial regulations; it is, however, but just, that those, who, not content with the exercise of this power, ungenerously endeavour, from this concession of the colonies, to infer a right of taking away their property at pleasure, should know the very slender foundation that supports even the power from whence this inference is deduced.—If, however, I could believe it possible to unite Great Britain and the colonies, equally and justly, in a legislative capacity, and overcome those insuperable obstacles which nature has interposed to this union, I would endeavour to promote it by every honest expedient, as the surest method of securing their stability and happiness, instead of citing facts to prove the right of the latter to the privileges of distinct legislation and government; but as I cannot believe this practicable, and as I well know that it is incompatible with their freedom, and repugnant to the spirit of the British constitution, to live in subjection to the laws of an assembly in which they have no representation, I have thought it my duty thus to explain their original state and constitution.

I shall not contend with our Author concerning the difference between internal and external taxation, or between taxes for the purpose of a revenue, and those for the regulation of trade; as I am convinced, that a power of imposing duties, even for commercial regulations, ought not to be vested in any other person, or assembly of persons, than those who have a right of taxing for every purpose; because, under specious pretences, it may be perverted to an intolerable grievance; and yet the conduct of this nation towards Ireland and the colonies, since its departure from the spirit of its original constitution, by assuming a power of exercising foreign legislation, has

afforded cause to believe the real existence of this distinction; and perhaps duties imposed merely to restrain commerce, and not to procure a revenue, cannot be deemed taxes with any propriety; at least the apparent difference is so plausible, that it can afford no cause for surprize, if the colonies were deluded by it, and reluctantly submitted to the act of the 25th of Charles the Second, though they afterwards universally resisted the stamp-act. But if this be not the case, it is still a most unnatural perversion of reason and argument in our Author, to infer a right of universal taxation over the colonies, by proving the non-entity of this difference, as the just and obvious inference therefrom would operate against every kind of imposition for any purpose.

Our Author observes, that the colonies do not, "as yet, reject the authority of parliament to bind them in any case, save in the article of taxation," but treats their concession in this particular as inconsistent with their other claims; alledging, that they must be subject to the authority of parliament in every respect, or else in none; and perhaps there may be some justice in this observation, since in most countries legislation and taxation have been invariably united in the same person or persons; and yet the history and constitution of England afford many precedents to the contrary. A bill of supply is not simply a law, but a free gift from the people, by their delegates, the commons of the realm; and the house of peers, though an equal part of the supreme legislature, and equally authorized to originate all other bills, are in the former excluded from that privilege, nor allowed to make any addition or change whatever therein. The peers are, indeed, allowed simply to give or refuse their assent to a money bill, because they are precluded from the right of suffrage for members of the house of commons, and unrepresented therein, so that without this privilege, they would necessarily suffer a deprivation of one of the most important rights enjoyed by all other freeholders in the realm, that of giving their property by themselves, or their representatives. And by the 19th of Henry the Seventh, it appears, that the king does not give the royal assent, but the royal thanks, to bills of supply; all which renders it evident, that, by the English constitution, the right of taxation is not necessarily vested in the supreme legislature of the nation, but that all pecuniary grants to the crown are properly acts of the people, giving their sovereign a part of their property, either personally, or by delegation. And agreeable to this is Mr. Locke's maxim, that "The prince, or senate, however it may have power to make laws, for the regulation of property between the subjects one amongst another, yet can never have a power to
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take to themselves the whole or any part of the subjects property, without their own consent; because that would be, in effect, to leave them no property at all." Nor is the practice of the British parliament, in imposing taxes upon the people at all repugnant to this maxim, whatever our Author may have advanced to the contrary; because though bills of supply are originated by the commons, assented to by the lords, and complimented with the royal thanks, yet this is not done in a legislative capacity, as the lords and commons do but make a pecuniary donation to the crown, the former in behalf of themselves, and the latter as the representatives of the people.

' This may be easily demonstrated, by many facts in the political history of England. Thus it appears, that while the house of commons anciently granted the crown supplies from those counties, cities, and boroughs which they represented, other parts of the realm, which had no representation therein, such as the principality of Wales, the counties palatine of Chester, &c. were allowed to tax themselves, in a mode adapted to the peculiar circumstances of their distinct situation: and when the commons afterwards assumed the power of granting supplies for those places, the king, deeming the measure repugnant to the principles of the constitution, suspended the collection of those grants, till an equal representation was allowed them. To this may be added, that the clergy, though bound to obey the general laws of the realm, were anciently allowed to tax themselves. Ireland, likewise, has invariably yielded obedience to the laws of this kingdom, for regulating its policy and commerce; and yet there is no Irishman, who would not think the British legislature committed a most unjust and oppressive act in imposing a land tax of one penny per pound on his estate, though our Author acknowledges that this tax would be as just as any whatever; and I flatter myself that the colonies have as equitable and rational pretensions to an exemption from taxation, by an assembly in which they have no delegate, as the people of Ireland, which is in reality a conquered country, brought into subjection by Henry the Second, *jure gladii*, and submitting on this express condition, "The people and kingdom of Ireland shall be governed by the same mild laws, as those which govern the people of England." It is likewise to be remembered, that when king Charles the Second, disgusted with the New-England colonies on account of their former attachment to the commonwealth, brought writs of *scire facias* against their charters, under various pretences, the principal offence, for which judgment was given in chancery against the Massachusetts-Bay, was, as our Author confesses, that the colony had undertaken to raise money for the support and defence of government, for which

there was no particular authority in its charter, although it contained ample power of legislation, by an act which the colonies were alone authorized to believe, that the right of making laws, and that of imposing taxes are not necessarily vested in the same body; they being, by the British constitution, distinct and separate acts; the former of which is to be exercised by the supreme legislature, and the latter by the people, or their delegates only.—This, and the preceding instances, therefore, will sufficiently justify the colonies from that absurdity with which our Author charges their conduct, in acknowledging the supremacy of parliament, and yet denying its right of taxation.

The proposal offered for terminating the dispute, is briefly mentioned in the under-cited passage.

‘I have already declared, that if it could be thought practicable to unite the colonies to Great Britain in a civil capacity, and on an equal basis of freedom, I should wish my countrymen to participate the happiness of British laws and government: but the distance, which nature has interposed, creates insuperable obstacles to this union. The expence and inconvenience which must attend a representation from a country so remote; the little advantage it could produce to a people, who, from their situation, could have no opportunity of knowing or directing the conduct of their delegates; the insufficiency and imperfection of laws, made by persons unacquainted with the state of those for whom they are made; and the frequent necessity of present and immediate legislation, joined to the great delay and expence that would necessarily attend all private bills, are such important difficulties, as must render government, in these circumstances, a grievance to them, rather than a benefit. To this let me add, that the executive authority, unconstrained by the legislative power of the colonies, would become oppressive, and the people of America, deprived of their assemblies, would become victims to the tyranny and rapacity of every haughty, avaricious, or needy governor, disposed to avail himself of the advantages deducible from their distance, and his own connection and interest with those in power. To these might be added many other obstacles of a similar nature, which are sufficiently known, and abundantly prove the impracticability of an American representation in parliament, without which the colonies cannot be united to Great Britain in a civil capacity, and yet continue to enjoy those privileges, which constitute the happiness of British liberty. *From hence, the necessity of a distinct government for the colonies will appear.* But as the British legislature will, perhaps, never consent to emancipate them from every kind and degree of subjection to itself, I hope my countrymen, to avoid the evils of civil discord, and enmity

enmity with their parent country, will relinquish some of those rights which are enjoyed by the subjects of Great Britain, for the preservation of those which are of more importance; for the security of their lives, and *acquired* property; and as they cannot be united to Great Britain in a civil capacity, let them unite to her in a commercial one; and forming with this kingdom, and its other dependencies, one commercial empire, submit their trade to the absolute government of the British parliament, (without desiring a Representation therein,) to be restrained and directed by its laws for the general good.'

The political constitution of a people is a complicated system, seldom the result of any regular formed plan, but the growth of long experience, of which no reference to *past* time can afford a compleat idea; and the distracted measures of the long parliament in the last century, with the uneasinesses caused by the late schemes of American taxation, will shew the danger of attempting sudden alterations, and violent innovations in government.

A few Thoughts upon Pointing, and some other Helps towards Perspicuity of Expression. By J. B. F. R. S. and F. S. A. 4to. 1 s. Worral, &c. 1768.

THIS is rather a persuasive to point, than directions for punctuation. 'All that I pretend,' says the Author, 'is to try if I can convince the Reader that some sort of punctuation is absolutely necessary.' But surely it was unnecessary to attempt such conviction! the necessity of pointing seems to be universally allowed, by the universality of the practice. All that is now printed is pointed, the punctuation of what is not intended for the press is comparatively of little moment, as it is intended to answer mere private and transitory purposes: but there is punctuation enough, even in the letters of one trader to another, to prove an acquiescence in the utility of the practice. Instruments and proceedings in law, indeed, are without points, and for a very good reason, that the sense might depend wholly upon the words, and not jointly upon words and points; because, in proportion as it should depend upon points, it might be altered without detection: when there are no points, the sense may be determined so as to require either one punctuation or another, as upon the whole shall seem most congruous to truth; but the sense could not be determined contrary to a punctuation, without legal proof that the punctuation had been forged, so that the use of points in law instruments would open a new door to fraud, perplexity, and litigation.

The Author says, that 'the general idea of pointing seems to

include nothing more than marking down upon paper, by different signs or notations, the respective pauses, which actually were, or ought to be made in pronouncing the words, written or printed together with like hints for a different *modulation of the voice*, where a just pronunciation would require it.

The *general* idea of pointing, however, does not include so much; it includes only three hints for a different modulation of the voice, admiration, interrogation, and parenthesis: but a just pronunciation requires many more; there is a modulation or inflection of voice peculiar to expostulation, pity, reprehension, grief, anger, intercession, and many other dispositions, passions, and occasions, for which no hint has hitherto been devised, and for which none is suggested by this Author. To multiply marks of punctuation, either for pauses or modulation, seems indeed not to be desirable, for, as the learned Dr. Lowth has observed in his Introduction to English grammar, if marks were invented to express even all the *pauses* of pronunciation, the doctrine of them would be very perplexed and difficult, and the use of them would rather embarrass than assist the Reader.

The Author observes very justly, that it is unnecessary to spend time in defining or explaining the four distinctions, called Period, Colon, Semicolon, and Comma: it seems also unnecessary to spend time, as he has done, in defining and explaining the Parenthesis (), the Parathesis [.], the Hyphen - , the double Hyphen =, the mark of quotation or interlocution “ ”. These marks are universally used and understood, being taught to children among the first rudiments of their native tongue.

The only sentiment peculiar to this work is, that pointing should not be regulated by a common standard, nor confined to the mere grammatical division of sentences, but that every man should point so as to express his own manner of pronunciation: but if the principal use of pointing be to increase perspicuity, this licence would render it of very little value: while punctuation is known universally to mark the grammatical division of sentences, such division, and consequently the sense, is known from the punctuation, but who can find such a clue to the sense in a punctuation, continually varying to express every man's method of pronunciation, however whimsical or absurd? At the beginning of these ‘pages of inanity’ the Author says he had no view but to enforce punctuation; at the end, he says, he had no view but to apologize for his own manner of pointing, and did not pretend to prescribe rules to any other person.

Whether his manner of pointing is right or wrong, is certainly a question, which it is worth no man's while to buy his book to determine; and as it teaches nothing, the best thing that can be said of it is, that nothing is professed to be taught.

Friendship:

Friendship: a Poem inscribed to a Friend: to which is added, an Ode. 4to. 2s. 6d. Kearsly. 1769.

THE Author, in his preface, tells us that the subject of the poem is of so delicate a nature, 'that an apology is necessary even for the undertaking, much more for the execution of the design.' For the undertaking, possibly, an apology might be necessary; but, surely, there could be no reason to apologize for the execution of what he had undertaken.

He says, he began to consider the subject, that, though he should not experience true friendship, he might be able to affirm that true friendship existed; and that he might enjoy some secret satisfaction, if he should ever come within the influence of mercenary contentions and illiberal passions. It is not, however, very easy to conceive, how, by considering abstractedly the nature of friendship, as it exists in the imagination, he could satisfy himself or others that it is to be found among the realities of life; or what comfort he could derive from an enquiry whether a disinterested friendship was possible, if, upon coming under the influence of mercenary contention or illiberal passion, he should find himself without a disinterested friend. Of friendship, indeed, he says many other strange things; he says, when we *handle* it in a dogmatical way, it is *spoken* handsomely of; that we wear it in common, and seldom wear it at all; and then considering it as a person, he adds, that, after giving her celestial ornaments, we suffer her to degenerate into a terrestrial *form*.

The poem is in blank verse; it consists of near 900 lines, without a single incident as a vehicle for the sentiment, or any necessary relation of part to part, so that if the paragraphs were transposed, they would stand just as well as in their present order.

It contains little poetry, and few gross faults; it is rather tiresome than disgusting: it neither gives pleasure nor excites hope; no passage captivates either the fancy or the ear, sufficiently to produce a desire to proceed to the next: there is no reasoning to engage the understanding, nor any event to raise curiosity.

The expression is sometimes turgid, the verse defective, and the images incongruous.

A *thick fence* is said to be *drawn* by Innocence:

'The *thickest fence* that Innocence can *draw*.'

A brow is said to be *deck'd* with the *chastisement* of a frown:

————— 'Ye whose brows

Virtue ———

Ne'er *deck'd* with chastisement of honest frowns.'

One

One being is said to pour the soul of a second into the bosom of a third :

' See *Sympathy* and *Silence* onward move——
the former pours
Into *her* breast capacious, *Friendship's* soul.'

The pronoun *her* has, besides, no regular antecedent.

Faint words are said to *rob* the soul: this is an incongruous image, because faint words leave behind the sentiment they should express or carry out :

Words are faint,
They rob the urgent soul.'

Philanthropy, that species of love whose charms are discovered neither by sense nor *sex*, is said to lead to *all the charities of life*. Milton was of another opinion.

' Hail wedded love—by thee——
Relations dear and *all the charities*
Of father, son, and brother, first were known."

In the same sentence *Virtue* is said to be *born* of Heaven, and to *spring* from a stock :

' When from her genuine stock of *Virtue* pure
Springs Heav'n *born* Friendship.'

The word *genuine* also produces another absurdity, by representing a stock of one species to produce, naturally, shoots of another. *Virtue*, which is here the stock, is, within the compass of two lines, said to be the vegetative vigour which the roots derive from the dew :

' When from her genuine stock of *Virtue* pure
Springs Heav'n-born Friendship, strongly shoot the roots :
Fost'ring their growth the *dews* of Heav'n descend
And give substantial *Virtue*.'

The following verse is defective :

' And emulate his fire—thus survive.'

Several others, though they have the proper number of syllables, have neither the pause nor the accent, which change prose into poetry.

The following apostrophe to Friendship personified is extracted to gratify the Reader's curiosity, and to justify our censure :

' O! Friendship, guest divine! best gift of heav'n!
'Tis thine to soften ev'ry care of life,
And double ev'ry blessing.—But for thee,
Each social impulse of the active soul,
Implanted were in vain—all, all is joy
Where'er thou deign't to smile, and lift thy torch,
To light, the else bewild'rd traveller,
Through life's rough journey to the land unknown.
Upon thy placid bosom lie-reclin'd,
In confidential ease, affection pure,
Serenity resign'd, and heart-felt joy.

Free from thy pregnant source flow all the streams
 Of sweet domestic peace—without thy smiles,
 What were a parent's joy, or son's embrace?
 What were connubial love?—ev'n discord all,
 Unless each softer passion of the breast
 By thee attuned were—with skill divine,
 Each jarring passion that deforms the world,
 Is harmoniz'd by thee—bound in thy chains,
 The soft affections of the human soul,
 With all the various int'rests of our state,
 Become one complicated bond of love;
 Firm fixt as Fate, and durable as Heav'n.
 Thou best preserver of the moral world!
 For, in thy train, comes Love without a bliss.
 Not the mad God that lifts his burning torch,
 And madly flings around the random blaze;
 Whom poet. feign for ever blind.—Not he,
 Whom wanton, glowing Venus calls her son:
 But that soft Pow'r—whose chaste attractive charms,
 Nor sense, nor sex discover—heav'nly all—
 The sweet composer of the human breast,
 That leads to all the charities of life;
 And each diversify'd affection rules,
 Through all the various modes of social bliss.
 With thee too comes Contentment—in thy train,
 Mirth with chaste smiles, and Innocence with brow
 Serene and open as a Summer's morn,
 With Peace, Trust, Honour, Faith, and Hope divine,
 Lead up the festive dance—'

Beside the inaccuracy that has been already remarked in this passage, Friendship, in the first line, is said to be a *guest* and a *gift*. And *Joy*, though represented as a person reclining on the bosom of Friendship, is, in the same breath, unpersonified by the epithet *heart-felt*.

The ode is addressed to Apollo, as the god of medicine, on occasion of the sickness of a lady. An extract from this is not necessary.

Ideal Beauty in Painting and Sculpture illustrated by Remarks on the Antique, and the Works of Raphael and other great Masters. By Lambert Hermanfon Ten Kate. Translated from the French. 8vo. 1s. Bathurst. 1769.

THIS Author says, that 'those who treat of the sublime and ideal part of the art of painting, commonly use the name of *beautiful*; or a *thing* well proportioned, natural, sublime, and of an high taste: terms that in my opinion might be more illustrated than they have been. I am determined therefore to publish this treatise of ideal beauty, with a view to enrich

enrich the art, and to facilitate the understanding of the best authors.'

For how many of the faults that appear in this extract the Translator is to answer, we pretend not to know; that *writers* should use a *thing* as well as a *name* to express ideal beauty, is certainly very strange; it is scarce less strange that justness of proportion, naturalness, sublimity, and correspondence to high taste, should be used as synonymous terms. That may surely be natural, which is not sublime; and that may be well proportioned which is not in high taste. It is certain that these terms may be better illustrated than they have been, but how does the Reader imagine this gentleman has attempted the illustration with a view to enrich the art, and facilitate the understanding of the best authors? He will probably recollect the definition of a deed that is given in one of our comedies by a lawyer to his clerk: A deed, says he, is, as it were, an act, a thing done; it is, emphatically—a deed. Just such a definition does this Writer give of Ideal Beauty. It is, says he, 'a *REAL* *je ne sçai quoi*, an *unaccountable something* to most people, and the most important part to all connoisseurs: I shall call it an *harmonious propriety*, which is a *touching unity*, or a *pathetic agreement* of parts; it is also an *infinite variety of parts*, conformable to a subject; briefly, it is a *due decorum*, a *bienfiance*, or a *congruent disposition* of ideas.' Thus has the ingenious Hermanfon Ten Kate enriched the art of painting, and facilitated the understanding of the best authors. In order, however, better to shew the difference between ideal beauty and common beauty, he proceeds to consider man in all *shapes*. One of the shapes in which he considers man, is that of his *soul*. 'We must, says he, consider man in all *shapes*; first as a corporeal being, and next as a being endowed with a rational *soul*.' Concerning the soul, however, he says very little; and what he says of the body is so mysterious, that we dare not venture to change his terms, lest our own should not include the same sense. He says, that 'in the affair of painting we may contemplate man in *three* different views, with respect to what he has in *common*, and what he has *peculiar*; and *next* we may consider him as having something in *common*, and something also *particular*.—All of one nation may have a certain resemblance that makes them differ from those of another nation: thus a painter's good sight and sharp attention is not sufficient; for he must also have great vivacity of imagination and discernment, *because* that partakes of the *ideal*.'

An attempt to explain mysteries is always dangerous, yet we will venture to suggest what we think may possibly be veiled under this oracular obscurity.

All men have something in common as a species; they have also something particular as natives of different countries, and

as individuals* of the same. An idea of beauty may be formed, consonant to general nature in mankind, greater than can be found in any individual. An idea also may be formed of beauty, with the peculiarity of country, not as expressed in an individual, but as common to all its inhabitants, however different in features and complexion from each other: this beauty being an image without a particular archetype, is called *ideal*, to distinguish it from an image which is nothing more than the reflection of a particular object.

But if this is the Author's meaning, he has told us nothing which was not universally known before — As to portrait painting he is of opinion, that the artist should give graces to the picture though he finds none in the original. 'I would advise the painter, says he, to place his model or object at some distance from himself, that is, so far from him as to lose the view of the little wrinkles, and other such small parts called minutiae, so that he may only see the visage in general; yet I would have it so near, as to distinguish all that makes the person to be known at a little distance: for thus the painter will always preserve a certain general idea of the grand goût, and if he pleases, he may add some particularities, but must borrow them from what is most graceful in the object; and if he find no such particularities in the object, he must supply the portrait with ideal particularities, yet with such delicacy and niceness, that they may not destroy the resemblance.'

A painter who should follow these directions would certainly make his fortune; whether they are just, we shall leave our Readers to determine.

Many subsequent pages consist only of a string of exclamations: 'What manly agility, what robust gentleness, may be seen in a Diana! what beauty, what grace, in the goddess of love! what dignity and grandeur in an Hercules! what agility and suppleness in a gladiator!' and many more, from which the Reader can derive neither instruction nor entertainment.

These are followed by a laboured panegyric on Raphael; and the Author concludes his performance by assigning a proportion ideal and general, which, he says, is very easy, and conformable to the laws of nature. He divides the stature of both men and women into three classes, each of which, he says, may be fine and well proportioned. 1st, The lofty stature, or the tall and slender. 2dly, The middling. 3dly, The low. Each of these statures is divided into two equal parts; the upper part includes the head, neck, and trunk; the lower half the thighs, legs, and feet. The trunk is divided into three parts; the 1st reaches from the throat to the pit of the stomach; the 2d from the pit of the stomach to the navel in women, and to the bend a little above the navel in men; and the third from thence to the

the bottom of the belly. Other proportions are mentioned, with respect both to the height and breadth of the human figure, but it is not necessary to extract them, as they can be useful only to artists, and by artists are generally known.

Letters of the late Alexander Pope, Esq; to a Lady, never before published. 12mo. 2s. sewed. Doddsley. 1769.

THE Editor, in a short advertisement prefixed to these Letters, says, that they discover the Writer's heart to have had *a more amiable sensibility, and to be tinged with more goodness*, than his other writings of this sort do. This paragraph contains an injurious insinuation, and a false fact. The most tender sensibility, and the most ardent friendship are manifest in almost every line of Mr. Pope's Letters that have long been given to the world. They were written to a variety of persons, whom it was less likely he should compliment at the expence of sincerity than a lady, who had written verses, and submitted them to his correction; and therefore the expressions of sensibility and benevolence which they contain, are of greater authority than any that are contained in these, and, if Mr. Pope's character in this respect was doubtful, would be stronger evidence to ascertain it.

The originals of these letters, which are only twelve, are left in the hands of the Publisher, but this was not necessary to establish their authenticity.

Few as they are, they are not ranged in order of time, some of them are without a date of the year; but the 5th contains some verses, said to have been written in 1723, and the 7th is dated in September 1722. In the 12th, a poetical amusement is recommended, which, in the 8th, appears to have been declined.

There is some reason to suppose, that the lady to whom these letters are addressed, was Mrs. Martha Blunt, with whom Mr. Pope is well known to have been long connected, by a tender friendship.

In the fifth letter he says, 'I was the other day forming a scheme for a lady's happiness upon her birth-day: and thinking of the greatest climax of felicity I could raise, step by step, to end it in this—a friend. I fancy I have succeeded in the gradation, and send you the whole copy to ask your opinion, or (which is much the better reason) to desire you to alter it to *your own* wish: for I believe you are a woman that can wish for *yourself* more reasonably than I can for *you*.' By this it appears that the verses were made upon the lady to whom this letter is written,

written, and they are the same that, in Mr. Pope's works, are inscribed to Mrs. Blunt, beginning

'O! be thou blest with all that Heav'n can send.'

It is said indeed, by some who were personally acquainted with Mrs. Blunt, that she did not write verse; if so, these verses must have been transferred to her from the person for whom they were originally intended.

The Letters express great tenderness and ardour, though some of them seem to have been written before Mr. Pope had seen the lady, and all of them before a personal acquaintance was formed between them.

In the first Letter, Mr. Pope says, 'I challenge a kind of relation to you on the *soul's* side, which I take to be better than either on a father's or mother's; and if you can overlook an ugly body, (that stands much in the way of any friendship, when it is between different sexes), I shall hope to find you a true and constant kinswoman in Apollo——your writings are very good, and very entertaining, but not so good nor so entertaining as your life and conversation.' In the second Letter he says, 'I am very proud of my new relation, and like Parnassus much the better, since I found I had so good a neighbour there, Mrs. H. [Mrs. Howard] who lives at court, shall teach two country-folks sincerity.' In the 4th, the expressions are still more warm; 'You will, says he, unthinkingly do honour to a paltry hermitage, while you speak of Twittenham, where lives a creature altogether unworthy your memory or notice, because he really wishes he had never beheld you nor your's. You have spoiled him for a solitaire and a book all the days of his life; and put him into such a condition, that he thinks of nothing, and enquires of nothing, but after a person who has nothing to say to him; and has left him for ever without hope of ever again regarding, or pleasing, or entertaining him, much less of seeing him. He has been so mad with the idea of her, as to *steal her picture*, and passes whole days in *sitting before it*, talking to himself, and (as some people imagine) making verses; but it is no such matter, for as long as he can get any of her's, he can never turn his head to his own, it is so much better entertained.' In the 7th he says, 'I am resolved, plainly to get over all objections, and faithfully to assure you, if you will help a bashful man to be past all preliminaries, and forms, I am ready to treat with you for your friendship; whatever regard I may shew for things I am so truly pleased with, as with your entertaining writings, yet I shall still have more for your person, and your health, and for your happiness. I would, with as much readiness, play the apothecary or nurse, to mend your head-achs, as I would play the critic, to improve your verses.'

In the 8th Letter it appears, that this lady had written an epitaph, which Mr. Pope corrected; I sent it, says he, in the very blots, the better to compare the places, and I can only say it was done to the best of my judgment, and to the extent of my sincerity.—Your heart must be deeply concerned at the loss not only of so great, and so near a relation; but of a good man: a loss this age can hardly ever afford to bear, and not often can sustain.—In the same Letter he mentions his acquaintance with her as not yet begun. ‘I long at last, says he, to be acquainted with you; and Mrs. H. [Howard] tells me you shall soon be in town, and I blest with the vision I have so long desired.’

The last of these Letters is extracted for the amusement of our Readers; it is remarkable for a *trait* of Mrs. Howard's character, the verses on the Bower of Bedington, and a new subject for a poem.

‘MADAM,

Twitenham, Sept. 26, 1723.

‘It would be a vanity in me to tell you why I trouble you so soon again: I cannot imagine myself of the number of those correspondents whom you call favourite ones; yet I know it is thought, that industry may make a man what merit cannot: and if an old maxim of lord Oxford's be true, That in England if a man resolve to be any thing, and constantly stick to it, he may (even a lord-treasurer): if so, I say, it shall not be want of resolution that shall hinder me from being a favourite. In good earnest, I am more ambitious of being so to you, madam, than I ever was, or ever shall be, of being one to any prince, or (which is more) any prince's minister, in Christendom.

‘I wish I could tell you any agreeable news of what your heart is concerned in; but I have a sort of quarrel to Mrs. H.— for not loving herself so well as she does her friends: for those she makes happy, but not herself.

‘There is an air of sadness about her which grieves me, and which, I have learnt by experience, will increase upon an indolent (I will not say an affected) resignation to it. It will do so in men, and much more in women, who have a natural softness that sinks them even when reason does not. This I tell you in confidence; and pray give our friend such hints as may put her out of humour with melancholy: your censure, or even your raillery, may have more weight with her than mine: a man cannot either so decently, or so delicately, take upon him to be a physician in these concealed distempers.

‘You see, madam, I proceed in trusting you with things that nearly concern me. In my last letter I spoke but of a
trifle,

trifle, myself: in this I advance farther, and speak of what touches me more, a friend.

' This beautiful season will raise up so many rural images and descriptions in a poetical mind, that I expect, you, and all such as you (if there be any such), at least all who are not downright dull translators, like your servant, must necessarily be productive of verses.

' I lately saw a sketch this way on the bower of * Bedington: I could wish you tried something in the descriptive way on any subject you please, mixed with vision and moral; like pieces of the old provençal poets, which abound with fancy, and are the most amusing scenes in nature. There are three or four of this kind in Chaucer, admirable: "the Flower and the Leaf" every body has been delighted with.

' I have long had an inclination to tell a fairy tale, the more wild and exotic the better; therefore a *vision*, which is confined to no rules of probability, will take in all variety and luxuriance of description you will; provided there be an apparent moral to it. I think, one or two of the Persian tales would give one hints for such an invention: and perhaps if the scenes were taken from real places that are known, in order to compliment particular gardens and buildings of a fine taste (as I believe several of Chaucer's descriptions do, though it is what nobody has observed), it would add great beauty to the whole.

' I wish you found such an amusement pleasing to you: if you did but, at leisure, form descriptions from objects in nature itself, which struck you most lively, I would undertake to find a tale that should bring them all together: which you will think an odd undertaking, but in a piece of this fanciful and imaginary nature I am sure is practicable. Excuse this long letter; and think no man is more

Your faithful

and obliged servant,

A. POPE.

* The lines here alluded to are as follows:

In Tempe's shades the living lyre was strung,
And the first Pope (immortal Phœbus) sung,
These happy shades, where equal beauty reigns,
Bold rising hills, slant vales, and far-stretch'd plains,
The grateful verdure of the waving woods,
The soothing murmur of the falling floods,
A nobler boast, a higher glory yield,
Than that which Phœbus stamp'd on Tempe's field:
All that can charm the eye, or please the ear,
Says, Harmony itself inhabits here.

MONTHLY CATALOGUE,

For JULY, 1769.

MISCELLANEOUS.

Art. 14. *Historical Anecdotes of some of the Howard Family.* By the Honourable Charles Howard, Esq; 8vo. 3s. 6d. sewed. Robson. 1769.

PRIDE of FAMILY, under certain modifications and limits, is neither pernicious nor ridiculous. On the contrary, it may prove highly useful, on the principle of emulation, from the influence of example, and from the laudable ambition of duly supporting the fame that has been transmitted from father to son, through an honourable succession of noble or respectable ancestors.

The honourable Compiler of the present memoirs, has dedicated them to his son, Charles Howard * Esq; of Greystock Castle, in Cumberland; and he modestly and justly apologizes for their publication in the following terms:

‘ I do not mean this attempt,’ says he, ‘ as a chit-chat of my ancestry, being sensible that nothing can be more ridiculous than for a man to presume, that the honour, resulting from the good works of his ancestors, devolves to him in right of blood only, without his taking the least pains to shew, by his own good works, that their blood is still inherent in him—A cheap way indeed of purchasing honour!—So cheap, that the world will very justly never admit it. It is from a man’s own merit, or demerit, only, that he can expect to rise or fall in the opinion of the sensible part of the world.’

‘ The fool, or knave,’ continues Mr. Howard, ‘ may hold forth to view a long list of noble and worthy ancestors, but what other purpose does it answer than to place him in a more conspicuous degree of contempt? My motive in attempting this detail, was to furnish my well-disposed readers with some amiable pictures of a good life; which may be pleasing in the view, and beneficial in contemplating. That they happened to be those of some Howards, and not of any other name, was only occasioned by my being, from my connexions, more familiar with them. The life of a good man I always contemplate with pleasure, and this I look upon to be the most pleasing, as well as instructive, part of history; inasmuch as it proposes to every man, in private life, worthy examples, which are within his power, for the most part, to imitate: a benefit which he seldom finds in the voluminous accounts of the rise and fall of empires, with which every library abounds. It is certainly pretty to know the precise time, to a day, on which the battle of Pharsalia was fought, or any other memorable event happened; but does not the humane mind pay too dear for this knowledge when it surveys the carnage of the field? When I look at some thousands of men, slaughtering each other with unrelenting fury, for the wise purpose only of deciding, whether they, and many millions more, shall be slaves to A. or to B. an Alexander, a

* Author of *Thoughts, Essays, and Maxims*: see Review for January, 1768, p. 62.

Cæsar, or a Charles of Sweden, sometimes half-roasted by the parched heat of the sun, and at other times almost frozen to death, or perhaps wading up to their chins in a river; that after-ages may know that the greatest dangers, fatigue, or trouble, could not deter them from their fixed resolution of doing as much mischief to mankind as was in their power.'

'I withdraw my eyes,' concludes this very respectable descendent of the Howards, 'from such hateful scenes, and retire—to view the more useful, though perhaps less happy merchant, or mechanic, who, while he is accumulating a comfortable subsistence for his growing issue, is strengthening the powers of the state, and giving bread to many industrious families; in short, agreeable to the adage, which tells us, that example is better than precept. It is from such reviews only, that we are most likely to get the best aids, next to those in holy writ, which are necessary to direct and enable us to fill our places in society, with comfort to ourselves, and utility to others.'

The contents of this volume are, Mr. Walpole's account of Henry Howard, Earl of Surrey, from the Catalogue of Royal and Noble Authors;—Mr. Hume's character of the same noble personage, from his History of England;—Sundry letters, &c. written by the Earl of Surrey;—An original letter to Cecil Lord Burleigh, containing a particular account of the execution of Mary Queen of Scots*; printed from an old manuscript in the British Museum;—Memoirs of the famous Thomas Howard, Earl of Arundell; with a defence of his character, against Lord Clarendon, and a curious account of his museum, in a letter from James Theobald, Esq; to Lord Willoughby of Parham;—Some account of Sir Robert Howard, Chancellor of the Exchequer in the reign of Charles II. and author of several pieces, particularly the comedy of the Committee, or Faithful Irishman;—Memoirs of Lord Howard of Efcrick; Charles Howard, Earl of Carlisle; Charles Howard, Esq; grandfather to our Author; and Henry Charles Howard, Esq father to our Author:—To these are added, the office of Earl of Marshal of England, taken from a manuscript in the possession of Mr. Edmondson, Mowbray Herald.—The whole forms an agreeable miscellany; and will prove particularly acceptable to those who have a taste for researches into the history and antiquities of the families of our ancient nobility.

* This curious letter is printed in this collection, on account of the Howard-family having suffered so much from their attachment to that unfortunate princefs.

Art. 15. *Private Letters from an American in England to his Friends in America.* Small 8vo. 2s. 6d. sewed. Almon. 1769.

The scheme of these letters is explained by the advertisement prefixed:

'These Letters are supposed to be written towards the close of the eighteenth century, by a young American; who is stimulated by curiosity to pay a visit to the country of his ancestors. The seat of government is transferred to America; and England is an almost deserted, depopulated nation; the condition of which, and the manners

of the inhabitants, he describes, as far as he is able to collect them, in the following series of letters, to his friends in America.

From this it appears that poor Old England is represented as quite superannuated an hundred years hence; but, however well qualified the Author may be in humour, he is young in chronology: for tho' these letters, by an Irish kind of calculation, are supposed to *have been* written the latter end of the *next* century, the joke is rendered compleat, by his mistaking this century for the next, in the above advertisement; merely, as may be conjectured, because we now say *seventeen* hundred and sixty-nine! This, though the most obvious blunder, is not the only inconsistency that might be produced: but great wits are often deficient in judgment, as well as in memory.

His humour is next to be enquired into, and a specimen of it may be taken from the first letter he sends after his arrival in London:

'At length I am arrived, as Othello says, "at the sea-mark of my utmost sail," for, from the little I saw on each side the road, between Plymouth and this place, am quite out of heart for any further visit into the country of England.

'My first design, you know, was to have visited every city in the island; the several cathedrals, as I had seen the prints of them, were, in part, my inducement; but as I find, from all accounts, that religion is at its last gasp, even in the villages, no doubt I shall see less in the capital churches, as those kind of diseases flow from the head, downwards, and rarely begin, nay, if ever they do, never succeed when they rise from the extremities.

'The only change I shall make in my intended tour will be to Scotland; this was originally never intended by me; from their itinerant method of getting their bread, I should have thought the country not worth staying in, and it is more than barely reported this was its situation formerly; but at present, thanks to a favourite of their nation (above a century ago) that country is, now, the garden of this part of Europe—and though the climate will not admit of ripe fruits, and rich plants, yet have they such quantities of money, that scarce a gentleman of five hundred per annum, is now without his pinery; and hot-houses are more frequent there, I am told, than were naked limbs in former ages.

'Many jells, nay they are even transmitted to latest posterity, by printed books, were once current about a poor single passage by a ferry, across the Tweed; and one among others, was, that when any passenger passed to Scotland, they never asked him for money, as being certain he would return, and soon too; but when the very richest Scotchman passed to England, they made him pay, as knowing he never would pass back again, and was a fool if he did.

'You have often repeated part of an epigram, in those days, which, to common readers, will better explain this,

"Had Cain been Scot, God would have chang'd his doom, . . .

"Not sent him wand'ring, but confin'd him home."

'However, I hear the wandering character of them is quite at an end, for, about a century since, they crept into such favour at court, that scarce was there a considerable post vacant, in law, physic, the army, navy, nay, the very church, but the natives of this country possessed it.

'One

' One cause of the depopulation in this part of England was, I hear, owing to this strange partiality to them—in such torrents did they pour southward, that the once poor ferry could no longer answer its original end; so that from one bridge over the Tweed, which was then thought a very hazardous expence to the proprietors, no less than *forty-five* are still to be found, every one of which have, in proportion, their toll answer in interest to the several owners.

' As the natives of this country ever retain presbytery principles, it has often given cause of wonder, no less than complaint, that bishops of the established church of England should be raised from their universities—yet, but too often, has it happened, and, perhaps, is one of those reasons in the universal decay of religion southwards.

' Suckled in clannish principles, and nursed in the custom of trying causes without juries, the jealousies southward were ever strongest, when any gentleman of this country, though ingenious to a proverb, ascended the upper bench of law; but as so many printed accounts of this universal error are to be seen in your so well-chosen library, I will return to my intended subject, of which I had near lost sight, and, if ever I have occasion to open the cause again, will certainly be more particular, by gaining fly intelligence from the natives here, which is very easily done by making them believe you are descended from a family of that nation.

' Our fortune, in America, having been originally made from trade, it was very natural I should chuse to take up my head-quarters in the city. By the grand appearance of streets, squares, and almost palaces, from the once county-town of Brentford, I foolishly imagined, this must be from the overflowings of trade, and that the city, from whence such treasures must issue, still was the seat of hurry and confusion—I mean that glorious part of it which is occasioned by traffic.

' But after passing a place called Leicester Square, where the pedestal only of an Equestrian statue still remained, I found nothing but unroofed buildings, common sewers open to the air, and, of course, very offensive, grass growing between the interstices of the stones, on the foot way, and, in short, every thing symptomatic of desolation.

' However, I ordered the coachman to drive me towards the Exchange; the fellow laughed, and said, he supposed I had heard there was, now, no such place; but that he could shew me the ground it once stood upon, the same being, at present, a kind of college for repentant prostitutes:

' These candidates daily grew so numerous, that one or two receptacles were not found sufficient to contain them, as was the case formerly; but in fact, it is such a clever contrivance to escape creditors, get cured of a certain disorder *gratis*, or be rid of a bastard child, that no wonder every apartment has its weeping inhabitants in public, who laugh in private, to think what fools people must be to give up their money to support it; and how cordially their penitence is swallowed by joining in an hymn or two, or weeping at the farcical piety of some popular *dod-ging* preacher.

' Indeed I find most hospitals, on due examination, are built to aid and assist young physicians, surgeons, apothecaries, chaplains, matrons, nurses, with many an *et cetera*, more than for the sake of the

several poor objects; but I will explain this, in future letters, more amply; at present, as I grow tedious and tiresome to myself, so must I of course be to others, therefore, not to overload the carriage of incivility at present, Adieu.'

Those Readers who relish the turn of this epistle, may be gratified with twenty-six more in the same style in this collection, which are richly larded with present politics, to render them palatable: for it is to be observed, that not one mortal whom our American traveller meets with, can inform him of any thing material, but what happened 'about a century ago;' and these hints of information are sometimes from *personal knowledge and memory!*

Art. 16. *A Dissertation on the Influence of Opinions on Language, and of Language on Opinions, which gained the Prussian Royal Academy's Prize on that Subject. Containing many curious Particulars in Philology, Natural History, and the Scripture Pbraology. With an Enquiry into the Advantages and Practicability of an Universal Learned Language.* By Mr. Michaelis, Court-counsellor to his Britannic Majesty, and Director of the Royal Society at Gottingen. 4to. 5s. Boards. Owen, &c. 1769.

An indifferent translation of that curious work, of which we gave an account in our Review of Foreign Books, *App. to Rev.* vol. xxix. p. 512, seq.

Art. 17. *The Vegetable System: Or, the internal Structure, and the Life of Plants; their Parts and Nourishment explained; their Classes, Order, Genera, and Species, ascertained and described; in a Method entirely new: comprehending an artificial Index and a natural System. With Figures of all the Plants, designed and engraved by the Author. The whole from Nature only.* By John Hill, M. D. Vol. 14th, Folio. 11. 11s. 6d. Boards. Baldwin, &c. 1769.

For the former volumes of this noble and elegant work, see *Rev.* vol. xxxvii. p. 129, 185. and vol. xxxviii. p. 324.

Art. 18. *An Essay on the Management of Hogs; including Experiments on the rearing and fattening them. For which the Society for the Encouragement of Arts, Manufactures, and Commerce, adjudged the Premium of a Gold Medal.* Small 8vo. 1s. 6d. Nicoll.

A person who has really and accurately tried the changes of food here enumerated, has sufficiently earned the prize adjudged to him, though the conclusions drawn should not happen to be universally true: for no profession is more influenced by local circumstances than that of a farmer.

Mr. Young, the author of this Essay, observes, 'There are two principal objects in the rearing and fattening hogs; *first*, to make the greatest advantage of a dairy; and, *secondly*, to substitute some other food in the place of that which arises from cows, when none are kept.'

With regard to rearing, he advises as follows:

'Hogs that are a quarter (or upwards) grown, may be absolutely confined to a clover field, until it is necessary to sow wheat: nine tenths

ments of Britain will doubt this fact, but I have repeatedly experienced the truth of it. The fences, it is unnecessary to add, must, in this system, be incomparably good;—which necessity, I apprehend, is a particular merit in a mode of husbandry; for a conduct that forces the farmer to have excellent fences, is, so far, of great utility. It is also requisite to add, that there must be a pond in the field, which never fails. In a good crop of clover, well fenced and watered, swine of this sort may be locked up from the middle of May to Michaelmas; and no consumption of the clover will pay the farmer better.'

It appears, however, by another experiment, that hogs fed with mown clover, in confinement, will not thrive; without doubt, air, exercise, and cleanliness in consequence, are as essential to the welfare of swine, as of other animals. This appears to be Mr. Young's opinion, in his general observations on rearing hogs.

'The general result of these experiments is drawn into one view in a very few words.

'Milk mixt with pollard appears to be, of all food, the most proper for rearing of pigs.

'Milk alone is good.

'Boiled carrots, excellent, and fully proved to be sufficient for any farmer to depend on, who does not keep a good dairy.

'Potatoes are also a very good food.

'Turnips, cabbages, and malt-dust, very bad.

'Of green food, that which is growing, is clearly the best; mown, and given in styes, it is pernicious.

'In the field, lucerne is superior to all the rest. Clover comes next, then fanfoin: all these three are good. Burnet last, and bad.'

The result of his trials of fattening hogs, will appear from the following remarks:

'It appears from these experiments, that pollard alone is a cheaper food than pease alone.

'That boiled carrots is much the most profitable food that has been tried.

'That buck-wheat is a more profitable food than pease.

'That several kinds of food mixed, is better than being given alone.

'That the meal of any one, or of various kinds of grain, is better and more profitable than the whole grain, mixed or alone.

'That pease and barley are a much sweeter food than beans.'

But, besides the flesh, our Author instances the dung as a considerable article of profit. 'I have found, says he, that 90 hogs will, in fattening, yield as much manure as is worth thirty pounds on the spot—and where straw or stubble are to be had very cheap, to a much greater amount.'

Our Author, and every other person concerned in this important branch of the farming and husbandry business, will find a very curious paper on the subject, by turning to our Review for January, 1755.

M E D I C A L.

Art. 10. *An Account of the Diseases, Natural History, and Medicines of the East Indies.* Translated from the Latin of James Bontius, Physician

ician to the Dutch Settlement at Batavia. To which are added Annotations by a Physician. 8vo. 3s. 6d. sewed. Noteman.

Bontius is a well-known author. His Account of the Diseases, Natural History, and Medicines of the East Indies, was published about 130 years since; and is still considered as a work of considerable merit. The Translator's views in sending him forth in an English dress are pointed out in the preface.

'There never was a time, says he, when the peculiar circumstances of foreign climates so much merited the attention of a commercial people, as, at present, the Natural History and Diseases of the East Indies. These being professedly treated of by Bontius, it was apprehended, that a translation of that valuable author would be a work of public utility, calculated, not for the benefit of the faculty alone, but of all those who either reside in, or visit the oriental countries, as containing the most important precepts for the prevention of endemial diseases, as well as the method of cure.

'Concerning the translation it is sufficient to say, that no other liberty has been used, than lopping off a few trifling redundancies, and changing the arrangement of the subject into an order which appeared more natural. The freedom of the translator might perhaps have been extended, with indulgence, to the alteration of some prescriptions and theoretical opinions, which may now be regarded as obsolete. But as most of the medicines are indigenous in the Indies, it seemed more eligible to retain them on the authority of the author, than sacrifice his faithful observations of their effects, to the temporary and inconstant modes of practice. With regard, however, to the few obsolete opinions which occur, though these also are preserved in the translation, they are remarked in annotations. And in order to render the publication more complete, an account is added of the nature and cure of such diseases as have been omitted by the author.'

The translation, we find, is executed agreeably to this plan, and does justice to the original.

POETICAL.

Art. 20. *The Veil Unrent; or, A Walk in the Tombs. A Poem. With the Death-bed Scene.* 4to. 6d. T. Baldwin, in May's Building.

The Writer exclaims,

Oh! miserable me, to die thus wretched!

This line, which, by the way, is one of the best in the poem, should be read thus:

Oh! miserable man, to write so wretchedly!

Art. 21. *Business, Pleasure, and Prudence: a Fable.* Inscribed to the Right Hon. William Lord Bolton. By John Lockman. Folio. 6d, Dodsley.

Every body knows what poetical talents Mr. Lockman possesses.

RELIGIOUS and CONTROVERSIAL.

Art. 22. *Christ's Parable of the Ten Virgins: being the Substance of two practical Discourses, by Henry Stebbing, D. D. Chaplain in Ordinary to his Majesty, and Sunday Lecturer to the Society of Gray's*

Gray's Inn; and to the United Parishes of St. Laurence-Jewry and St. Mary Magdalen, Milk-Street. 8vo. 1s. Flexney. 1769.

This is a plain, practical discourse, upon part of the above parable; and is principally addressed to young persons. It appears to be the design of the Author to engage their attention to those inward principles of piety and goodness, by cultivating which they may be formed to usefulness and happiness. This we apprehend to be his meaning, when he explains the phrase of *taking oil in their vessels with their lamps*, by having and maintaining Christ's religion: not merely their being professors of Christianity, or having a cold belief in its truths, but acting upon and agreeing to them. In this view his discourse is serious, sensible, and well calculated to promote the great ends of piety and virtue.

Art. 23. *A Letter to a young Gentleman at Oxford, intended for Holy Orders. Containing some seasonable Cautions against Errors in Doctrines.* 8vo. 1s. Robinson and Roberts.

The Writer of this Letter is a great enemy to those crying and damnable sins, heresy and schism; especially the Arian heresy, the invention of which he ascribes to Satan: so that now we know what religion the devil is of.—He here (the Author we mean, not the old Arian gentleman just mentioned) warns his young friend against the errors of infidelity, enthusiasm, lukewarmness, and superstition; against Confessionals, *Monthly Reviewers*, Blasphemers, Reprobates, and Methodists. This zealous Champion for orthodoxy seems, indeed, to be a very good sort of man: only, like honest Parson G——r's wife, “*a little too hot.*”

Art. 24. *Sermons.* By the late Rev. Mr. Sterne. Vols. 5, 6, 7. 12mo. 7s. 6d. sewed. Becket. 1769.

As these discourses were published by the Widow of Mr. Sterne, there is no doubt but they are the productions of that pen to which the public is indebted for the sermons of the celebrated Yorick: but we see no other reason for the supposition.—For aught that appears, either in the matter or the manner of these posthumous publications, they might have been the work of Mr. Sterne's curate,—or of any other curate in the kingdom.—It was well observed, in a censure of the 3 vols. now before us (published in one of the *Chronicles*) that “*it is a very injudicious kindness in our surviving friends, to publish the sweepings of our studies.*”

N O V E L S.

Art. 25. *The History of Eliza Musgrove.* 12mo. 2 Vols. 4s. 6d. sewed. Johnston.

Had the sheets of this work been corrected with due care at the printer's, the pensive amusement it affords would have met with no interruptions. The baseness of parents in sacrificing the welfare of their children from sordid considerations, and the folly of those who are depraved enough to accept such sacrifices, are pathetically exemplified in a narrative that will affect any reader, those excepted, who have children they resolve to *dispose* of, in the literal acceptation of

of the common phrase: For when avarice has rooted itself in the heart, it is rendered totally insensible of humane impressions.

Art. 26. *The Sibyl*; A Novel. 'By a Lady. 12mo. 2 Vols. 5 s. sewed. Johnson and Payne.

Sir Nicholas Fairfax, a baronet of fordid disposition and brutish manners, lives at variance with his sister, Lady Jane Beaufort, and brings up two beautiful daughters at his remote country-seat, Ivy-castle, in total ignorance of the world; intending that a young cousin of theirs, then abroad, should take his choice of them: and he is made, without any preference of paternal affection, to entertain the absurd resolution of sacrificing the fortune and interests of the rejected sister, in favour of her who should be chosen. Eliza is the happy sister; and Lady Beaufort the aunt, though personally a stranger to the young ladies, contrives to introduce a gentleman captivated with Henrietta, the other sister, to Ivy-castle, in the disguise of an old fortune-telling gypsy. Here his predictions favour his intentions; which end in the aunt very unjustifiably persuading Henrietta to leave her father's house, and her being married the next morning to the old Sibyl, now transformed into a young baronet: she is then brought back, and all matters are accommodated with the father. This is the outline of a story, neither natural nor defensible; but improbable circumstances required, perhaps, improper measures to rectify them.

Art. 27. *The small Talker*; A Series of Letters from a Lady in the West of England, to Lady Anne D——, abroad. 12mo. 2 s. 6 d. Johnson and Payne.

By the appellation *Small Talker*, we are to understand a general lover, a man who makes a cruel sport of engaging the affections of every female who comes in his way. This volume contains an interesting story, rendered still more affecting by the levity of one of the above described worthless characters: and there can hardly be any reader of either sex so giddy, as not to receive some good hints from it, the impression of which will last——at least while it is reading.

Art. 28. *A Sketch of Happiness in Rural Life*, and of the Misery that attended an Indiscreet Passion. Small 8vo. 1 s. 6 d. Millan. 1769.

A short epistolary account of a journey into the New Forest, Hampshire, somewhat after the manner of our quondam friend the admirable Shandy: but as the narrative lays claim to a foundation of facts, the melancholy story of the author's friend gives the whole letter a serious turn; so that the imitation is not that of Tristram in his joyous moments. The performance, however, possesses one degree of merit which distinguishes the Author among his competitors in this style of writing;——he does not misunderstand his original so much as to suppose that indelicacy would give his copy a sufficient resemblance to it.

The Author proposing to spend some time with a rural family at a certain lodge in the New Forest, thus relates his first arrival, which will serve as a specimen of the performance.

‘Passing

‘Passing through the wilds of the new forest, my fancy would point out the spot on which stood, fair and flourishing, a noble city, town, village or villa, all, all destroyed by the accursed will of one tyrant; in pursuit of that pleasure which caused the depopulation of so rich a country, his son fell: oh! may tyrants themselves meet the stroke of justice, when they attempt to wrest the laws of the constitution to infamous purposes.

‘As I approached the confines of the lodge, with an enthusiastic pleasure, I hailed the spreading oak, where, under the kind protection of its shade, I should laugh at the troubles of society, and enjoy the ease of obscure retirement.

‘I saw the house, and alighted—I brought the reins of the bridle over the horse’s face, and hung them on the pale,—then went forward—the door wide open, with seeming hospitality invited me to enter—I did—The door belied not the sentiments of those who dwelt within—unknown they saluted me with kindness, time had worn me from the memory of the old man, as well as from that of his wife; none else were present. I told my name; with the utmost simplicity of joy they welcomed me to the lodge—Martha was called—Martha, the darling of their age—the stranger was announced—Martha, clean and as chaste as those who guarded the vestal fane, entered the room. God protect me! said she, having kicked her foot against something that had almost thrown her down as she was advancing—her appearance so full of innocence and simplicity, drew from me an involuntary amen, and I believe I added, may foul befall him who shall dare to offer violence unto thee—if I did not utter the words, I am sure that I devoutly wished it—Martha approached, her fingers were intermixed, and her arms hung negligently down, so that her hands came to a point—she dropped a curtsy of kind salutation, and a hearty welcome sparkled in her eyes—she blushed,—and holding down her head, espied my boots; but soon recovering herself, she demanded of her father, if my horse had been taken care of—a negative reply drew from her, “poor beast, the flies will sting him to death”—could there be a keener reproach?—I felt it—said I to myself, beast that thou art, so soon to forget the obligations which thou owest to thine horse, and to requite his services with ingratitude, by exposing him to the scorching heat, and to the tormenting flies—Martha perceived I was embarrassed—she called her brother—William came—William led my horse into the stable, I saw that he was well cleaned, and that he had good hay. Then—then—no, I could not quite forgive myself—what must they endure, who having been brought into life, and constantly received the most affectionate marks of friendship, should they requite their benefactor with neglect, desertion, censure and vile reproach—occurred to my recollection, the hugeness of this ingratitude reconciled me to myself, and I was stroking my horse when Martha told me—tea is waiting.

The father, mother, Martha, William and myself were at the table, the tea was made; the exhilarating stream was poured into the neat stone cups, the most delicious cream was added, and the sweetest bread and butter, made by Martha’s own labour, crowned the repast—here the voice of scandal is not heard; these happy abodes

NOVELS.

abodes know not the arts of defamation; secure themselves in innocence, they have no idea of the wiles of popular life; their hours pass unalloyed by envy—years succeeding years with the utmost serenity—and age steals upon them unperceived.

‘Happy people! free from the hurry of the busy world, and the phrenzy of ambition—blest with the bounties of providence, industry furnishes their homely fare, and contentment gives a zest to the various employments of rustic life—Ye East-India murderers and plunderers, and all ye who riot in the wages of rapine, extortion, and injustice, say, can ye boast ease and tranquillity like this?’

In this sequestered part of the world, the Author discovered a lost friend, who here abandoned himself to despair, for having been forced by an uncle, on whom he was dependent, to contract a marriage recommended merely from interested motives; in which compliance he made a sacrifice of a former tender attachment, the reflection on which imbittered all his moments. But when his deserted love had sunk into a settled melancholy, which ended only by drowning herself, and his uncle died of grief at the sad effects of his avaritious schemes, he grew quite frantic, and retired to pine away in this Forest, where his wishes for death were gratified by his being accidentally gored by one of the red deer who was pursued by the hounds.

There is an observable inconsistency between this story, and the mention of it in the title: there, indiscretion is charged on the lover; in perusal, however, the uncle is exhibited as the blameable party.

We are informed by the Introduction, that this short letter is published by the Writer as a specimen, and that if the public use it well, a continuation of his ramble is at their service: but if this letter is neglected, he threatens revenge by consigning the remainder to the flames. This taste of his writing, however, for it is but a taste, would incline us, chiefly indeed out of regard to the Author, to beg him, even in that case, to alter his vengeful resolution, and think what pangs of repentance he will feel, the moment the curling flames snatch inevitably to that oblivion so much dreaded by Authors, excellencies no one but himself can then regret the loss of. He would thus deprive himself of the consolation to be derived from honouring a minority of admirers as the discerning few.

Art. 29. *The History of Miss Sommerville.* Written by a Lady. Small 8vo. 2 Vols. 6s. in Vellum. Newbery and Carnan.

If a novel is agreeably written, without having some farther view, a moral purpose, or at least humour, to recommend it; or, if it contains good instructions without being conveyed in an entertaining form, the work has no real claim to commendation. The adventures of the unfortunate Miss Sommerville, interwoven with those of her friends, though too long to enter into, are very agreeably delivered, and will not fail to interest those readers who are possessed of any sensibility. They will be particularly affected by her unhappy fate, after all her difficulties appear to have been surmounted:—For this narrative does not depart from human nature and probability, so far

far as to wind up the adventures of all the parties to a happy consummation. Some base characters, graced with all the pageantry of wealth and title, are held up deservedly to detestation, and though the catastrophe is fatal in the principal personage of the history, the lively reader will meet with much entertainment in perusing it.

POLITICAL and COMMERCIAL.

Art. 30. *The Question stated, whether the Freeholders of Middlesex lost their Right, by voting for Mr. Wilkes at the last Election. In a Letter from a Member of Parliament to his Constituents.* 8vo. 1s. 6d. Woodfall.

Though there is little credit due to the professions of an anonymous title-page, yet the present masterly pamphlet is generally supposed to have been really the work of a celebrated baronet, member of parliament for a great sea-port town in the northern parts of this kingdom. It is written on the popular side of the question, and contains many observations and arguments which highly merit the attention of the Public, and will afford great pleasure to the zealous friends of, and staunch advocates for, the glorious cause of Liberty.

Art. 31. *The Case of the late Election for the County of Middlesex, considered on the Principles of the Constitution, and the Authorities of Law.* 4to. 1s. Cadell.

Here we have the *other side of the question*, stated with all the accuracy of an able lawyer; and such we suppose the Author to be. He is well versed in parliamentary proceedings; and he proposes to shew, from the records of parliament, and the authorities of law, that the house of commons is legally invested with the power they have exercised with respect to the late determination of the election for Middlesex. He farther contends, that, in the general principles of reason and constitutional policy, they *ought to have* * such a power;—that it cannot, consistently with the preservation of public liberty, be lodged any where else; and that, in the instance in question, they have exercised this right not only according to the established law and usage of parliament, but in conformity with the adjudications of the courts at Westminster, on the like occasion. His reasonings on these points, if they do not entirely satisfy the mind of the penetrating reader, will, however, convince him of the great abilities of the writer.

* A position of which the author of the *Question stated*, does not seem to be so clearly convinced.

Art. 32. *A Letter to the Author of the Question Stated.* By another Member of Parliament. 8vo. 6d. Bathurst.

The author of the *Question Stated* having mentioned with applause Dr. Blackstone's Commentaries on the Laws of England; but, at the same time, intimated that the learned commentator had, upon a late occasion, departed from the principles which he had inculcated and avowed in that celebrated performance;—the writer of this letter, who is probably no other than Dr. B. himself, has thought it expedient to refute this charge of inconsistency, to vindicate the genuine sentiments

sentiments of the person so attacked, and to shew that his judgment, however erroneous, or singular, has always been uniform and steady.

‘Erroneous, says the letter-writer, it may possibly be, and very probably it was so, since he could not intirely agree with either the ministry or the opposition, in their conduct with respect to Mr. Wilkes. He concurred with the latter in disapproving the vote of the 2d of February; because he thought it beneath the dignity of parliament to censure any libel (however atrocious) that was merely directed against a minister. In the rest of the questions he heartily concurred with the majority, whenever he happened to be present: And in all of them he followed, without regard to any party-connexions, the sentiments which he had formed for himself, and which he always had publicly avowed.’

To elucidate this matter, our Author enters on a comparison of *the thoughts of the professor*, as delineated by himself in his Commentaries, with *the words of the politician*, supposed to have been delivered in parliament.

The doctrine which the professor is said to have supported in his speech, in the H. of C. is said to have been——“That the house of commons had a right to adjudge Mr. Wilkes incapable of being elected to serve in this present parliament.” In opposition to this doctrine, the author of the Question Stated quotes the learned professor’s enumeration of *legal disabilities*; but the writer of this letter complains that these quotations are *unwarily* and inaccurately made, and that his sentiments are thereby misrepresented. We must refer to the pamphlet for particulars, and shall only add, that we think this apology for the celebrated commentator will be very satisfactory to every candid and competent reader. He has industriously avoided saying any thing on the political merits of the principal question in dispute. ‘My only intention,’ says he, ‘in this Address, was to vindicate to you and the public, from the charge of inconsistency and duplicity, the character of one, who, though warmly attached to his Sovereign and the free constitution of his country, detests all the violence of party, from which inconsistency is inseparable; and who had much rather be, and be esteemed, an honest man, than the ablest politician in Europe.’

Art. 33. *Considerations on the Times*. 8vo. 1 s. Almon.

The author has conceived a bad opinion of *the Times*; and recommends the restoration of annual parliaments, as the most promising remedy for the disorders of our body politic.

Art. 34. *The Fate of Tyrants, or the Road from the Palace to the Scaffold*. 8vo. 1 s. 6 d. Fell.

Charles I. is here held up, a royal scarecrow, to succeeding princes, of arbitrary inclination. The pamphlet consists merely of stale scraps of history, obviously thrown together——because it was convenient for somebody *that a pamphlet should be made*.

Art. 35. *The Battle of the Quills; or Wilkes attack’d and defended*. A Selection of the most interesting Pieces relative to John Wilkes, Esq. Written by Him, his Adversaries, and Partizans, from the time of his declaring himself a Candidate for Middlesex.—

With

With his Addresses, Speeches, Middlesex Instructions, &c. 8vo. 2 s. Williams.

Useful to those who neither read the Magazines or News-papers.

Art. 36. *The Rights of the People to petition, and the Reasonableness of complying with such Petitions.* In a Letter to a leading great Man. 8vo. 1 s. Williams.

A new edition of an old tract first published in Sir Robert Walpole's time, and addressed to that celebrated statesman,—if we are not mistaken in the import of the initial letters at the head of the prefatory epistle.—The Writer strenuously contends for what nobody will contest with him: the right of the people to petition for redress, where they find themselves aggrieved.

Art. 37. *Two Letters to the Court of Directors for Affairs of the United Company of Merchants of England, trading to the East-Indies.* Concerning the proposed Supervisorship. 4to. 1 s. 6 d. Richardson and Urquhart.

These letters are signed "Alexander Dalrymple;" and the design of the writer was to dissuade the company from the measure mentioned in the title.

Art. 38. *The Political Contest*; containing a Series of Letters between Junius and Sir Will. Draper: also the whole of Junius's Letters to his Grace the Duke of G..... 8vo. 1 s. Newbery.

This collection, from the news-papers, of the celebrated Letters signed Junius, will probably gratify many gentlemen, who might wish to preserve these specimens of elegant invective. The Editor, however, has unluckily praised the writer for his candor, as well as his elegance. He might, with equal propriety have complimented Lady on her chastity.

Art. 39. *The Description of a Parliament in no instance similar to the present.* 8vo. 1 s. Almon. 1769.

Parliaments in no instance similar to the present, were those in the corrupt reigns of Charles and James, when the national assemblies were filled with placemen and pensioners. The Author's finesse, in his title-page, is somewhat like that of Swift in his description of the place of the damned:—after shewing that Hell must be where the damn'd are, *i. e.* damn'd lawyers, damn'd priests, damn'd statesmen, damn'd rogues, damn'd lyars, &c. he concludes,

And Hell, to be sure, is at Paris, or Rome;
How happy for us that it is not at home!

Art. 40. *A Speech without Doors*, upon the Subject of a Vote given on the 9th of May, 1769. 4to. 6 d. T. Payne.

The vote here alluded to, is that by which Mr. Lutterell was declared duly elected for Middlesex. The sensible author of this speech *without doors* declares for the successful side of the question, and argues upon the common received principle, that in all cases of election by a majority of votes, wherever the candidate for whom the most votes are given, appears to have been, at the time of election, under a known legal incapacity, the person who had the next greatest
number

number of votes (if under *no* legal incapacity) ought to be considered as the person duly elected: and he concludes, after a thorough investigation of this maxim, that Mr. Lutterell had, upon every principle of reason and every rule of law, as well as 'according to the uniform usage of parliament, conferred upon him, a clear title to sit as one of the representatives for the county of Middlesex.

D R A M A T I C.

Art. 41. *Dr. Laft in his Charist*; A Comedy: as performed in the Haymarket. 8vo. 1 s. 6 d. Griffin. 1769.

Drawn from that inexhaustible fountain of true comedy, Moliere. His *Malade Imaginaire* has furnished the English with this laughable performance, in the dedication of which, to Mr. Foote, the translator acknowledges his obligations to that legitimate son of HUMOUR, for one entire scene (the consultation of the physicians) and several hints throughout the piece. The Editor has rejected some scenes in the original, which he thought could not possibly succeed on the English stage; and has substituted those in which the character of Dr. Laft is introduced. In this character, the Editor has the disadvantage of appearing merely as a copyist, (after the great original by Foote), but he has acquitted himself better than copyists generally do.

Art. 42. *The Captive*; A Comic Opera; as performed at the Theatre Royal, Haymarket. 8vo. 1 s. Griffin.

The comic part of Dryden's Don Sebastian, which is a disgrace to that celebrated play, thrown into the form of a *singing farce*, as the present *alterer* himself justly terms it in the *advertisement*, though in the title-page this *trifle* (another of his frank and honest appellatives) is dignified with the name of an OPERA.

S E R M O N S.

I. *Ecclesiastical Merchandize shewn to be unlawful*—with a brief Remark on the prevailing sin of Bribery: preached at the Archdeacon's Visitation in Sudbury, Suffolk; May 25, 1760. By Henry Crossman, M. A. Rector of Little Cornard, Suffolk. Oliver.

II. National Sin, the Cause of national Trouble,—before the Amicable Society of Burgeses of Shrewsbury,—in the Parish Church of St. Julian, Salop, May 3. By T. Warter, M. A. Baldwin.

III. *The Pretences of Enthusiasts considered and confuted*;—before the University of Oxford, at St. Mary's, June 26, 1768. By William Hawkins, M. A. Prebendary of Wells, late Poetry-professor, and Fellow of Pembroke-college in Oxford. Published by Desire. Rivington.

E R R A T A.

May, page 395. line 20, for ascent of the vapors which *from* the tail, read, ascent of the vapors which *form* the tail.

398. line 7. for *zodiac* light, read; *zodiacal* light.

June, page 493. line 35, for elimination, read, *elimination*.

494. line 27, for notion, read, *motion*.

495. line 5, from the bottom, for Cardinal de *Laynes*, read, Cardinal de *Luynes*.

499. line 10, from the bottom, for the greatest *publick* effect, read, the greatest *possible* effect.

T H E

MONTHLY REVIEW,

For AUGUST, 1769.

The History of the Reign of the Emperor Charles the Fifth, &c.
Concluded.

OUR last * account of this work concluded with the interviews which Charles and Francis had with Henry the Eighth of England. — This assiduity, with which the two greatest monarchs in Europe paid court to Henry, appeared to him a plain acknowledgment that he held the balance in his hands.

It is observed by our Historian, that almost at the same time that Charles was crowned, Solyman the Magnificent, one of the most accomplished, enterprising, and victorious of the Turkish princes, a constant and formidable rival to the Emperor, ascended the Ottoman throne. It was the peculiar glory of that period to produce monarchs the most illustrious that have at any one time appeared in Europe. Leo, Charles, Francis, Henry, and Solyman, were each of them possessed of talents which would have rendered any age in which they happened to flourish, conspicuous.

The first act of the Emperor's administration was to appoint a diet of the empire to be held at Worms on the 6th of January, 1521; and, in his circular letters to the different princes, he informed them that he had called this assembly, in order to concert with them the most proper measures for checking the progress of those new and dangerous opinions, which threatened to disturb the peace of Germany, and to overturn the religion of their ancestors.

This leads our Historian to a very important digression, of near forty pages, wherein he traces the rise of the *Reformation*, and explains the causes which contributed to its progress.

* See Review for last month.

In this disquisition, it must be acknowledged, the Writer does not discover that bigotted, acrimonious, and intolerant spirit, which has, perhaps, not always without reason, been imputed to ecclesiastics. Nevertheless, had the Historian been wholly divested of his clerical character, he would probably have treated this part of the work in a more free and enlarged manner. The following passage seems to be among those wherein the Author's sacred function, may be supposed to have had some effect on his historical judgment :

‘ To overturn a system of religious belief founded on ancient and deep-rooted prejudices, supported by power, and defended with art and industry ; to establish in its room doctrines of the most contrary genius and tendency ; and to accomplish all this, not by external violence or the force of arms, are operations which historians the least prone to credulity and superstition, must ascribe to that Divine Providence which can, with infinite ease, bring about events that to human sagacity appear impossible. The interposition of heaven in favour of the Christian religion at its first publication, was manifested by miracles and prophecies wrought and uttered in confirmation of it : and tho’ none of the reformers possessed, or pretended to possess, these supernatural gifts, yet that wonderful preparation of circumstances which disposed the minds of men for receiving their doctrines, that singular combination of causes which secured their success, and enabled men destitute of power and of policy to triumph over those who employed both against them, may be considered as no slight proof that the same hand which planted the Christian religion, protected the reformed faith, and reared it, from beginnings extremely feeble, to an amazing degree of strength and maturity.’

Our Historian gives an account of the proceedings of the diet at Worms, which produced a severe edict against Luther, depriving him, as an obstinate and excommunicated criminal, of all the privileges he enjoyed as a subject of the empire, forbidding any prince to harbour or protect him, and requiring all to concur in seizing his person as soon as the term specified in his safe conduct was expired.

We pass over the account of the state of affairs between Charles and Francis, with their various battles and negotiations, of which the Historian gives a very succinct and perspicuous detail ; and proceed to what seems more interesting, namely, the civil war in Spain, where a junta had got possession of Joanna, the king's mother, and had carried on the government in her name.

‘ The junta, relying on the unanimity with which the nation submitted to their authority, elated with the success which hitherto

hitherto had accompanied all their undertakings, and seeing no military force collected to defeat or obstruct their designs, aimed at a more thorough reformation of political abuses. They had been employed for some time in preparing a remonstrance containing a large enumeration not only of the grievances, of which they craved redress, but of such new regulations as they thought necessary for the security of their liberties. This remonstrance, which is divided into many articles relating to all the different members of which the constitution was composed, as well as to the various departments in the administration of government, furnishes us with more authentic evidence concerning the intentions of the junta, than can be drawn from the testimony of the later Spanish historians, who lived in times when it became fashionable and even necessary to represent the conduct of the malecontents in the worst light, and as flowing from the worst motives. After a long preamble concerning the various calamities under which the nation groaned, and the errors and corruption in government to which these were to be imputed, they take notice of the exemplary patience wherewith the people had endured them, till self-preservation, and the duty which they owed to their country, had obliged them to assemble in order to provide in a legal manner for their own safety, and that of the constitution: for this purpose, they demanded that the king would be pleased to return to his Spanish dominions, and reside there, as all their former monarchs had done; that he would not marry but with consent of the Cortes; that if he should be obliged at any time to leave the kingdom, it shall not be lawful to appoint any foreigner to be regent; that the present nomination of Cardinal Adrian to that office shall instantly be declared void; that he would not, at his return, bring along with him any Flemings or other strangers; that no foreign troops shall, on any pretence whatever, be introduced into the kingdom; that none but natives shall be capable of holding any office or benefice either in church or state; that no foreigners shall be naturalized; that free quarters shall not be granted to soldiers, nor to those of the king's household for any longer time than six days, and that only when the court is in a progress; that all the taxes shall be reduced to the same state they were in at the death of Queen Isabella; that all alienations of the royal demesnes or revenues since that queen's death shall be resumed; that all new offices created since that period be abolished; that the subsidy granted by the late Cortes in Galicia shall not be exacted; that in all future Cortes each city shall send one representative of the clergy, one of the gentry, and one of the commons, each to be elected by his own order; that the crown shall not influence or direct any city with regard to the choice of its representatives; that no member of the Cortes shall receive an

office or pension from the king, either for himself or for any of his family, under pain of death, and confiscation of his goods; that each city or community shall pay a competent salary to its representatives for his maintenance during his attendance on the Cortes; that the Cortes shall assemble once in three years at least, whether summoned by the king or not, and shall then enquire into the observation of the articles now agreed upon, and deliberate concerning public affairs; that the rewards which have been given or promised to any of the members of the Cortes in Galicia, shall be revoked; that no gold, silver, or jewels, shall, upon pain of death, be sent out of the kingdom; that judges shall have fixed salaries assigned them, and shall not receive any share of the fines and forfeitures of persons condemned by them; that no grant of the goods of persons accused shall be valid, if given before sentence was pronounced against them; that all privileges which the nobles have at any time obtained, to the prejudice of the commons, shall be revoked; that the government of cities or towns shall not be put into the hands of the nobles; that the lands of the nobles shall be subject to all public taxes in the same manner as those of the commons; that an enquiry be made into the conduct of those who have been entrusted with the management of the royal patrimony since the accession of Ferdinand; and if the king do not within thirty days appoint persons properly qualified for that service, it shall be lawful for the Cortes to nominate them; that indulgences shall not be preached or dispersed in the kingdom until the cause of publishing them be examined and approved of by the Cortes; that all the money arising from the sale of indulgences, shall be faithfully employed in carrying on war against the infidels; that such prelates as do not reside in their dioceses six months in the year, shall forfeit their revenues during the time they are absent; that the ecclesiastical judges and their officers shall not exact greater fees than those which are paid in the secular courts; that the present archbishop of Toledo, being a foreigner, be compelled to resign that dignity, which shall be conferred upon a Castilian; that the king shall ratify and hold as good service done to him and to the kingdom all the proceedings of the Junta, and pardon any irregularities which the cities may have committed from an excess of zeal in a good cause; that he shall promise and swear in the most solemn manner to observe all these articles, and on no occasion attempt either to elude, or to repeal them; and that he shall never solicit the pope or any other prelate to grant him a dispensation or absolution from this oath and promise.

It is curious to observe, what a strong resemblance there is among the several remonstrances of grievances and complaints of violations of public liberty at different periods, and under different

different governments. Whoever makes the comparison will find that the people have at all times concurred in expedients for obtaining and securing their liberties, which in substance are nearly the same: and that the articles now under consideration, do not materially differ from those which compose the great charter of our liberties, nor from the spirited remonstrances in the time of our first Charles.

The Emperor having suppressed these civil tumults, and restored tranquillity in Spain, he turned his thoughts against his rival Francis, who exerted himself vigorously in opposition to the league which Charles had formed with the Italian states and the English against him. But the operations of Francis were suspended by a conspiracy, the Author of which was Charles duke of Bourbon, lord high constable, who, on the conspiracy's being discovered, made his escape and joined the Italians.

After various fortune, Francis was at length utterly defeated and taken prisoner at the famous battle of Pavia, of which our Historian's account is extremely animated and interesting.

The imperial generals found the French so strongly entrenched, that notwithstanding the powerful motives which urged them on, they hesitated long before they ventured to attack them; but at last the necessities of the besieged, and the murmurs of their own soldiers obliged them to put every thing to hazard. Never did armies engage with greater ardour, or with an higher opinion of the importance of the battle they were going to fight; never were troops more strongly animated with emulation, national antipathy, mutual resentment, and all the passions which inspire obstinate bravery. On the one hand, a gallant young monarch, seconded by a generous nobility, and followed by subjects to whose natural impetuosity, indignation at the opposition they had encountered, added new force, contended for victory and honour. On the other side, troops more completely disciplined, and conducted by generals of greater abilities, fought from necessity, with courage heightened by despair. The Imperialists, however, were unable to resist the first efforts of the French valour, and their firmest battalions began to give way. But the fortune of the day was quickly changed. The Swiss in the service of France, unmindful of the reputation of their country for fidelity and martial glory, abandoned their post in a cowardly manner. Leyva, with his garrison, sallied out and attacked the rear of the French, during the heat of the action, with such fury as threw it into confusion; and Pescara falling on their cavalry, with the Imperial horse, among whom he had prudently intermingled a considerable number of Spanish foot, armed with the heavy muskets then in use, broke this formidable body by an unusual method of attack against which they were wholly unprovided. The rout

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became

became univerſal; and reſiſtance ceaſed in almoſt every part, but where the king was in perſon, who fought now, not for fame or victory, but for ſafety. Though wounded in ſeveral places, and thrown from his horſe which was killed under him, Francis defended himſelf on foot with an heroic courage. Many of his braveſt officers gathering round him, and endeavouring to ſave his life at the expence of their own, fell at his feet. Among theſe was Bonniyet, the author of this great calamity, who alone died unlamented. The king exhausted with fatigue, and ſcarce capable of farther reſiſtance, was left almoſt alone, expoſed to the fury of ſome Spaniſh ſoldiers, ſtrangers to his rank, and enraged at his obſtinacy. At that moment came up Pempierant, a French gentleman, who had entered together with Bourbon into the Emperor's ſervice, and placing himſelf by the ſide of the monarch againſt whom he had rebelled, aſſiſted in proteſting him from the violence of the ſoldiers; at the ſame time beſeeching him to ſurrender to Bourbon, who was not far diſtant. Imminent as the danger was which now ſurrounded Francis, he rejected with indignation the thoughts of an action which would have afforded ſuch matter of triumph to his traiterous ſubject; and calling for Lannoy, who happened likewiſe to be near at hand, gave up his ſword to him; which he, kneeling to kiſs the king's hand, received with profound reſpect; and taking his own ſword from his ſide, preſented it to him, ſaying, that it did not become ſo great a monarch to remain diſarmed in the preſence of one of the Emperor's ſubjects.

Ten thouſand men fell on this day, one of the moſt fatal France had ever ſeen. Among theſe were many noblemen of the higheſt diſtinction, who choſe rather to periſh than to turn their backs with diſhonour. Not a few were taken priſoners, of whom the moſt illuſtrious was Henry D'Albret, the unfortunate king of Navarre. A ſmall body of the rear-guard made its eſcape under the command of the duke Alenſon; the feeble gariſon of Milan on the firſt news of the defeat, retired without being purſued, by another road; and in two weeks after the battle, not a Frenchman remained in Italy.

Lannoy, though he treated Francis with all the outward marks of honour due to his rank and character, guarded him with the utmoſt attention. He was ſolicitous, not only to prevent any poſſibility of his eſcaping, but afraid that his own troops might ſeize his perſon, and detain it as the beſt ſecurity for the payment of their arrears. In order to provide againſt both theſe dangers, he conducted Francis, the day after the battle, to the ſtrong caſtle of Pizzichitonè near Cremona, committing him to the cuſtody of Don Ferdinand Alarcon, general of the Spaniſh infantry, an officer of great bravery, and of ſtrict honour,

honour, but remarkable for that severe and scrupulous vigilance which such a trust required,

‘ Meanwhile Francis, who formed a judgment of the Emperor’s dispositions by his own, was extremely desirous that Charles should be informed of his situation, fondly hoping that from his generosity or sympathy, he would obtain speedy relief. The Imperial generals were no less impatient to give their sovereign an early account of the decisive victory which they had gained, and to receive his instructions with regard to their future conduct. As the most certain and expeditious method of conveying intelligence to Spain, at that season of the year, was by land, Francis gave the Commendador Pennalosa, who was charged with Lannoy’s dispatches, a passport to travel through France.

‘ Charles received the account of this signal and unexpected success that had crowned his arms, with a moderation, which if it had been real, would have done him more honour than the greatest victory. Without uttering one word expressive of exultation, or of intemperate joy, he retired immediately into his chapel, and having spent an hour in offering up his thanksgivings to heaven, returned to the presence-chamber, which by that time was filled with grantees and foreign ambassadors, assembled in order to congratulate him: he accepted of their compliments with a modest deportment; he lamented the misfortune of the captive king, as a striking example of the sad reverse of fortune, to which the most powerful monarchs are subject; he forbade any public rejoicings, as indecent in a war carried on among Christians, reserving them until he should obtain a victory equally illustrious over the Infidels; and seemed to take pleasure in the advantage he had gained, only as it would prove the occasion of restoring peace to Christendom.

‘ Charles, however, had already begun to form schemes in his own mind, which little suited such external appearances. Ambition, not generosity, was the ruling passion in his mind; and the victory at Pavia opened such new and unbounded prospects of gratifying it, as allured him with irresistible force: but it being no easy matter to execute the vast designs which he meditated, he thought it necessary, while proper measures were taking for that purpose, to affect the greatest moderation, hoping under that veil to conceal his real intentions from the other princes of Europe.

‘ Meanwhile France was filled with consternation. The king himself had early transmitted an account of the rout at Pavia in a letter to his mother delivered by Pennalosa, which contained only these words, “Madam, all is lost, except our honour.” Those who survived, when they arrived from Italy, brought

such a melancholy detail of particulars as made all ranks of men sensibly feel the greatness and extent of the calamity.'

After the most unfeeling and unprincely treatment of his royal captive, Charles at length set him at liberty, having first made him sign a rigorous treaty.

'By this treaty, Charles flattered himself that he had not only effectually humbled his rival, but that he had taken such precautions as would for ever prevent his re-attaining any formidable degree of power. The opinion, which the wisest politicians formed concerning it, was very different; they could not persuade themselves that Francis, after obtaining his liberty, would execute these articles against which he had struggled so long, and to which even amidst the horrors of captivity he had consented with such reluctance. Ambition and resentment, they knew, would conspire in prompting him to violate the hard conditions to which he had been constrained to submit; nor would arguments and casuistry be wanting to represent that which was so manifestly advantageous, to be necessary and just. If one part of Francis's conduct had been known, at that time; this opinion might have been founded, not in conjecture, but in certainty. A few hours before he signed the treaty, he assembled such of his counsellors as were then in Madrid, and having exacted from them a solemn oath of secrecy, he made a long enumeration in their presence of all the dishonourable arts, as well as unprincely rigour, which the Emperor had employed in order to ensnare and intimidate him. For that reason, he took a formal protest in the hands of notaries, that his consent to the treaty should be considered as an involuntary deed, and be deemed null and void. By this disingenuous artifice, for which even the treatment he had met with was no apology, Francis endeavoured to satisfy his honour and conscience in signing the treaty, and to provide at the same time a pretext on which to break it.'

It was not long before a pretext was found, and these two rival monarchs struggled against each other with alternate success, from this time, that is, the year 1526, to the year 1547, when Francis, always jealous of the emperor's power, formed a great confederacy against him, which alarmed the Emperor.

But there was one circumstance which afforded him some prospect of escaping the danger. 'The French king's health began to decline. A disease, the effect of his intemperance and inconsiderate pursuit of pleasure, preyed gradually on his constitution. The preparations for war, as well as the negotiations in the different courts, began to languish, together with the monarch, who gave spirit to both. The Genoese, during that interval, reduced Montobbio, took Jerome Bisceio prisoner, and putting him together with his chief adherents to death,

death, extinguished all remains of the conspiracy. Several of the Imperial cities in Germany, despairing of timely assistance from France, submitted to the Emperor. Even the Landgrave seemed disposed to abandon the Elector, and to bring matters to a speedy accommodation, on such terms as he could obtain. In the mean time, Charles waited with impatience the issue of a distemper, which was to decide whether he must relinquish all other schemes, in order to prepare for resisting a combination of the greater part of Europe against him, or whether he might proceed to invade Saxony, without interruption or fear of danger.

The good fortune, so remarkably propitious to his family, that some historians have called it the *star of the house of Austria*, did not desert him on this occasion. Francis died at Rambouillet, on the last day of March, in the fifty-third year of his age, and the thirty-third of his reign. During twenty-eight years of that time, an avowed rivalry subsisted between him and the Emperor, which involved not only their own dominions, but the greater part of Europe in wars, prosecuted with more violent animosity, and drawn out to a greater length than had been known in any former period. Many circumstances contributed to both. Their animosity was founded in opposition of interest, heightened by personal emulation, and exasperated not only by mutual injuries, but by reciprocal insults. At the same time, whatever advantage one seemed to possess towards gaining the ascendant, was wonderfully balanced by some favourable circumstance, peculiar to the other. The Emperor's dominions were of great extent, the French king's lay more compact; Francis governed his kingdom with absolute power; that of Charles was limited, but he supplied the want of authority by address; the troops of the former were more impetuous and enterprising; those of the latter better disciplined, and more patient of fatigue. The talents and abilities of the two monarchs, were as different as the advantages which they possessed, and contributed no less to prolong the contest between them. Francis took his resolutions suddenly, prosecuted them at first with warmth, and pushed them into execution with a most adventurous courage; but being destitute of the perseverance necessary to surmount difficulties, he often abandoned his designs, or relaxed the vigour of pursuit, from impatience, and sometimes from levity. Charles deliberated long, and determined with coolness; but, having once fixed his plan, he adhered to it with inflexible obstinacy, and neither danger nor discouragement could turn him aside from the execution of it. The success of their enterprises was as different as their characters, and was uniformly influenced by them. Francis, by his impetuous activity, often disconcerted the Emperor's best laid schemes;

Charles,

Charles, by a more calm but steady prosecution of his designs, checked the rapidity of his rival's career, and baffled or repulsed his most vigorous efforts. The former, at the opening of a war or a campaign, broke in upon his enemy with the violence of a torrent, and carried all before him; the latter, waiting until he saw the force of his rival begin to abate, recovered in the end not only all that he had lost, but made new acquisitions. Few of the French monarch's attempts towards conquest, whatever promising aspects they might wear at first, were conducted to an happy issue; many of the Emperor's enterprizes, even after they appeared desperate and impracticable, terminated in the most prosperous manner. Francis was dazzled with the splendour of an undertaking; Charles was allured by the prospect of its turning to his advantage. The degree, however, of their comparative merit and reputation, has not been fixed either by a strict scrutiny into their abilities for government, or by an impartial consideration of the greatness and success of their undertakings; and Francis is one of those monarchs who occupies a higher rank in the temple of fame, than either his talents or performances entitle him to hold. This pre-eminence he owed to many different circumstances. The superiority which Charles acquired by the victory of Pavia, and which from that period he preserved through the remainder of his reign, was so manifest, that Francis's struggle against his exorbitant and growing dominion was viewed by most of the other powers, not only with the partiality which naturally arises for those who gallantly maintain an unequal contest, but with the favour due to one who was resisting a common enemy, and endeavouring to set bounds to a monarch equally formidable to them all. The characters of princes, too, especially among their contemporaries, depend not only upon their talents for government, but upon their qualities as men. Francis, notwithstanding the many errors conspicuous in his foreign policy and domestic administration, was nevertheless humane, beneficent, generous. He possessed dignity without pride; affability free from meanness; and courtesy exempt from deceit. All who had access to him, and no man of merit was ever denied that privilege, respected and loved him. Captivated with his personal qualities, his subjects forgot his defects as a monarch, and admiring him as the most accomplished and amiable gentleman in his dominions, they never murmured at acts of male-administration, which in a prince of less engaging dispositions, would have been deemed unpardonable. This admiration, however, must have been temporary only, and would have died away with the courtiers who bestowed it; the illusion arising from his private virtues must have ceased, and posterity would have judged of his public conduct with its usual impartiality; but another circumstance pre-vented

vented this, and his name hath been transmitted to posterity with increasing reputation. Science and the arts had, at that time, made little progress in France. They were just beginning to advance beyond the limits of Italy, where they had revived, and which had hitherto been their only seat. Francis took them immediately under his protection, and vied with Leo himself, in the zeal and munificence with which he encouraged them. He invited learned men to his court, he conversed with them familiarly, he employed them in business, he raised them to offices of dignity, and honoured them with his confidence. That race of men, not more prone to complain when denied the respect to which they fancy themselves entitled, than apt to be pleased when treated with the distinction which they consider as their due, thought they could not exceed in gratitude to such a benefactor, and strained their invention, and employed all their ingenuity in panegyric. Succeeding authors, warmed with their descriptions of Francis's bounty, adopted their encomiums, and refined upon them. The appellation of Father of Letters bestowed upon Francis, hath rendered his memory sacred among historians, and they seem to have regarded it as a sort of impiety to uncover his infirmities, or to point out his defects. Thus Francis, notwithstanding his inferior abilities, and want of success, hath more than equalled the fame of Charles. The virtues which he possessed as a man, have entitled him to a greater admiration and praise, than have been bestowed upon the extensive genius, and fortunate arts of a more capable, but less amiable rival.

To this very masterly portrait of Francis, we will oppose that of Charles, who, it is well known, resigned his crown in 1556, and ended his days in the monastery of Justus, where he gave way to the most illiberal superstition, insisting on himself the discipline, in secret, with such severity, that the whip of cords which he employed as the instrument of his punishment, was found after his death tinged with his blood. Not satisfied with these acts of mortification, he was at length prompted to an act as wild and uncommon, as any that superstition ever suggested to a weak and disordered fancy. He resolved to celebrate his own obsequies before his death. He ordered his tomb to be erected in the chapel of the monastery. His domestics marched thither in funeral procession, with black tapers in their hands. He himself followed in his shroud. He was laid in his coffin with much solemnity. The service for the dead was chanted, and Charles joined in the prayers which were offered up for the rest of his soul, mingling his tears with those which his attendants shed, as if they had been celebrating a real funeral. The ceremony closed with sprinkling holy water on the coffin in the usual form, and all the assistants retiring, the doors of the chapel

chapel were shut. Then Charles rose out of the coffin and withdrew to his apartment, full of those awful sentiments, which such a singular solemnity was calculated to inspire. But either the fatiguing length of the ceremony, or the impression which this image of death left on his mind affected him so much, that next day he was seized with a fever. His feeble frame could not long resist its violence, and he expired on the twenty-first of September, after a life of fifty-eight years, six months, and twenty five days.'

Dr. Robertson thus delineates his character:—'As Charles was the first prince of the age in rank and dignity, the part which he acted, whether we consider the greatness, the variety, or the success of his undertakings, was the most conspicuous. It is from an attentive observation of his conduct, not from the exaggerated praises of the Spanish historian, or the undistinguishing censure of the French, that a just idea of Charles's genius and abilities is to be collected. He possessed qualities so peculiar, as strongly mark his character, and not only distinguish him from the princes who were his contemporaries, but account for that superiority over them which he so long maintained. In forming his schemes, he was, by nature, as well as by habit, cautious and considerate. Born with talents, which unfolded themselves slowly, and were late in attaining maturity, he was accustomed to ponder every subject that demanded his consideration with a careful and deliberate attention. He bent the whole force of his mind towards it, and dwelling upon it with a serious application, undiverted by pleasure, and hardly relaxed by any amusement, he revolved it, in silence, in his own breast. He then communicated the matter to his ministers, and after hearing their opinions, took his resolution with a decisive firmness, which seldom follows such slow consultations. In consequence of this, Charles's measures, instead of resembling the desultory and irregular sallies of Henry VIII. or Francis I. had the appearance of a consistent system, in which all the parts were arranged, the effects were foreseen, and the accidents were provided for. His promptitude in execution was no less remarkable than his patience in deliberation. He consulted with phlegm, but he acted with vigour; and did not discover greater sagacity in his choice of the measures which it was proper to pursue, than fertility of genius in finding out the means for rendering his pursuit of them successful. Though he had naturally so little of the martial turn, that during the most ardent and bustling period of life, he remained in the cabinet inactive, yet when he chose at length to appear at the head of his army, his mind was so formed for vigorous exertions in every direction, that he acquired such knowledge in the art of war, and such talents for command, as rendered him equal in
reputation

reputation and success to the most able generals of the age. But Charles possessed, in the most eminent degree, the science which is of greatest importance to a monarch, that of knowing men, and of adapting their talents to the various departments which he allotted to them. From the death of Chievres to the end of his reign, he employed no general in the field, no minister in the cabinet, no ambassador to a foreign court, no governor of a province, whose abilities were inadequate to the trust reposed in them. Though destitute of that bewitching affability of manners, which gained Francis the hearts of all who approached his person, he was no stranger to the virtues which secure fidelity and attachment. He placed unbounded confidence in his generals; he rewarded their services with munificence; he neither envied their fame, nor discovered any jealousy of their power. Almost all the generals who conducted his armies may be placed on a level with those illustrious personages, who have attained the highest eminence of military glory; and his advantages over his rivals are to be ascribed so manifestly to the superior abilities of the commanders whom he set in opposition to them, that this might seem to detract, in some degree, from his own merit, if the talent of discovering and employing such instruments were not the most undoubted proof of a capacity for government.

There were, nevertheless, defects in his political character which must considerably abate the admiration due to his extraordinary talents. Charles's ambition was insatiable; and though there seems to be no foundation for an opinion prevalent in his own age, that he had formed the chimerical project of establishing an universal monarchy in Europe, it is certain that his desire of being distinguished as a conqueror involved him in continual wars, which exhausted and oppressed his subjects, and left him little leisure for giving attention to the interior police and improvement of his kingdoms, the great objects of every prince who makes the happiness of his people the end of his government. Charles, at a very early period of life, having added the Imperial crown to the kingdoms of Spain, and to the hereditary dominions of the houses of Austria and Burgundy, this opened to him such a vast field of enterprize, and engaged him in schemes so complicated as well as arduous, that feeling his power to be unequal to the execution of these, he had often recourse to low artifices unbecoming his superior talents, and sometimes ventured on such deviations from integrity as were dishonourable in a great prince. His insidious and fraudulent policy appeared more conspicuous, and was rendered more odious, by a comparison with the open and undesigning character of his contemporaries Francis I. and Henry VIII. This difference, though occasioned chiefly by the diversity of their tempers, must be ascribed, in some degree to such an opposition
in

in the principles of their political conduct as affords some excuse for this defect in Charles's behaviour, though it cannot serve as a justification of it. Francis and Henry seldom acted but from the impulse of their passions, and rushed headlong towards the object in view. Charles's measures being the result of cool reflection, were disposed into a regular system, and carried on upon a concerted plan. Persons who act in the former manner naturally pursue the end in view without assuming any disguise, or displaying much address. Such as hold the latter course are apt, in forming as well as in executing their designs, to employ such refinements, as always lead to artifice in conduct, and often degenerate into deceit.

These characters are, in our judgment, inimitably penned. They are not contrasted by a studied antithesis, but by an opposition which results from a very acute and penetrating insight into the real merits of each character, fairly deduced from the several circumstances of their conduct exemplified in the history before us.

To conclude, this admirable work may be justly ranked among the capital pieces of historical excellence. There is in general an elegance of expression, a depth of discernment, and a correctness of judgment, which does honour to the historian, to whom we wish health and spirits to continue his labours, that we may have the pleasure of perusing an account of the conquests of Mexico and Peru, and of the establishment of the Spanish colonies in the continent and islands of America, which he has given us room to expect.

The Civil War of Geneva, or the Amours of Robert Covelle, an Heroic Poem, in Five Cantos. Translated from the French of Voltaire. By T. Teres. 12mo. 1s. Durham.

THIS piece is a general satire on the divines of Geneva, and contains a bitter and personal invective against *Roussseau* and his *gouvernante*.

The event which produces the action of this poem, will be learnt from the following extract :

Presumptuous Calvin here receiv'd his call,
That vile interpreter of holy Paul.—
Here he maintained, that virtue's heavenly food,
Helps not the Christian to his final good :—
Still the harsh doctrine preach his mongrel crew,
That God does all, and man has nought to do.

But Robert Covelle other lessons taught—
God makes, and leaves us free, he wisely thought—
Attracts indeed, but forces not the will—
Rewards for virtue, punishes for ill.—

These

These maxims please the young, who love to change,
And thousands underneath his banner range.

It happen'd once, with discontented air,
As Robert fallied from the house of pray'r,
Where a dull champion of the ancient creed,
Brognon, that day had sown the heavenly seed—
He met his Kitty, private and unseen ;—
Kitty, with large black eyes, and buxom mein ;—
Thro' a thin veil of Gauze, each snowy breast,
Su'd, with restless heaving, to be prest.—
Such was the fair —No need to blazon forth
Great Robert's praise, Geneva knows his worth—
His length of nose, his brilliancy of eyes,
His height of forehead, and his strength of thighs—
No virgin ever heard him with disdain,
No virgin ever let him sigh in vain ;—
Thus he broke out.—Oh, Kitty! what a speech !—
Fools as we are, to hear the dotard preach ;—
No good, he says, from sinners can proceed ;—
I will disprove him—I will do a deed.—
He spake—with love inflam'd, with anger wild—
And in an instant got the maid with child.—

All Geneva is alarmed at this enormity ; the culprits are tried by the chapter, and, being convicted, Covelle is required by the president to kneel while sentence is pronounced ; this he absolutely refuses, and the populace, with shouts of applause, take his part : both parties then go to law, but nothing being finally determined, a civil war breaks out between the citizens and the church ; a single combat between several champions on each side is described ; the confusion encreases, fathers are set against children, and children against fathers, till at length the Genevese agree to consult the goddess Inconstancy.

Inconstancy directs Covelle to go in quest of John James Rousseau, and to bring him to defend his cause. Covelle embarks with his Kitty, but Rousseau's *gouvernante*, who is described as a sorceress, and called Vachine, having raised a storm, and directed it against Geneva, the lovers, whom it meets in its course, are shipwrecked, and cast, without signs of life, upon the shore, near the cavern in which Rousseau and his sorceress are said to reside.

Covelle is recovered by a draught of wine, and Kitty by a purse, containing an hundred guineas, which was put into her hand by an English lord, who seeing her condition, and being told she was a Genevese, made no doubt but that money would recover her.

Rousseau and Vachine come up to the place. Rousseau reproaches Covelle for the concern he expressed about Kitty, but Covelle makes no application to him, in consequence of the advice

advice given by Inconstancy, though by that advice he had undertaken a voyage to find him.

All parties are soon found again at Geneva, though it does not appear how they get thither: they find peace suddenly restored by the arrival of the Chevalier de Beauteville, ambassador from France to Switzerland.

New troubles however are fomented by Rousseau; he perceives that the theatre is opened, and fearing that the Genevese should be polished by the stage, determines to set the playhouse on fire; this he accomplishes to the great satisfaction of the clergy, and mortification of the people; new confusion ensues; but the parties are at length again brought to agree by Oudrille, a lady who convinces them that contention is ruin, and peace prosperity, by an example in her own family.

The piece, taken as a whole, is a hasty unfinished performance; there are, however, many strokes of satire and humour in it; and many characters drawn with a masterly hand. But the humour and satire, as well as the characters, are local, and consequently lose much of their force and beauty upon an English reader.

Of the merit of the translation a judgment may be formed from the extract that has been made already; the versification is unequal, but the good rather predominates. Sometimes the sense is obscured by transposition of parts, and sometimes rendered imperfect by omissions.

In the first canto the Poet, having described the divines assembled in chapter to pass judgment upon Covelle and Kitty, proceeds thus:

“ Ce n'était pas le sénat immortel
Qui s'assembloit sur le voute éthérée
Pour juger Mars avec sa Cithérée
Surpris tout deux l'un sur l'autre étendus
Tout palpitants, et s'embrassant tout nus.
La Catherine avait caché ses charmes;
Covelle aussi (de peur d'humilier
Le Sanhédrin trop prompt à l'envier)
Caché avec soin ses redoutable armes.”

Unlike that senate which convened on high
To judge with Mars the beauty of the sky,
When clasp'd and clasping, panting with delight
Surprised they lay, and naked to the fight;
Kitty concealed her charms.—

In translating this passage, Mr. Teres has totally omitted the two lines printed in Italics, though they are essentially necessary to introduce what follows, which, without them, has no contrast. His verses are these:

Unlike that senate, which conven'd on high
Shook with repeated laughs the vaulted sky—

When

When Vulcan brought before the throne of Jove
The god of battle, and the queen of love.

Kitty conceal'd her beauties from the sight,
Unwilling carnal fancy to excite;
And prudent Covelle hid his manly grace
Left envy should deform each reverend face.

It may also be observed upon this passage, that it supposes the celestial lovers to be brought in the net which Vulcan had drawn over them, like two fowls in a game-bag, before the gods and goddesses that had been assembled for the purpose; which is contrary to the poetical fiction, and to common sense.

In the third canto, the Poet, speaking of Rousseau, says,

Il a trouvé pour charmer son ennui
Un beauté digne en effet de lui.
C'était Caron amoureux de Mégère.
Une infernale et hideuse forcere
Suit entout lieux le magot ambulant
Comme la chouette est jointe au Chat-huant.
L'infame velle avait pour nom Vachine.

The Translator has removed the last verse, 'the name of this infamous hag was Vachine' into a new paragraph, and then calling Vachine an *imp*, a word never applied to females, leaves it doubtful who is meant. Many other such faults might be pointed out, but the merit of the performance may be estimated by what has been said already.

The Translator humourously supposes this piece to be an allegory representing the present dissensions in Great Britain, which he thus makes out:

'First then of the hero of the poem, Robert Covelle—his courage, his opposition, point him out to us, as a great patriot;—his love of pleasures shews him to be a patriot of the present times,—idolatry and servility are his utter detestation,—he leads his fellow citizens at will,—they honour him, they espouse his cause with an ardour nearly approaching to enthusiasm,—they neglect their respective occupations to defend him from oppression.—After all this, can there be a doubt who it was that the Author designed to represent?—If there could, it must vanish, when we remember the principal accusation against him, that he had, in the person of Kitty, made, and published, *An Essay upon Woman.*

'Whence, in the next place, does our Author derive all the confusion, discord, and a thousand other miseries, that infest his little republic?—Whence, but from the north,—a northern genius contrives, a northern wind executes the storm;—read the description of the man, his residence, his employments, and then be at a loss, if you can?—For my part, this character alone is sufficient to convince me, that the poet meant to lay the scene of his work in England.

‘Of all the personages introduced into the poem, the peer is by far the most respectable—he is described as abounding with riches and generosity,—as a great lover of home, and as the patron of the play-house—open-hearted, good-natured, brave, in a word, a true Englishman.—If the reader cannot find him out by these marks, I may assist him by supplying an omission in the translation, which forgets to define the number of his faithful attendant dogs, whereas the original tells us they were three exactly;—the device and motto of the order of the Bath will teach us of what these dogs are symbols.

‘The three women are evidently allegorical characters,—we understand by *Kitty*, Liberty; by *Vachine*, Arbitrary Power; and by *Oudrille*, Prudence;—how the last can establish the first, and drive away the second, is too plain to need a comment.’

This is not destitute of ingenuity or humour, and if not equal to an attempt of the same kind which has been made on the Jerusalem Delivered and the Rape of the Lock; it is not more inferior than this poem of Voltaire to those of Tasso and Pope.

Explanations of some difficult Texts of Scripture in the New Testament. In four Dissertations. 8vo. 3s. sewed. Becket. 1769.

THE subject of these Dissertations are, 1. Eternal punishments. 2. Christ’s cursing the fig-tree. 3. Mistranslations in the New Testament. 4. Christ’s temptation.

The Author has advanced a proposition in his preface to these Dissertations, which is more likely to subvert revelation than they are to establish it. He says, that ‘to elucidate and interpret every part of sacred writ is so *difficult*, that no man with all the advantages of Nature and Art can effect it.’ If no man can elucidate and explain scripture, it follows that no man can understand it. But a revelation not understood is a contradiction in terms; by what we do not understand nothing is revealed; we have a revelation of the will of God by scripture, only so far as scripture is understood. Can it be supposed, that a book which no man can understand, contains what it is necessary for every man to know? or that any unintelligible part of a book was inspired by God for the benefit of man? Can we suppose, that if God intended to give us a rule of life, or to acquaint us with the conditions upon which he would be propitious, he would involve them in such ambiguity and darkness, that the united efforts of innumerable understandings, habituated to abstruse thought and logical deduction, should be necessary to ascertain the meaning of what was written? efforts which have

have not yet been made; for if they had, the work of this Author would have been precluded. After a revelation has been supposed to be made more than seventeen hundred years, the learned of all countries are called upon to tell us what has been revealed: if the parts which are still obscure contain what is necessary to be known, we may yet perish for want of a revelation; if they do not, the time is wasted that is employed about them.

The Author says, that, but for the objections of infidels, the evidences of Christianity had never been so clearly stated, and so fully evinced; but for ought we can judge, it would have been better if the objections of infidels had been precluded by such evidence as needed no adventitious clearness or strength. To suppose Providence to leave propositions, of infinite importance, liable to objection, that they might, in consequence of such objection, be supported with proof, seems not to be less absurd, than to suppose that a skilful architect would erect a building out of the perpendicular, that in consequence of its being in danger of falling, it might be shored.

The Author, however, in his Dissertations, proceeds upon this principle: he says, 'that in a work divinely inspired, a meaning was *intended* to be conveyed by words of a *doubtful import*:' to shew, why the meaning *intended*, was not *indubitably expressed*, is, in such a work, a task much more difficult and important than that which he has undertaken.

In his first Dissertation, he undertakes to prove, first, that the doctrine of eternal punishment is *plainly* revealed. And secondly, that this doctrine is perfectly reconcileable, not only with the justice of God, but with his benevolence and mercy.

As to the first proposition, the Author's very undertaking refutes it. If the eternity of future punishment was *plainly* revealed, there could be no disputation whether it was revealed or not. It is not less insolent than absurd, to affirm that to be plain, about which men equally wise, learned, and good, have formed opposite opinions.

To prove that the doctrine in question is revealed, he quotes Matth. xxv. 46. "The wicked shall go into everlasting punishment, but the righteous into life eternal." And having observed, that the same Greek word, *αιωνος*, is used to express the duration of the happiness of the righteous, and the punishment of the wicked, and that all commentators agree, that with respect to the righteous, it signifies *everlasting*, he infers, that another sense cannot be given it in the other part of the text, without violence to all the rules of construction, and even to common sense. As this has been often said and often answered, we shall proceed to the second proposition, that eternal punishments are consistent, not only with the justice, but the goodness of God.

Most writers who have taken this side of the question have supposed, that an exact proportion between misery, judicially inflicted as punishment, and guilt, is established by a kind of moral necessity, and maintained by the supreme Being in consequence of his justice, a moral attribute; that an offence against an infinite Being, includes infinite guilt, and consequently makes infinite punishment necessary. But this Author supposes that punishment must be proportioned, not to guilt incurred, but to the incitements to offend; the only end of promulgating future punishment, says he, is, 'to deter men from committing such actions as present punishments are not at all, or not alone, able to prevent, and punishments that have been thus promulgated are afterwards inflicted to ratify and renew, and confirm the promulgation.'

The efficacy of promulgated punishment to answer this end, he says, depends upon the intenseness and duration of the pain threatened, and the probability of its infliction; where the probability is small, the pain and duration must be great, where the probability is great, they may be less.

Let us now, says he, apply this reasoning to eternal punishments.

'The design of the promulgation of *future punishments* is, to deter men from committing such actions, as *present* punishments are not at all, or not alone, able to prevent. And that the *certainty* of the *infliction* of them upon all *impenitent* sinners, is the *greatest possible* to all who believe a divine revelation of them, there is no doubt. But then, as every offender flatters himself with the hope of repentance in some future part of his life, *the hope of escaping punishment is in this case the greatest possible*. For this hope always bears proportion to the probability of escape, and this probability always increases in proportion to the apparent distance of the punishment. And as men seldom attend to the uncertainty of life, the *distance* of the punishment appears the *greatest possible*, when it is not to be inflicted 'till after death. As therefore the *probability* of the *infliction* of *future punishments* appears the *least possible*, it necessarily follows, from the foregoing reasoning, that in order to make future punishments deter, the *intensity* and *duration* of them ought to be the *greatest possible*. The *eternity* then of future punishments is so far from being irreconcilable with reason, that nothing but the most *severe* of all punishments could in this case be consistent with the wisdom of the legislator.

'Having shown that the *promulgation* of no other future punishments, but *eternal* ones, could be consistent with Wisdom, it necessarily follows that the *infliction* of them is equally reconcilable with reason. For to suppose that the Deity would *promulge* punishments, i. e. declare that he would inflict punishments

ments, which it is not reconcileable with reason he should *inflict*, (though the declaration be consistent with wisdom) would be to suppose these contradictions to be true, either that an *all-good* Creator is *willing*, or that an *all-powerful* one is *forced* to use deceit, to fulfil wise and good purposes with his creatures. If then it should be pretended, that the end of punishment in *general*, could never be answered by the infliction of punishments hereafter, upon those whom the promulgation has not deterred here, (because all reiteration of the promulgation will then be useleis, as the state of probation will be past) this objection would be of no force. For it has been shewn, that the *promulgation* answers a wise end, and consequently the *infliction* likewise, as from the attributes of the Deity there is a *necessary connexion* between them.

Upon this reasoning, and its application, it may be observed, that by the Author's account, the expedient of promulgating eternal punishment, by which the infliction becomes necessary, does not answer the end proposed, for many crimes are still committed, against which eternal punishment is denounced, and consequently in many instances it will take place: as it is ineffectual, greater evil results from it, than it prevents; for the evil which it prevents is finite, arising from offences committed by man against man, or, as the Author expresses it, pain injuriously inflicted by man on man, in the present short period of our existence; but the evil that it produces is infinite, exquisite torment, such as no man can endure upon earth, and live, inflicted for ever. There are, and have always been, many nations who have no revelation by which eternal punishment is denounced; and perhaps, upon reflection, this Author himself will not venture to affirm that the difference between the state of civil society among them, and among us, is worth procuring by the eternal torment even of an individual. It would surely have been better that mankind should have suffered here, for a few years, such pain and inconvenience as would arise from actions which human laws cannot prevent, than that any of them should be for ever tormented in hell, in consequence of an ineffectual expedient to prevent such actions.

The expedient indeed is in every view horrid, especially if it be considered, that the very denunciation of this punishment wants evidence to compel conviction in those whom it exposes to eternal misery: we neither know there is a revelation, nor what is revealed; both are matters of opinion, and ever have been, and probably ever will be, the subject of doubt and dispute.

The Author says, that 'as the design of promulgating a punishment is to deter men from ever offending, if the *smallest* crime had

had the *strongest* inducements, it would not only be *consistent* with JUSTICE to promulgate against it the *greatest* punishment, but it would be *inconsistent* with WISDOM not to do it. And the reason why the *greatest* punishment is in general promulged against the *greatest* crime, is only because the greatest pleasure is in general expected from it. As therefore it has been shewn, that eternal punishments are necessary to deter men from vice, there is *all that proportion* between crimes and their punishments, which is consistent with infinite JUSTICE.

But the conclusion does not follow from the premises; the design of promulgating a punishment may be to deter from offence, and yet it may neither be consistent with justice nor wisdom to promulgate the greatest punishment against the smallest crime, except, which is not pretended, the promulgation would universally prevent the crime; because the evil arising from the offence would be less than that resulting from the punishment. It is better that the offence of treading down a few ears of corn by a sportsman in pursuit of his game, should be left to human laws, than that a soul should be tormented for ever in hell, in consequence of eternal damnation being in one instance ineffectually threatened to prevent it.

The Author, to prove that what is consistent with justice, is also consistent with mercy, asks, 'Can one attribute of the Deity be inconsistent with another? can God be just and not merciful? can he be wise and not benevolent?' To these questions it may be answered, that as far as we can perceive, by the glimmer of reason in this dark estate, goodness includes every moral attribute of God. Justice and mercy are only *modes* of goodness. When most good is ultimately effected by punishment, he punishes; when by forgiveness, he forgives. But the Author proceeds to ask, with great triumph, 'Do we think it would be consistent with infinite benevolence to let misery stalk at large through the world, by proposing no determents from vice.' But let us ask him, in our turn, whether the walk of misery, as the consequence of vice, appears to be much more restrained, where the determents in question have been proposed, than where they have not? Whether it is consistent with Wisdom to propose determents that do not deter? or with Goodness, to produce greater misery by an ineffectual expedient to prevent less?—If he can give no better reasons for eternal punishment than a partial prevention of temporary mischief, it must still remain a doubt, till it is revealed in such terms, and with such evidence, as make doubt impossible.

*• Doubt
bible*

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Spirit and Life Blood of Infidels.

thing

thing thereon; and when he came to it, he found nothing but leaves, for the time of figs was not yet."

He observes, that the difficulties which attend the relation of this occurrence, may be comprehended under three heads.

' *First*, Considering our Saviour only as *man*, it appears very extraordinary, that he should expect to find figs, when the season of figs was not yet.

' *Secondly*, It appears to be inconsistent with our Saviour's character, to curse the fig-tree *at all* for not bearing figs; *more especially*, as it is said, *the season of figs was not yet*.

' *Thirdly*, This passage seems to imply, that our Saviour *did not know* that the tree had no figs upon it till he came up to it; which is thought to be contradictory to other actions recorded of our Saviour, by which it appears that he was *omniscient*.'

To obviate the first difficulty, he observes, that the word *καιρος* sometimes signifies only in general the fit and proper time for any event to come to pass, without any constant or periodical revolution, for which he quotes Acts i. 7. "It is not for you to know, *καιρος η καιρος*, the times or seasons which the Father has put in his own power." And if *καιρος* is here taken in this sense, he says all difficulties vanish at once.

But he observes farther, that *καιρος*, which in the passage in question is rendered *for*, as a reason, is frequently used as a mere expletive, and sometimes only as a positive affirmation. And he quotes Dr. Shaw's travels to prove, that the fig-tree produces, at three different times of the year, three kinds of figs in succession, and that the fruit of the fig-tree *precedes* the leaves. He infers, that Jesus might reasonably expect to find figs upon a tree which *had leaves*, though the season, emphatically called the season of figs, was not yet come.

From the whole, says he, it is evident, that our Saviour, seeing, in March, a fig-tree at a distance, *having leaves*, might reasonably expect to find fruit upon it, though it was not the season of figs, because leaves did not usually appear till *after* the fruit.

In answer to the second objection, he observes, that if it was consistent with our Saviour's character to wish, and cause the fig-tree to wither at all, for not bearing figs, the former objection having been removed, no additional difficulty will arise from its not being the season of figs. It was not consistent with our Saviour's character to curse the fig-tree through pique or passion, because, being hungry, he was disappointed of food; and the Author observes, that this could not be his motive; because the same exertion of power which caused the fig-tree to wither, would have caused it immediately to produce fruit. But it was consistent with his character, miraculously to cause a fig-tree to wither, that he might forcibly inculcate an important

truth to his disciples, just as he was about to leave them; and this appears from the whole of the context to have been his motive; for it is said, in verse 20, that *'In the morning as they passed by, they saw the fig-tree dried up by the roots. And Peter, calling to remembrance, saith unto him: Master! behold the fig-tree which thou cursedst is withered away. And Jesus answering saith unto them, have faith in God. For verily, I say unto you, whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea: and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith.'* What then can be more evident, says this Author, than that our Saviour worked this miracle, to strengthen the faith of his disciples, and shew them, that if they did but continue stedfast in their belief, the same power should be granted likewise to them.

The Author observes, that the third objection relates only to a particular doctrine among Christians, whether Christ was omniscient, which seems inconsistent with his expectation of finding figs, where no figs were to be found, though omniscience is imputed to him in other parts of scripture. To obviate this objection, he supposes, that it was not consistent with the scheme of redemption for Christ constantly to exert his power of omniscience upon earth, for that his temptation, and agonies in the garden, and on the cross, were not less incompatible with the power and purity of that Being who was with the Father before the world was, and by whom every thing was made which was made, than his not knowing every thing. He proceeds to refer some actions of the same Being into an human nature, and others into a divine nature, and with many orthodox divines, to suppose Christ necessarily to know, and necessarily to be ignorant of the same thing, at the same time, in consequence of these two natures, subsisting in what they call one person. But as under this head he has said nothing that has not been advanced, denied, opposed, and defended, as long as polemic divinity has been written, no account of it can, with propriety, be given in a Review of new Books. Supposing Christ to be liable to mistake, as man, and yet to be invested with supernatural powers, as evidences of a divine mission, this event will perhaps appear more clear in the following paraphrase, than the Author of the Dissertation before us has made it.

When Jesus was coming from Bethany, with his disciples, he was hungry, and seeing a fig-tree at a distance, with leaves upon it, which usually preceded the fruit, he imagined that he should find figs upon it, though the season of figs was not yet come: but when he came he found leaves only. This instance of mistake and disappointment naturally tended to render him cheap in the eyes of his disciples, and therefore he made it the
occasion

occasion of exerting a supernatural power, which should assert his dignity, and compel their reverence. He said, "Let no man eat fruit of thee hereafter, for ever;" and the next morning they saw the fig-tree dried up from the root.

This Author indeed insinuates, that Christ might know there were only leaves on the tree, and yet appear to be ignorant; 'if,' says he, 'Christ intended to work the miracle, for the reason I have assigned, it was necessary that his disciples should be induced, by some circumstance, to take particular notice of the tree, that the miracle might be more manifest; and what circumstance could be more likely to occasion an attentive observation, than their looking for figs among the leaves, and finding none?' But, admitting Christ to be omniscient, how can we account for his teaching his disciples one truth, in a manner that should lead them to doubt of another? His omniscience was a truth to which their delegated power of working miracles was subordinate: it was one of the principles which this power was to evince; and it would have been happy both for us and for them, if, supposing the facts to be as they are here stated, Christ had told them his ignorance was feigned, when he applied the miracle, which he feigned ignorance for an occasion to produce.

In the introduction to the third Dissertation, the Author endeavours to apologize for the errors of our English translation of the Bible, which he says are many; but he has said nothing to obviate the difficulty which must arise from supposing a miraculous revelation to depend for its use upon the human power of translators, who, as this Author allows, are by necessary infirmity sometimes ignorant and sometimes idle.

He says that many errors of our translators are still unrectified, and that passages may be found which, though they have escaped all commentators, convey a sense in the translation directly contrary to that of the original.

In these instances the world has been so far from having a revelation of truth, that it has had a revelation of falsehood: the divine inspiration of Evangelists and Apostles has not only been ineffectual for good purposes, but has been the means of propagating errors under the highest sanction: 'There are passages,' says this Author, 'which contain admonitions without meaning, and propositions which involve contradictions; assertions which countenance vice, and affirmations which are inconsistent with the attributes of God, not in the English version only, but all others of which I have any knowledge, so numerous that to rectify all would require a volume.'

The Author has contented himself with pointing out one instance under each of these classes, and correcting the error. In

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In these instances it must be acknowledged that a revelation of the divine will was not published by the disciples of Christ seventeen centuries ago, but during the course of the last month by Becket in the Strand. And it is surely to be regretted, that the whole Christian world will, instead of the eternal truths which *lie concealed* in sacred writ, continue to have admonitions without meaning, propositions which are contradictory, assertions which countenance vice, and affirmations which are inconsistent with the divine attributes, till this Author shall reassume his labours, and cease to be content with giving so much less than what he insinuates to be in his power.

In proportion as the labours of this gentleman, and other labours of the same kind are important, they injure the credit of the work they explain, and while they prove that no man has yet known what is revealed, they render the divine authority of revelation doubtful; for it is very difficult to conceive that those who wrote by the inspiration of the spirit of wisdom and truth, should express themselves so as eventually to inculcate error and falsehood.

The passages which this Author has corrected, are Philipians ii. 29, 30. where he says, the words, 'Your lack of service to me,' should be 'your lack of service by me.' Philipians, iii. 1, 2, 3. where *beware of Dogs*, should be *beware lest your members be defiled by circumcision*, James ii. 10. where *offend* in one point, should be *waver*, or *stumble* in one point; the account of the change of water into wine at the marriage feast, in which the word *suborn*, which we render *well drunk*, does not express the having drunk much in a small space of time, which implies excess, but the having consumed much wine, because the feast had continued many days; which removes the objection that a miracle was wrought to supply the company at this feast with more wine, when they were drunk already;—and Mark xvi. 16. he that believeth, and is baptised, *shall* be saved; but he that believeth not *shall* be damned; where, for *shall*, he says we should read *will*. Those who wish to see in what manner these emendations are supported, must have recourse to the book.

In the fourth Dissertation on Christ's temptation in the wilderness, the Author advances this strange proposition, that it is a transaction the *least understood*, of any relative to our Saviour, and yet the *most important* of any to his followers. That what is *most important* in revelation should be *least intelligible*, seems to be wholly inconsistent with the only view that providence could be supposed to have in giving us a revelation at all. It is remarkable that all advocates for Christianity, who pretend to new interpretations, explode every other with as much exultation as an Infidel; which gives too much colour for saying that the old inter-

interpretations were not feally more satisfactory, before a new one was devised, than afterwards, but that, they were defended merely because to give them up was to give up the cause. This Author joins the Infidels in exposing the absurdity of this story, as it has always hitherto been understood, whether of a reality or of a vision ; if his interpretation therefore is not established, the triumph of the Infidel is compleat. He endeavours to shew that no expression in the account of this transaction necessarily supposes the personal appearance of Satan, and that it is totally inconsistent with the whole Scripture phraseology to suppose the actions here related of him to have been actually and literally performed.

He says, that the supposition of Satan's personal appearance is inconsistent with the relation of the first circumstance in the transaction. It is never supposed that the words ' Jesus was led up by the spirit into the wilderness,' are to be taken in a literal sense, yet the same word by which St. Matthew expresses Christ's being led by the spirit, is used by St. Luke to express his being taken by the Devil up into an high mountain, and he thinks there cannot be a greater contradiction than to suppose, that this word when referred to one Being, implies only a mental impulse, and when to another, the exertion of a physical force. He cites several passages of the New Testament, to shew that many things are imputed to Satan, which Satan did not literally perform ; ' I would have come to you, says Paul, but SATAN hindered us ; SATAN entered into Judas Iscariot, SATAN cometh and taketh the word out of their hearts ; the DEVIL walketh about as a roaring lion ; resist the DEVIL, and he will flee from you, and many others. This temptation of Christ by Satan, he therefore supposes to be exactly of the same kind with ours, and the account given by the Evangelists to be to the following effect.

' When Jesus Christ, after his baptism, had received the effusion of the holy spirit, it was suggested to him by the spirit to go into the wilderness. There he fasted forty days and nights, and had various temptations during that space of time. But at the expiration of the forty days, being harrassed by fatigue, debilitated by abstinence, and importuned by the pressing calls of hunger, very agreeably to his human nature, in such a situation, where no human means of refreshment could be obtained, he began to consider, that if he was the son of God, if there was now a superior nature united to his human, whether he should not, without waiting for any direction from above, or the impulse of the spirit, endeavour to use supernatural means for the supply of his present necessities, by converting the stones of the wilderness into bread. But he determined not to do it, on further reflection. For he considered, that this
miraculous

miraculous power was not given for his own advantage, but for the benefit of others. That as it was by the suggestion of the Spirit he came into the wilderness, it was the will of his Father that he should patiently wait his time for the relief of his present necessities, and that to supply himself with food would be to act in opposition to his will. That it was his duty as man, not by supernatural means to remove the infirmities of human nature, but to bear them in obedience to the will of that being who sent him into the world, and whose divine purposes he was to fulfil.

‘Afterwards, our Saviour went into an exceeding high mountain, from whence he could discern many cities and much people, and reflecting on the glory of them, he considered that it was now in his power, if he would submit to do evil, by acting *without* or *contrary* to the commands of God, to make himself master of all the kingdoms of the world, as the Jews expected the Messiah should do. But this thought immediately vanished, when, reasoning with himself, he said, “If the Israelites were commanded to live in constant obedience to the commands of God, it much more becomes *me* not to submit to the power of Satan by acting in disobedience to them,” though I should by these means obtain universal empire.

‘After this temptation was ended, our blessed Saviour went into the holy city, and as he was standing on the corner of the temple, he thought that if he was really the Messiah, he might cast himself down from thence unhurt; which would be a good opportunity of evincing his mission to the Jews, who expected the Messiah to make his first appearance in that place. But Jesus resolved not to do it, as it would be making an unnecessary trial of God’s assistance, and it was forbidden even to the Israelites “to tempt the Lord their God.” That therefore it was his duty to wait with patience the *time*, and to submit with resignation to the *manner*, in which it should please his father to give the world a public manifestation of his divine mission.

‘When these temptations were ended, our Saviour ceased to be tempted; and the angels came and supplied him with food.’

Upon this paraphrase it may be observed, that however difficult it may be to account for the Devil’s doubting whether Christ was the Son of God, and his requiring him, as a test, to convert a stone into bread, it seems to be still more difficult to account for Christ’s doubting whether he was the Son of God himself, and considering that *if he was, and if a superior nature was united to his human, he could satisfy his hunger by this miracle. If it is difficult to account for the Devil’s offering him the kingdoms of the world, it is more difficult to account for his deliberating whether he would acquire them*

by

by his own power. If it is strange that the Devil should urge him, as a proof of his being the son of God, to cast himself down from the pinnacle of the Temple, it is stranger that he should think of thus proving to himself that he was *really* the Messiah; or of its being an *unnecessary* trial of God's assistance, if it would have evinced his mission to the Jews, the purpose for which all his other miracles were wrought.

Upon the whole, it may be observed, that if the words, *the Devil taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time*, mean, that Christ went up into a mountain, whence he could see many cities and much people; if the words, *the Devil said to him, All this power will I give thee, and the glory of them*, FOR THAT IS DEVERED TO ME, AND TO WHOMSOEVER I WILL, I GIVE IT, if thou wilt worship me, all shall be thine, mean only, that Christ considered he might obtain a temporal kingdom by his own power: if the words, *Jesus answered and said unto him, get thee behind me Satan, for it is written thou shalt worship the Lord thy God, and him only shalt thou serve*, mean only, that he determined not to exert his own power to acquire a temporal kingdom without or contrary to the command of God: if the account of the Devil's quoting scripture to Christ, and of Christ's quoting scripture to the Devil, is supposed to acquaint us that no scripture was quoted, the scripture may be interpreted as Peter interpreted his father's will, and every fanciful conjecture may as easily be supported, as the injunction to wear shoulder-knots.

The advocates of Christianity having attempted its defence upon different principles, have by turns destroyed all the superstructures that have been raised for its support; each has laboured to shew that the interpretation of others is absurd; and thus, among them, arguments are brought to shew the absurdity of all: by this the cause suffers irreparably, and the multiplicity of interpretations, while they mutually destroy each other, enable the unbeliever to establish his favourite position, that the sense of revelation is doubtful,—from which he is always ready to infer that there is no revelation at all.

Not

A Treatise on Virtues and Rewards. 8vo. 3s. 6d. sewed.
Johnson and Payne. 1769.

THIS is a translation from the Italian of Jacinto Dragonetti, who was probably stimulated to write this treatise on Virtues and Rewards by the reputation of Beccaria's Treatise on Crimes and Punishments. The translator says, that two editions of it were rapidly sold in Italy, and that it has been re-

republished with a French version at Paris; it is, however, a very jejune and inaccurate performance. It is nothing more than a florid declamation on the expediency of giving premiums to encourage improvements in the arts and sciences, the discovery of which is absurdly termed *Virtue*, for no other apparent reason than to give the performance a more founding title. Of virtue, indeed, the Author appears to have no fixed and certain ideas: he first says, that it is a generous effort in behalf of another, independant of the laws; including *sacrifice of self* and advantage to the public. And that actions which result from mere natural, religious, or civil laws, are not *virtues* but *duties*: in the next paragraph, he says, it is a general law of nature that *none neglects a benefit without hope of a greater one*. In what sense can a man be said to sacrifice self to the public, who never parts with a shilling but in hopes to receive two? or contributes to another's advantage, but to increase his own? *Virtue*, according to this Author's definition of it, can never be produced by reward, because, as far as the action is produced by the hope of reward, it ceases to be virtue.

It is indeed desirable, in a political view, to convert virtue into interest, because interest is a much more general motive of human actions than virtue, and the public derives the same benefit from an action directed to its advantage, whether the motive is virtue or interest; but to recommend the appointment of such rewards as will overbalance every sacrifice made of self to the public, with a view to encrease virtue, is not only visionary but absurd.

All human actions may be referred into two principles, the love of self, and the love of others. From the love of self arises interest, from the love of others virtue. We have pleasure indeed in procuring the advantage of those we love, but this pleasure pre-supposes the love of them as a distinct passion from the love of self: self-love would not be thus gratified, if the social passion did not exist. Let those who are disposed to reject this account of virtue as a principle, upon a supposition of its being independant on the will, refer human actions into any other motives than those arising from the love of self, and the love of others, if they can; if they cannot, they must be content with such virtue as a passion produces antecedent to the will, or shew that our will produces our passions.

With respect to Dragonetti, he always confounds an action which produces public benefit, with an action proceeding from virtue as a principle; and so, in one place, he tells us that virtue is independant of all laws, and in another that the scarcity of virtue is owing to the want of institutions to reward it. He says, that all actions which result from natural, religious or
civil

civil laws, are not *virtues* but *duties*; and yet he proposes a *law* to produce *virtue*! Duty arising from laws under the sanction of reward and punishment is that, by the neglecting or fulfilling of which I procure good or evil to myself. If virtue is enjoined under such sanction, as far as the sanction produces it, it degenerates into duty.

Rewards may indeed produce to society, without virtue, those benefits which virtue would produce: and they might perhaps be instituted so as in some instances to produce that effect.

With respect to such rewards, this Author justly observes that they must not be hereditary, like our titles of honour, because they can be effectual only as they are appropriated to the agent whose conduct they are to encourage others to emulate. He says they should be proportioned to the difficulty and importance of the service they are to procure. What tends to support life he places in the first rank, what destroys evil in the second, in the third, what procures convenience, and what affords the pleasures of imagination in the fourth.

Under the first head, he mentions agriculture and navigation; under the second, fortification; under the third, commerce; and under the fourth, science: he mentions also policy and jurisprudence. His whole project with respect to virtue is imaginary, and with respect to premiums for useful inventions, his sentiments are trite, and his observations superficial. As to the translation, it is a barbarous jargon, neither faithful to the original nor intelligible in itself.

We have learnt from the French to make our exclamations negative; instead of saying what advantages have we lost, we say what advantages have we *not* lost, the translator has used the negative so as to render the sentence not only inelegant but absurd, though he was not led to it by his original; he exclaims 'What a strange spectacle has *not* been exhibited.' If speaking of uncommon phenomena in general, he had said, 'what strange spectacles have not been exhibited,' the implication would have been that all strange spectacles had been exhibited; but speaking of a single phenomenon, the negative totally inverts the sense.

In another place he tells us, 'that speculation has *imagined* to find our want of populousness in the laws against polygamy,' soon after he uses the word *conjectors* for conjecturers; and calls opera singers *Cantatrices*. The ninth section begins thus, 'La massa de' filosofi, che non puo alcuna cosa giam mai ritornare nel nulla, ha parimente luogo in politica.' It is equally true in politics as in philosophy that nothing is annihilated. Our translator says, 'That maxim of philosophy which *destroys annihilation* may be equally adopted in politics,' to destroy annihilation is to slay the slain. Flash may boast to Fribble that

that he will *annihilate the nothingness* of his soul and body, but the grave author of a rhetorical treatise on virtue and rewards should not be made to talk in the same strain.

The conclusion, being a separate section, and very short, is extracted as a specimen of this work.

‘The catalogue of virtues is far from being exhausted in this treatise: but I should have preferred a total silence to the task of treating on all. I am content with having demonstrated the necessity of rewarding them according to their merits. Still I fancy to hear Brutus cry indignant from his grave, “*Virtue! thy name is vain; thou art the slave of fortune!*”

‘It is time the labours of the virtuous, sacrificed to wealthy indolence, should reap their well-earned profits. May, henceforward, justice atone for their wrongs. Already the voice of applauding nature thrills through my ravished ear—Be just, ye better monarchs of Europe. Let merit determine reward. Your example will have more strength than the feeble voice of an obscure philosopher. Reason alone has not the fire that inspires with action. If by you men are taught not to value themselves upon trifles, real merit shall rise to dignity; shall receive its due homage from mankind.

‘The law by which the Roman emperors punished, as guilty of sacrilege, all who dared to doubt the public merit of their favourites, was a *despotic evidence for the duty* by which princes are bound to employ the best. When, under Nero, Corbulo was installed governor of Armenia, all Rome rejoiced because then they thought the gates of reward open to virtue. Whenever the public respect merit, it rises in importance, and aims at perfection. If rewards were to act in their respective spheres, their effect would be as instantaneous as astonishing. Anacharsis said, and spoke a clear and *luminous* truth, that the happiest state is that where preferment is distributed by virtue.’

It is scarce necessary to shew in what particulars the passages printed in Italics are faulty: but if the translator had not been as ignorant of history as unskilful in composition, he would not have made Brutus express a disapprobation of the name of virtue, instead of a doubt of her existence.

The Light of Nature pursued. By Edward Search Esq; *Continued.*
See our last Month's Review.

THE second part of this comprehensive and elaborate performance is entitled, *Theology*. In this the Author proceeds to examine the foundations of religion; and upon the principles of religion to restore morality to that completion of which he may be thought, in his view of *human nature*, to have defrauded

defrauded her. In order to accomplish his design he proposes to enter upon a careful examination of what other principles may be found beside those he has already collected, and to push his researches beyond the scene exhibited by our senses and our experience. This attempt leads him, in his own phraseology, to take a view of external nature, and things invisible, or which can be discovered only by the eye of reason; to contemplate distant objects and extensive prospects; no less than universal nature, comprehending things visible and invisible; with the connections and dependencies running between them, so far as the feeble optics of human understanding can reach to discern them.

Before he enters upon this view he judges it proper to consider whether we are likely to have any concern in the operation of those powers or laws which upon examination may appear to govern the invisible world: for, as he well observes, it must be superfluous to inquire into the sources of enjoyment or suffering in future times, unless we have reason to think that we shall stand in a capacity of being affected by them. Nothing is more certain than that the bodily frame will be dissolved in a few years: but according to the view of human nature exhibited in the former part of this work, 'the body serves only as a channel of conveyance to the mind, which is properly ourselves.' Therefore our capacity of good and evil to come must depend upon the durableness of the mind. The question then is, What is the constitution of the mind? Is it of a lasting or of a perishable nature? And this question, by the agreement of all who have examined the point, is resolved into another, namely, 'Whether the mind be a compound made up out of several materials, or a pure simple substance, without parts or mixture.'

In order to determine this point, our Author proceeds in the remainder of the first chapter to consider what is to be understood by the term substance. 'I have met with people,' saith he, 'who pretend they have no idea of substance, because they cannot comprehend a naked substance divested of all its accidents: they want to see one taken out from its qualities and laid upon a table for them to push about and examine, like the spring of a watch taken out from the work. But this is a most unreasonable expectation, for tho' I see no impossibility that there may be a substance devoid of all qualities whatsoever, it is not at all probable there should, because it could be of no use either to itself or any thing else: yet if there were any such we could never know it, for substances discover themselves to us only by their qualities, and those qualities are as irrefragable an evidence of their existence as we could have, were we able to discern them without. What we term qualities, as Mr. Locke observes, are powers of affecting us, or of causing alterations in other sub-

stances, making them affect us differently from what they did before : thus whiteness in snow is the power of affecting us with the sensation of white ; heat in fire is the power of affecting us with the sensation of warmth, and of melting wax, whereby it is made to exhibit another appearance than it did while cool and hard. But an act of power is the operation of some agent, of which therefore it gives as full evidence as of the power thereto belonging ; for there cannot be power with nothing to exert it. So that naked quality is no more comprehensible than naked substance, and you might as well undertake to lay a substance devoid of quality upon the table, as to lay whiteness, squareness, softness, coolness, without laying something white, or square, or soft, or cool : now if this assertion be intelligible, as I presume it is, you must have an idea of every term employed in it, and consequently of the word Something ; if then there be a meaning in the word, you may take that for your idea of substance.'

We acknowledge that we are of the number of those who have no idea of a substance divested of all its accidents, or of the possibility that there may be a substance devoid of all qualities whatsoever. Is it possible to form an idea of a substance divested of every thing, by which it discovers itself to us ? A few pages after, Mr. Search justly observes, that the ' necessary connection of qualities with some substance makes them an evidence to us of its existence, for if there could possibly be whiteness without an object to exhibit it, I could not conclude from seeing a whiteness that there is something white lying before me. This likewise may convince us that existence belongs wholly to substance, quality having none of its own, being no more than a particular mode of existence in whatever possesses it.' From this representation of the Author it appears to us impossible that there should be a substance devoid of all qualities whatsoever. For, is it possible that there may be a substance without any mode of existence at all ? Whatever exists, must exist in some particular manner : which manner of existence, as it is more or less diversified, constitutes the qualities belonging to it. We do not apprehend it necessary that we should have an idea of that something of which whiteness, squareness, softness, &c. are the modes of existence, in order to be convinced of its reality, or to understand the assertion, that we cannot lay whiteness, squareness, softness, coolness, upon the table, without laying something white, or square, or soft, or cool. If a blind man receive a blow, he may be certain that something has struck him, though he be not able to form an idea of that something, or to ascertain in his own mind whether it were a stick or a stone, the foot of an animal, or the hand of a man, from which he received it. The power, wisdom, and goodness, which are discovered

discovered in the creation and government of the world, prove beyond a doubt that there is a being to whom these perfections or qualities belong: but it is of these perfections or qualities alone, and not of the being whose existence they prove, that we can properly be said to form an idea.

In the sequel of the chapter he proceeds to consider the nature of primary and secondary qualities, the different sense in which identity is predicated of substance and quality, and the unity of substances: concerning which he observes, that it 'is not easy to be ascertained, for want of acuteness in our faculties, which require numbers of them to affect us in any manner; for frequent experiments assure us, that all the objects we discern are composed of substances numerically distinct from each other, which, when separated, are, singly, too feeble to touch any of our senses; we cannot see them, nor feel them, nor count their numbers, but are perpetually perplexing ourselves with subtle questions concerning their infinitude. But though we cannot tell what is one, we may know what is many; for whenever we perceive distinguishable parts in an object, we may rest assured it contains as many substances as there are parts we can distinguish.'

The title of the 2d chapter is *Compound Substances*. 'Whoever,' says the Author, 'will consider the idea of composition a little attentively, must perceive it to be a particular manner of juxtaposition, and to contain several species under it, as joining, coalescing, mixing, incorporating, and the like.' Then, after some observations and instances to illustrate this remark, he proceeds, 'Thus we see compounds produced three ways, by nature, by the hand of man, and by the imagination; and all three proceed in the same manner, to wit, by selecting materials from the funds where they are to be had, and placing them together, so as to strike our observation as one object.' A few pages after he adds, 'The more closely we consider the nature of compounds, the more fully shall we be convinced, that how much soever they may change and vary, there is nothing new in them, beside their order and situation, and the properties arising therefrom; and that they are nothing but collections, or numbers of things, brought together so as to affect us in a different manner from what they did when separate, or joined into one idea by the arbitrary power of the imagination.' The truth of these observations he endeavours to prove by a variety of reasons and examples, and then concludes the chapter in the following words:

'From all that has been observed above I think it must appear manifest that existence belongs only to individuals, that whatever has a being of its own cannot be divided, and that a compound is no substance otherwise than to our apprehension,

but an aggregate of so many substances as the component parts whereof it consists. This will be seen plainer if we consider the incorporations made by men: if our sovereign lord the king embodies six hundred men into a regiment, to be called *The Royal Volunteers*, the regiment, taken collectively, is no real being, but a creature of the imagination: I do not mean to call it a mere shadow; for the brave fellows composing it have a real existence, and I doubt not will prove themselves effective substances in the day of trial; but the body has no other existence than what belongs to the men; if it had, there would be a power of creation by human management, for then, upon the incorporation, there must be six hundred and one beings, instead of only six hundred there were before. In like manner the productions of nature, which are only collections of imperceptible particles into a perceptible form, add nothing to the number of beings, nor does any thing properly deserve that appellation, unless what is un compounded and indivisible.

The matter and reasoning contained in this paragraph leads Mr. Search, in his next chapter, to treat of the divisibility of matter; which being generally thought to be absolutely infinite, may be justly considered as an objection to the sole claim of individuals to existence. To remove this objection, he endeavours, by a variety of subtle reasoning, to invalidate the force of those arguments by which the infinite divisibility of matter is maintained. He asserts in one place, that if indivisible bodies have any figure, they must be round, 'because in all other figures there must be angles and protuberances, which we may conceive broken off:' and in another, that the minute particles composing solid bodies cannot have perfectly smooth surfaces, but must have a roughness not separable from the rest, whereby, when forcibly compressed, they take hold of the like roughness in the particles adjoining to them. He carries his prejudice against the infinite divisibility of matter so far, as to suppose it possible that there may be bodies which have neither magnitude nor figure. His reasoning on this subject is far from being conclusive. 'Though' says he, 'we must acknowledge that our idea of magnitude consists of parts, yet it is not necessary those parts should have a magnitude too; things may affect us with an idea by their united force, when they could not do it singly. We know visible objects are compounded of invisible particles: and audible sounds made up of little motions in the air which cannot be heard: the watry vapours dispersed up and down in fair weather affect none of our senses, but when condensed into rain, we can both see and feel it; a single drop falls silently down, but when multitudes of them pour in showers, we hear them patter against the ground: why then may not bulk and thickness be composed of what has neither.' To this argumentation

mentation we need only to oppose the assertion of the Author himself, p. 31: 'A solid body cannot be made up of unsolid materials, nor a moveable body of those that are incapable of motion.' With equal confidence we may assert, that if the parts of which bodies are composed were indivisible, or had no dimensions, no collection or combination of them whatever could produce magnitude, or its inseparable concomitant, figure: $0+0+0$ will still remain $=0$. No collection or combination of particles actually indivisible could form a visible object. Our senses may not be sufficiently acute to perceive the particles, of which visible objects are compounded; the little motions of which audible sounds are made up; or the watry vapours before they are condensed into rain; but if they were in themselves imperceptible, they must ever remain so, in whatever numbers they were collected, or into whatever form they were combined. As well might we suppose that a perceptive being may be produced by a combination of unperceptive principles, (see p. 72.) as that a body having dimensions, may be compounded of parts which have none. In the following paragraph, Mr. Search modestly supposes that his reasoning will not satisfy every body; and is therefore willing to compound the matter with them who still hold the infinite divisibility of matter. 'Nevertheless, saith he, as one must not expect to bring every one to the same mind upon so abstruse a question, I will desire those who still hold the infinite divisibility of matter, to consider that infinity is an inexhaustible fund, and how capable soever matter may be of such division, it can never be effected completely. Let water, air, fire, or whatever causes you please, rend asunder the parts of matter ever so long, they can never reduce them to nothing, but their minutest divisions will still be body, having figure and magnitude: so that we must necessarily conclude, there are particles in nature which, notwithstanding all the divisions they have undergone, or may suffer hereafter, never were, and never will be, less than they are. Therefore the most obstinate unbelievers of individuality may, without scruple, admit the doctrine of atoms actually, if not potentially, indivisible, and that there is a minimum below which, though bodies may be capable of being reduced, there is no power in nature that can reduce them: these then we may be permitted to take for our first matter, whereout all the bodies of the universe are compounded.' The Author concludes this chapter with some ingenious observations upon the extreme rarity of matter, of which he gives a very curious and astonishing instance. But for this we must refer our Readers to the work itself.

In the fourth chapter, entitled *Existence of Mind*, Mr. Search lets himself to prove that every perceptive being must have an existence of its own, distinct from all others, and from thence

infers, on the principles contained in the preceding chapters, that it must be uncompounded and indivisible.

In the fifth chapter, entitled *Spiris*, he proceeds a step farther, and concludes, from the general properties of matter, that mind is another species of substance essentially distinct from body, and which we call Spirit. In the course of his enlargement on this subject, he has a number of curious observations on the properties usually ascribed to spirit, penetrability, want of extension, and illocality. In regard to penetrability he professes to be in doubt, but conjectures, that spirit may be naturally penetrable, but capable of rendering itself solid upon occasion, with respect to particular bodies, and that hereon our activity depends. To evince that the sentient principle, or spirit, though without parts, is extended throughout a certain portion of space, he makes use of the following argument. 'Let us suppose a chess-board with double sets of men, a red and a green, besides the yellow and black, so that every square of the board may be covered with a piece: set this board upon a table before you, and I believe it will be granted me that you may have a distinct view of all the pieces at once. We cannot imagine that matter raises different sensations, otherwise than by a difference of size, or figure, or velocity, or direction, or composition, or other modification, but the same particle of matter can be susceptible of no more than one modification at once, therefore there must be sixty-four particles at least operating upon the mind together in the above experiment; I say at least, for it is more than probable that each object upon the board employs many particles to convey its idea: which sixty-four particles cannot possibly enter, nor become contiguous to a mathematical point, and consequently the mind must, at the same instant, be actually present throughout such a portion of space as may touch or contain them all. This space I shall call the sphere of our presence, not that I pretend to know it must be round, but because it is the fashion to apply that term to every figure we know nothing of. If the reasonings above used be just, and I can discover no flaw in them, they will demonstrate a remarkable difference between spirit and body, for the sphere of a spirit's presence will be found at least equal to the space occupied by sixty-four particles of matter: therefore, though the atoms should be sentient, they cannot receive near the number nor variety of ideas whereof we are capable.' He further explains his sentiments on this subject as follows: 'I apprehend the presence of a spirit incapable of becoming either larger or smaller than ever it was: for as a solid particle of matter must always occupy, so a spirit must always be present in the same extent of space, magnitude in the one, and presence in the other, being an essential primary property, annexed indissolubly by nature

ture to the substance possessing them.' We have been the more particular in our quotations on this point, because the Author wishes his Readers to consider it attentively, on account of the use that he may make of it hereafter. 'As this notion,' says he, 'of an individual substance, existent and present throughout a divisible portion of space, will be made use of upon several occasions by and bye, I wish it might be maturely considered before proceeding any further: for I do not pretend to infallibility, nor desire to lead any man into an error through hastiness, therefore let him not trust to my conclusion, but turn over the matter in his thoughts till he has digested it maturely, and satisfied himself whether this, which is one of my foundationstones, has a solidity sufficient to bear any superstructure I may hereafter raise upon it.' For the Author's remarks on the supposed illocality of spirit, and upon the mind's constantly accompanying the body wherever it goes, and keeping her station always in the same part of the human frame, we must again refer our Readers to the work itself.

From the individuality and distinct existence of the mind, he proceeds, in the sixth chapter, to infer its perpetual duration. And having thus proved the durableness of the mind, upon which, as was observed in the beginning of this article, our capacity of future good and evil must depend, he enters, in the following chapters, upon his proposed view of external nature, in order, to use his own expressions, 'to discover what rules and powers there may be governing that, in hopes of learning something how they may affect us, and in what manner we are likely to be disposed of.' We could willingly accompany our Author step by step in these inquiries; in the progress of which he considers, Effects and Causes—Chance, Necessity, and Design—the First Cause—Incomprehensibility—Unity—Omnipresence—Eternity—Omnipotence—and Omniscience: but our limits forbid. We pass on therefore to his chapter on the Divine Goodness, in order to introduce a passage which does great honour both to the pious and benevolent affections of the ingenious Writer, and forms a striking contrast to the dry and uncertain speculations in which we have been hitherto engaged. Having endeavoured to take off the force of those objections which are urged against the Divine Goodness, and produced some proofs both of its reality and extent, he thus expresses himself:

'It is observable, that men commonly take their estimate of nature from themselves, and their own situation: while success attends them they think they shall never meet with disappointment, and when disappointment stands across their passage, they think they shall never see the lucky moment again: while in the vigour of youth, the constitution strong, the spirits alert,

desires eager, and materials of gratification continually at hand, they find no fault or blemish in nature, the world is then a glorious world, and pleasure is expected without end; we hear of no murmurings against Providence, nor mistrusts that things are not so well ordered as they should be, but they are rather apt to think God, as I may say, too good, so as to wink at their miscarriages, indulge them in their follies, and suffer them to do what mischief they please to their fellow-creatures, without controul. But when pain, disease, disappointment, or distress pinches them, the tables are turned; they see not, nor sympathize with the enjoyments abounding elsewhere, but take their judgment of nature from that little spot wherewith they have immediate concern, and then doubts arise concerning the condition of things: Why was not this mischief prevented? Where was Almighty Power that could not, or where was Infinite Goodness that would not, prevent it? Thus we see that Infinite Goodness ebbs and flows according to the state of our minds: when we are at ease in ourselves, we find no difficulty in entertaining the idea of it; when dissatisfied with our present condition, nothing is harder for us to comprehend. Nor is this to be wondered at, for vexations of every kind give a melancholy cast to the mind, destroying the relish of those pleasures which used to delight us before, so that we have nothing similar in our imagination wherewith to compare the sensations of others: for our only way of estimating other people's enjoyments, is by imagining ourselves in their circumstances, and reflecting on the joy we should receive thereby; but when the mind is so disposed as to care for nothing, and find a relish in nothing, we cannot readily conceive others wishing or caring for what would not affect us, and therefore being unable to form a clear conception of enjoyment, either in ourselves or elsewhere, we lose the idea of that goodness which can be apprehended only by its effects.

Thus we find our unfavourable suspicions of nature owing to the wrong turn or disordered condition of our imagination, when our own ill management or unlucky circumstances confine our view to the least favourable of her features: for so a man may take distaste to a fine building if he be locked up in the necessary, or resolve to look upon nothing else. Therefore it behoves us to take the opportunity for forming our judgment when the mind is most in tranquillity, not ruffled by vexations, nor pressed by importunate desires, when the understanding is clearest, when we can extend our view all around and consider every thing impartially: and we may help ourselves not a little towards enlarging our mind, by contracting a habit of benevolence. I have already taken notice in the chapter upon that article, as one of the advantages accruing from a benevolent temper,

temper, that nothing contributes so much to open the heart, to enliven the imagination, and give a chearful cast to the scenes around us. For what we wish well to we think well of, and if we wish well to every thing we shall be attentive to the successes and pleasures that happen to every thing: and by turning our observation constantly that way, shall find subjects to rejoice at which the selfish and narrow-spirited never know. We shall cease to measure others satisfactions by our own standard, or think nothing desirable to them which we would not chuse for ourselves; but shall discern a variety of tastes adapted to the several conditions wherein men are placed, and things which were irksome at first, becoming pleasant by custom. We may see that children have their plays, the vulgar their amusements, coarse jokes and May-games: even folly does not exclude pleasure, nor poverty banish contentment. There is as much mirth in the kitchen as the parlour, and as great diversion in a country-fair, or a cricket-match, as a card-assembly or a ridotto. The cobbler whistles at his stall, the dairy-maid sings while she is milking, the ploughman munches his mouldy crusts with as good relish as the rich man eats his dainties, for he has that best of sauces, hunger, to season his victuals. Labour purifies the blood, invigorates the limbs, strengthens digestion, ensures quiet sleep, and renders the body proof against changes and inclemencies of weather, all which are considerable articles in the enjoyment of life, nor can their loss be compensated by any advantages of family, fortune, learning, and politeness. Nor is the lowest herd incapable of that sincerest of pleasures, the consciousness of acting right; for rectitude does not consist in extensiveness of knowledge, but in doing the best according to the lights afforded; and many artizans, servants and labourers, find as much satisfaction in fulfilling the duties of their station, as the philosopher in his researches into nature. Nor need we stop at the human species, for the brute creation too exhibits scenes agreeable for the good-natured man to look upon, he may rejoice to see the cattle sporting in the field, or hear the birds singing or chirping out their joys, to behold the swallow building nests to hatch her young, the ant laying in store of provisions for her future accommodation, the flies in a summer evening dancing together in wanton mazes, the little pucerons in water frisking nimbly about, as if delighted with their existence.

Whoever has a heart to enjoy such contemplations, will be apt to pursue them until he has satisfied himself there is a much greater quantity of enjoyment than sufferings upon earth: for pleasure springs from steady, permanent causes, as the vigour of health, the due returns of appetite, and calls of nature to exercise or rest; but pains proceed from accidents which happen rarely, or diseases which are either slight or temporary. And he

he will entertain a favourable idea of that bounty which supplies desires and means of gratifying them to every species, from imperial man down to the scarce perceptible insect. When he has filled his imagination with this idea, he may draw comfort from it in his seasons of affliction and distress; for though he finds no pleasures within his own reach, or has lost the relish of any that might be offered him, he may reflect how many thousands at that moment are dancing and singing, marrying and giving in marriage, advancing towards the accomplishment of their wishes, and pursuing all kinds of enjoyment with full gust and satisfaction: how many millions of animals are eating their food, providing for their accommodation, taking their pastimes, or ruminating in their lurking-holes; and this consideration may alleviate his trouble. I do not mean, nor expect, that he should carry his benevolence to such an unattainable height, as to make the joys he feels, in sympathizing with the joys around him, baffle the smart of every evil that can befall him: but he may gather this consolation from them, that there is an inexhaustible spring of bounty flowing incessantly upon the world, and from thence conclude that himself shall partake in due measure of the stream at some time or other, if not in his present, at least in some future state of being.

The excellence of the matter contained in these sections must be our excuse for the length of the quotation.

How enlarged must be the mind of which these are the habitual sentiments! How happy the man who is able to retain them amidst the disappointments and distresses of life!

[*To be continued.*]

L'Evangile du Jour. The Gospel of the Day. Vol. II. 8vo.
London. 1769.

THIS volume contains an examination of M. de Bury's new History of Henry IVth of France, said to have been written by the Marquis de B***, and read before the members of the academy, with notes. And six curious dialogues, said to be translated from the English of Mr. Huet.

In the examination of Bury's history, many faults are pointed out with equal asperity and humour; but the faults of a French history of Henry the Fourth are not objects of curiosity on this side of the water.

The subject of the first dialogue is the merit of Hobbes, Grotius and Montesquieu. Grotius is represented as a mere scholar, Hobbes as a philosopher, and Montesquieu as a wit. The compilations of Grotius are said not to have merited the esteem which ignorance has paid them; it is remarked, that to cite what

what old authors have said on different sides in a controversy, is not to think, and that this celebrated writer has endeavoured to prove the truth of Christianity from Histaspes and the Sybils, and the story of the whale that swallowed Jonah from a passage in Licophon.

With respect to Montesquieu, the Author is more particular. 'Montesquieu's *Esprit de Loix*,' says he, 'pleases me, because it contains many things that are witty, many that are true, many that are bold, and entire chapters that are worthy of the author of the Persian Letters: but I am sorry that this work is totally destitute of method, a mere labyrinth without a clue. It is strange that a man who writes about laws, should say in his preface, that no fallies of fancy will be found in his work; and it is more strange that his work should contain little else.

'I cannot but laugh when, after citing the laws of Greece and Rome, he speaks seriously of those of Bantam, Cochín, Tonquin, Borneo, Jacatra and Formosa, as if authentic memoirs of the government of those countries lay before him. He too often blends truth and falsehood in his physics, ethics, and history: he says, after Puffendorff, that in the time of Charles the Ninth there were twenty millions of people in France: but Puffendorff talked at random. In the time of Charles the Ninth, no computation had been made of the numbers of people in France; the general ignorance was so gross, that the possibility of making such a computation from the births and burials had never been conceived. At that time France included neither Lorraine, nor Alsacia, nor Franche Comté, nor Roussillon, nor Cambresis, nor any part of Flanders; at present it includes all these provinces, and its inhabitants now are not more than twenty millions, as has been proved by the most accurate calculation.

'He tells us also, upon the authority of Chardin, that the little river Cyrus is the only one that is navigable in Persia: but Chardin has made no such blunder. He says indeed, chap. x. vol. ii. that there is no river which carries boats into the heart of the kingdom; but, without reckoning the Euphrates, the Tigris, and the Indus, all the frontier provinces are watered with rivers which increase the fertility of the country: but, after all, what has the spirit of laws to do with the rivers of Persia?

'The causes which he assigns for the establishment of great empires in Asia, and the multitude of little states in Europe, is as wide of the truth as what he says of the rivers in Persia. *Great empires, says he, could never subsist in Europe*; the Roman power, however, subsisted more than five hundred years; we are immediately told that *the cause of the duration of great empires is nothing more than great plains*: he never considered that Persia

is intersected by mountains; he forgot Caucasus, Taurus, Ararat, Imaus, Saron, and many others: we should neither assign the causes of things that do not exist, nor give false reasons for those that do.

‘ His pretended influence of climates upon religion is equally fanciful and absurd; the Mahomedan religion, which was produced in the parched and burning regions of Mecca, flourishes at this day in the fine provinces of Asia Minor, Syria, Egypt, Thrace, Misia, the northern part of Africa, Servia, Bosnia, Dalmatia, Epirus, and Greece; it has flourished in Spain, and it was once very near taking root in Rome: Christianity sprung up from the stoney soil of Jerusalem, and in a country where the leprosy was so predominant that it was not safe to eat pork: but at present it flourishes in countries where the soil is little else than mire, and where scarce any flesh meat besides pork is eaten; which is the case in Westphalia.’

The Author, after observing that the Spirit of Laws abounds with errors of this kind, proceeds to show that the quotations from other writers are almost always false. He then cites several passages from the book itself, in which the Author appears to have been strangely mistaken. In the 19th chapter of the 4th book, he says, that *he has often heard the folly of Francis the First's council lamented, who refused Columbus's proposal for the discovery of America*; upon which this writer observes, that when Columbus discovered the American islands, Francis the First was not born. In general, says he, I find no answer to a multitude of interesting questions which occur to me upon the subject: I find the spirit of the author, but not the spirit of the laws; he rather leaps than walks; he gives amusement rather than information, and abounds much more with satire than judgment: his work, however, notwithstanding its faults, should be held in great estimation, because the Author always speaks what he thinks; because he perpetually reminds mankind that they are free, and asserts those rights of human nature which in great part of the world it has lost;—because he opposes superstition, and inculcates morality.

The subject of the second conversation is the Soul. The Author enquires not whether it is immortal, but whether it exists. The Reader will judge of his argument from the following extract:

‘ C. Are you not certain that brutes have life, plants vegetation; the air fluidity, and the winds a course, and can you doubt whether you have a soul that directs your body?

‘ A. It is because I know nothing of what you alledge concerning brutes, plants, air, and wind, that I am not able to discover whether I have or have not a soul, by the dim light of my own reason. I see indeed that the air is agitated, but I see
not

not any real being in the air called the course of the wind : a rose vegetates, but, vegetation is not a little individual being secretly subsisting in the rose : to suppose this, would be as absurd as to suppose odour to be in the rose, which, however, has been supposed for many ages : we are told by the absurd physics of antiquity, that odour goes out of the flower, and goes into my nose ; and that colours go out of various objects, and go into my eyes : thus have philosophers made a kind of distinct and separate existence of odour, flavour, colour, and sound. They have even gone so far as to believe that life was something distinct from a living animal : the misfortune of all antiquity has been this transformation of words into things : an idea was said to be a being ; and we were told, that it was necessary to consult ideas, archetypes, which exist I know not where. Plato gave rise to this jargon, which they called philosophy ; Aristotle reduced it into method ; and thence rose the entitics, quiddities, and other barbarisms of the schools.

Some who had more sagacity discovered that these imaginary beings were only words which had been invented to assist the understanding ; that the life of an animal is nothing more than an animal living ; that its ideas are nothing more than the animal thinking ; that the vegetation of a plant is nothing more than the plant vegetating, and the motion of a bowl nothing more than the bowl changing place : in a word, that all metaphysical beings are mere conceptions.

C. But if all metaphysical beings are mere words, your soul, which must be considered as a metaphysical being, is nothing ; and have we then really no soul ?

A. I do not say that, I say only that I know nothing about it. I believe that God has vouchsafed me five senses and thought ; but, for ought I know, we may all exist in God according to Aratus and St. Paul, and see all things in God according to Malbranche.

C. At this rate then, I may have thoughts without having a soul ; a pretty jest.

A. Not so much a jest neither ; you will allow that brutes have sensibility.

B. Certainly, to deny it would be to renounce common sense.

A. And do you believe that there is a little unknown being lodged in each of them, called Sensibility, Memory, Appetite, or to which you give the vague and inexplicable name of Soul ?

B. Certainly none of us believe any such thing ; brutes are sensible because it is their nature, because this nature has given them organs of sensation ; because the Author and Principle of all nature has determined that it should be so for ever.

A. Very

' *A.* Very well ; this eternal principle has arranged things in such a manner, that when my cerebellum is neither too moist, nor too dry, I should have thoughts ; and I am thankful to him for it, with all my heart.'

' *C.* But how have we thoughts in our head ?

' *A.* I declare once again, I know nothing of the matter. A philosopher was persecuted forty years ago, when it was not safe to think in his country, for saying that "the difficulty is not only to conceive how matter can think, but to conceive how any being, whether material or immaterial, can have thought." I am of the same opinion with this philosopher, and declare, in defiance of all persecuting fools, that I am absolutely ignorant of the first principles of all things.

' *B.* You are indeed grossly ignorant, and so are we.

' *A.* Agreed.

' *B.* Why then should we reason ? How should we know what is right and wrong, if we do not so much as know that we have a soul ?

' *A.* There is surely great difference between these objects of knowledge : we do indeed know nothing of the principles of thought, but we know exactly what is our interest : it is manifestly our interest to be just towards others, and that others should be just towards us ; both are known to be absolutely necessary towards our enduring the least misery that is possible upon this little spot of clay, during the short time which is vouchsafed us by the Being of Beings, to vegetate, feel, and think.'

Upon this reasoning it may be observed, that if *we can no more conceive how any being can have thought, than how matter can think*, and yet know by consciousness that we have thought, it follows, that something *is* which we cannot otherwise conceive *to be* ; so that from our not being able to conceive of the soul as a being distinct from an animal thinking, it does not follow that there is no such distinct being : odour, flavour, colour, and sound, are ideas existing only in the mind perceiving them, but it does not follow that the mind by which they are perceived is a non-entity. I am conscious not only that I perceive, but that I compare and infer, not only that I am acted upon, but that I act, and therefore, when I reason, thoughts are not given me as motion is given to a bowl ; and though I cannot conceive of motion as an existence separate from a bowl changing place, yet I must conclude that an agent is a being separate from its acts. With respect to life and vegetation, the case is not parallel, because, with respect to these, the subject is passive : though we cannot conceive of life as an existence apart from a living animal, or vegetation as an existence apart from a vegetating plant, yet

yet we cannot but suppose the agent which reasons to be wholly distinct from ratiotination, whether it is matter or mind.

The third conversation is an inquiry whether man is by nature wicked, and a child of the devil, in which the Author takes much pains to prove that man never does mischief to others but with a view of pleasure or profit to himself: he might just as wisely have employed himself to prove that there is no effect without a cause.

The subject of the fourth, is natural law and curiosity: this is a sequel to the foregoing. The Author endeavours to prove that all the world are agreed about right and wrong, except with respect to particular conventions and customs that are arbitrary, temporary, and local; for though at Rome it was held criminal to marry a sister, and allowed as innocent in Egypt, yet there never was any doubt whether it was right or wrong to take from a man the fruit of his labour, to violate a promise, to lie with a view to do mischief, to calumniate, to assassinate, to poison, to be ungrateful to a benefactor, or to beat our parents when they offered us food. The Author denies that there is any principle in human nature that is gratified by the suffering of another, and refers the eagerness with which people run to see a shipwreck, or an execution, into curiosity.

The fifth conversation is upon the manner of losing and preserving liberty, and the Jewish theocracy. In this article there is nothing either curious or new.

The sixth is upon three governments, and a thousand ancient errors. This contains little more than an invective against the Jews.

The seventh is a debate whether there is more happiness in a state of nature, than in civil society, or the contrary; no new arguments are adduced, nor is any thing concluded.

The eighth and ninth dialogues are on slavery of body and mind: the purchase of slaves is defended, and national establishments of opinion condemned.

The tenth, on religion, is a satire on the absurd subtleties of school divinity.

The eleventh is written to prove that the phrase *the laws of war* is an abuse of words: and that though Grotius has written a large treatise upon them, in which he has cited two hundred Greek and Latin authors, besides Jews, there is, in fact, no such thing. The laws of peace, says the Author, I know well; they oblige us to keep our word, and to leave mankind in possession of their natural rights, but of the laws of war I know nothing. The code of murder seems to me to be a strange thing: when this is established, we may hope to see the jurisprudence of robbers on the high-way. 'I allow, says he, that a truce is granted to bury the dead; a besieged town is suffered

to

to capitulate, and in that case the bellies of pregnant women are never ripped up; a wounded officer is treated with politeness if he falls into the enemy's hands, and if he dies he is decently buried, but these are the laws of peace, the laws of nature, the first original laws which are executed reciprocally; they are not dictated by war; but in spite of war are fulfilled; and but for these, three parts of the globe would be a desert covered with bones. If two suitors at law, who have been set on and almost ruined by their attorneys, should compromise the matter, while each has enough left to keep him from starving, could this be called a law of the bar?

The Author asserts that a just war is a contradiction in terms, and we cannot forbear to extract that part of this dialogue in which he proves his assertion.

'B. What! no such thing as a just war! when Pope Alexander the VIth and his infamous bastard Borgia pillaged Romania, and cut the throats or poisoned the princes of the country while they were granting them indulgencies, was it not just to take up arms against such monsters of inhumanity?

'A. Don't you see that it was these monsters who made war? War is always offensive, there neither is nor can be any other; what is called defensive war is nothing more than the resistance of honest men against armed robbers.

'C. Surely you mistake: suppose two princes dispute about a territory, suppose their right to be doubtful, and their claims equally plausible; the question can be decided only by war; and this war therefore is just on both sides.

'A. The mistake is your's; it is physically impossible that one of these princes should not be in the wrong, and it is equally cruel and absurd that whole nations should perish because a great man reasons like a fool; let the two princes go to loggerheads themselves, and welcome; but do not let a whole people be sacrificed to their interest: the Archduke Charles disputed the crown of Spain with the Duke of Anjou, and before the contest was decided, above four hundred thousand men lost their lives. Was this just?

'B. Certainly not, another method should have been found to decide the question.

'C. Another method was obvious; the question should have been decided by the nation which the competitors aspired to govern. The Spaniards said, We will have the Duke of Anjou; the king his grandfather named him his successor in his will, we agree, and acknowledge him for our sovereign, and we have requested him to quit France, and take the government upon him. Surely, whoever opposes the law both of the living and the dead, is unjust.

'B. Agreed.

‘ *B.* Agreed. But suppose the nation divides upon the question.

‘ *A.* Why then the nation, and all who take part in the quarrel, are seized with madness, a disease which continues till it is exhausted by its own violence: chance, the mixture of good and bad success, intrigue, and weariness, at length extinguish the fire which other chances, other intrigues, ambition, jealousy, and hope, had kindled. War is like Vesuvius, its eruptions swallow up cities, and then it ceases to burn: wild beasts sometimes come down from the mountains and commit depredations upon our flocks and poultry, but they retire again to their dens.

‘ *C.* How wretched is the condition of mankind !

‘ *A.* The condition of partridges is worse; they are devoured by foxes and birds of prey, destroyed by sportsmen, and roasted by the cooks; yet there are still partridges. Nature preserves the species, and cares little for the individuals.’

The twelfth dialogue is an ironical defence of perfidy, drawn from the example of the Israelites who spoiled the Egyptians, Ehud, Judith, Jacob, David with respect to Achish and Uriah, Solomon’s conduct to his brother Adonijah, and many others.

The thirteenth Dialogue is a satire on the power assumed by the Popes of deposing and setting up sovereigns of foreign countries.

The fourteenth is an encomium on the constitution of England, said to be the best in the world.

The fifteenth is an enumeration of the various evils of nature and society, from which no useful inference can be drawn.

The sixteenth is an examination of several philosophical questions, the principal of which is, Whether the world is eternal? It is, like all the rest, written with great spirit and acumen, but it contains nothing new.

Concerning future rewards and punishments, the Author says, ‘ he wishes his lawyer, his taylor, his servants, and his wife to believe them, because he will then be much less in danger of robbery and cuckoldom;’ from which an inference follows which he has not drawn; either the doctrine of future rewards and punishments is true, or God has so constructed the world, that its well-being depends upon the belief of a lye.

N. B. This article was intended for the last Appendix; but was omitted for want of room.

An Essay on the Writings and Genius of Shakspeare, compared with the Greek and French dramatic Poets. With some Remarks upon the Misrepresentations of Mons. de Voltaire. 8vo. 4s. 6d. sewed. Doddsley, &c. 1769.

THIS work contains an introductory discourse, and eight essays or dissertations; 1st, On dramatic poetry; 2d, On the historical drama; 3d, On the first part of Henry IV; 4th, On the second Part of Henry IV; 5th, On the preternatural beings; 6th, On the tragedy of Macbeth; 7th, On the Cinna of Corneille; and 8th, On the death of Julius Cæsar.

The Author, in his introduction, observes, that

‘Shakspeare is now in danger of incurring the fate of the heroes of the fabulous ages, on whom the vanity of their country, and the superstition of the times bestowed an apotheosis founded on pretensions to achievements beyond human capacity, by which they lost, in a more sceptical and critical age, the glory that was due to them for what they really had done, and all the veneration they obtained was ascribed to ignorant credulity, and national prepossession.’

The parallel, however, between Shakspeare and the heroes of the fabulous ages is by no means just. Shakspeare’s achievements are before us, and the question is not what he did, but how far his works do him honour. A sceptical and critical age may well be supposed to reject an account of facts, in the gross, some of which are impossible, if there is no testimony for that which may be true, but such as appears for that which must be false. But in examining the merit of indisputable facts, scepticism has nothing to do, and a critical age is not surely in danger of making a false judgment, because a false judgment was made before criticism was understood.

Voltaire has accused the English nation of barbarism and ignorance for its admiration of Shakspeare, but this Author justly observes, ‘that the critic may be well charged with presumption, who pronounces, that in a country where Sophocles and Euripides are as well understood as in any in Europe, the perfections of dramatic poetry are as little comprehended as among the Chinese.’

It would have been more rational as well as candid, to have suspected the principles from which such a conclusion would follow; and this Author has shewn them to be erroneous. To please upon the French stage, says he, every person, of every age and nation, must be made to adopt French manners; and thus we see that the Horatii are represented no less obsequious in their address to the king, than the courtiers of the grand monarque. Theseus is made a mere sighing swain: and not only the greatest characters of antiquity, but even the roughest heroes among

among the Goths and Vandals, are exhibited in this effeminate form.

This Author has well observed, that it is very absurd to suppose a drama will be excellent if it is regulated by Aristotle's rules :

' A painter, says he, can define the just proportion of the human body, and an anatomist knows what muscles constitute the strength of the limbs ; but grace of motion and exertion of strength depend on the mind which animates the form. The critic but fashions the body of the work, the poet must add the soul, which gives force and directions to its actions and gestures : when one of these critics has attempted to finish a work by his own rules, he has rarely been able to convey into it one spark of divine fire, and the hero of his piece, whom he designed for a man, remains a cold inanimate statue.'

This is true, but it is also true that rules must fashion the man which the poet is to animate ; he will otherwise animate a monster ; he will give motion without grace, and exert strength to beat the air. The rules however that are thus necessary to the poet are very different from the unities of time and place ; they are by the critic deduced from nature, and by the genius will be found in it. It must be allowed, that, when living manners degenerate, an Aristotle and Quintilian will endeavour in vain to restore by doctrine, what had been inspired by sentiment, and fashioned by manners ; but it should be remembered, that their doctrine is coincident with just sentiment and uncorrupted manners, and therefore that whatever is inspired by such sentiment and manners will have a general consonance to their doctrine. As an apology for the faults of Shakespeare, this Author observes,

' That a dramatic poet, whose chief interest it is to please the people, is more likely than any other writer to conform himself to their humour, and to appear most affected with the faults of the times, whether they be such as belong to unpolished, or corrupted taste.

' Shakespeare wrote at a time when learning was tinged with pedantry ; wit was unpolished, and mirth ill-bred. The court of Elizabeth spoke a scientific jargon, and a certain obscurity of style was universally affected. James brought an addition of pedantry, accompanied by indecent and indelicate manners and language. By contagion, or from complaisance to the taste of the public, Shakespeare falls sometimes into the fashionable mode of writing : but this is only by fits ; for many parts of all his plays are written with the most noble, elegant, and uncorrupted simplicity. Such is his merit, that the more just and refined the taste of the nation has become, the more he has increased in reputation. He was approved by his own age, admired by the next, and is revered, and almost adored by the present. His merit is disputed by little wits, and his errors are the jests of little critics ; but there has not been a great poet, or great critic, since his time, who has not spoken of him with the highest veneration, Mr. Voltaire excepted. His translations often, his criticisms still oftener, prove he did not perfectly understand the words of the

author; and therefore it is certain he could not enter into his meaning. He comprehended enough to perceive he was unobservant of some established rules of composition; the felicity with which he performs what no rules can teach escapes him. Will not an intelligent spectator admire the prodigious structures of Stone-Henge, because he does not know by what law of mechanics they were raised? Like them, our author's works will remain for ever the greatest monuments of the amazing force of nature, which we ought to view as we do other prodigies, with an attention to, and admiration of their stupendous parts, and proud irregularity of greatness.

The Author having declared that Shakspeare is not to be tried by any code of critic laws, nor entirely by the practice of any particular theatre, proceeds to assign the criterion by which his merits must be determined; with this view he proposes to consider the purposes of the drama, and how far Shakspeare has effected them: but he might have established a better criterion with less trouble. Nature is at once the test of the critic and the poet: as far as rules direct a general conformity to nature, they are no more than a transcript of her law, they are so far binding upon all who profess an imitative art, and so far by these Shakspeare must be tried; he will be condemned indeed not for neglecting a positive institution, but for omissions, commissions, or deviations, which would have been faults if they had by no law been forbidden. But it must be remembered, that the nature which is reflected from the stage, is, in many particulars, local and temporary: human passions indeed are the same at all times, and in all places, and produce the same effects; but characters and manners differ; and the common source of false criticism on the English stage by French critics, and the French stage by English critics, is making the characters and manners of one time and country the test of pieces which exhibit the characters and manners of another: this is just as absurd as it would be to judge of a portrait of Rembrandt, not by the representation of the human countenance, but by the dress; and instead of commending it for being consonant to rules which may be applied to all countenances, blaming it for the awkwardness of a Dutch attitude, or the supposed inelegance of an antique dress.

The Author further proposes to estimate Shakspeare's merit by a candid comparison of his work with some other celebrated dramatic compositions, and observes, that we may safely pronounce that to be well executed in any art, which, after the repeated efforts of great geniuses, is equal to any thing that has been produced.

This is certainly a good way to ascertain his *relative* merit, but though the Author says it is idle to refer to a vague and unrealized idea of perfection, there is a criterion of *absolute* as well

as relative merit in a dramatic writer; and though it must be allowed, that if Shakespeare has equalled the best, he has done well, yet it must be allowed also, that many instances may be given in which he might have done better. The idea of perfection in an imitative art, though not derived from the best performances of those who have practised it, is not necessarily vague and unrealized; it is for their approach to some preconceived idea of perfection, that we give these performances the preference to others; without this idea we should perceive difference indeed, but could never determine which was best. The same comparison of the imitation with nature which enables us to determine that some performances excel others, will enable us to determine the absolute merit of any new performance, without referring it to what has been before approved, or considering whether it is better or worse. It is indeed true, as this Writer observes, that Shakespeare, copying nature as he found it in the busy walks of human life, drew from an original with which the literati are seldom well acquainted; but though this proves that the literati are not acquainted with the criterion of his merit, it does not prove that there is no such criterion, exclusive of other copies, but rather the contrary.

In the first essay on dramatic poetry, the Author, in consequence of his plan, proceeds to consider the purpose of the drama; he observes, that 'Aristotle gives the preference above all other modes of poetic imitation, to tragedy, as *capable to purge the passions by the means of pity and terror*:' the Author seems to adopt these words, yet it may reasonably be questioned whether they convey, even to him, any precise and definite idea: What is it to *purge the passions*? Is it to expel one passion by forcibly introducing another? or, Is the introduction of one passion to change the nature of others? Can it be seriously believed that the slight degree of pity or of terror that is excited by the representation of danger and distress known to be fictitious, has power to quench either love or hatred that have real objects perpetually operating? or, to render those passions that are criminal pure? A little thinking will suffice to discover that in passion, simply considered, there is nothing criminal; because there is nothing voluntary; and that, as the passions do not consist of somewhat pure and somewhat corrupt, they cannot, with propriety, be said to be *purged*.

This Author says, that, in the drama, events are brought within a short period, and precepts are delivered in the familiar way of discourse, but what have either of these to do with *purging the passions*? They may possibly prevent the indulgence of some passion; but, in that case, they operate not upon the passion, but upon the understanding, and influence not desires but conduct. The Author supposes that tragedy 'can subd e

violent distempers of the mind, and apply its art to the benefit of the ignorant vulgar, where those distempers are in the most exasperated state ;' but surely this is to close our eyes upon the realities of life, and give up the mind to the dreams of fancy. The enthusiasm of poetry may be allowed to ask,

' When Cato groans, who does not wish to bleed ?' but sober reason would ask, Who does ? The slight emotion which the contemplation of Cato's heroic virtue, as represented by a player upon a stage, can never be imagined by any reasonable or waking creature to surmount the love of life for a moment, much less permanently as a principle of action.

However, the power of the drama, whether more or less, whether terminating in use or pleasure, consists principally, as this Author observes, in things to which fine versification and other poetical ornaments are accidental.

' According to Aristotle, says he, there can be no tragedy without action. Mr. Voltaire confesses that some of the most admired tragedies, in France, are rather conversations, than representations of an action. It will hardly be allowed to those who fall in the most essential part of an art, to set up their performances as models. Can they who have robbed the tragic muse of all her virtue, and divested her of whatsoever gave her a real interest in the human heart, require we should adore her for the glitter of a few false brilliants, or the nice arrangement of frippery ornaments ? If she wears any thing of intrinsic value, it has been borrowed from the ancients ; but by these artists it is so fantastically fashioned to modern modes, as to lose all its original graces, and even that necessary qualification of all ornaments, fitness and propriety. A French tragedy is a tissue of declamations, and some laboured recitals of the catastrophe, by which the spirit of the drama is greatly weakened and enervated, and the theatrical piece is deprived of that peculiar influence over the mind, which it derives from the vivid force of representation.'

The Author proceeds to observe, that the declamation of the French theatre assumes the office of the spectator by expressing his feelings, instead of conveying the strong emotions and sensations of the persons under the pressure of distress, and that we are much more affected even by the inarticulate groans of a creature in agony, than by the most eloquent and elaborate description of its situation ; and he illustrates these observations by passages in Sophocles and Shakespeare. He then remarks many other defects of the French theatre, particularly the making the interest of the play turn upon the passion of love, and the deviation not only from the character of the person represented, but even from the general character of the age and country : he justly observes, ' that if Shakespeare had not preserved the Roman character and sentiments in his Julius Cæsar, we should have abhorred Brutus as an assassin ; and that if Addison had not made Cato a patriot according to the Roman mode, we should think

think him mad for killing himself because Cæsar was likely to become perpetual dictator.'

In the Author's second dissertation, on the historical drama, he observes, that it was peculiar to Shakspeare, and therefore cannot come within any rules which are prior to its existence. Here however it must again be remarked, that rules are nothing more than nature at second hand, and that although rules for the historical drama did not exist when Shakspeare wrote, yet the great test, both of excellence and rules to attain it, existed, and by that he must be judged, as well with respect to these performances as others. No law of just criticism is a positive institution, it is a mere declaration of what was obligatory without it, not the origin of a new obligation. For this reason, rules that are derived from celebrated performances may justly be suspected; and if they are not founded in nature, the pretence of authority should be treated with contempt.

Nothing in nature can forbid the collecting the scattered truths of history into a small compass, and communicating them by action rather than by narrative; the whole force of history thus acting in a less sphere, will proportionably produce a greater effect, whether it be admonition, instruction, or pleasure.

The Author says, that the people for whose use these performances *should be* chiefly intended, know the battle of Shrewsbury to be a fact, are well acquainted with what passed on the banks of the Severn, and are therefore more affected by an exhibition of these events, than by what happened on the banks of the Scamander, which has the appearance of a fiction: it is however true, that they were not intended for *use*, but for *entertainment*; they will entertain more for the reasons just assigned: but when the Author talks of *their collecting truths into a focus, and kindling the flame of virtue*, he substitutes hypothesis for fact. It is indeed true, as he observes, that Shakspeare is a great moral philosopher, and extracts many new observations from the characters in action; but these observations are less likely to impress the mind in an historical drama than in any other performance: the mind is engrossed by the incidents and characters; it has no room for precepts; it is disgusted with every thing that does not manifestly push on the events. While York, in the second part of Henry IV. descants upon the fickleness of the multitude, the mind of the spectator is fixed wholly on the event which this fickleness has produced; he is wearied by the pronounciation of four and twenty monitory verses, and what is heard without pleasure is seldom impressed either upon the heart or the memory: the instruction of the drama as well as of the apologue must be conveyed by the incidents themselves, and not by the language; they must convey the moral, independant of

particular terms or superadded sentiment, or they will attempt the conveyance of a moral to little purpose.

It is with pleasure that we transcribe the following passage, which contains sentiment no less striking than just :

‘ As there are poets of various talents, one would rather wish all the fields of Parnassus might be free and open to men of genius, than that a proud and tyrannical spirit of criticism should controul us in the use of any of them. Those which we should have judged most barren, have brought forth noble productions, when cultivated by an able hand. Even fairy-land has produced the sublime; and the wild regions of romance have sometimes yielded just and generous sentiments — Why should not poetry, in all her different forms, claim the same indulgence as her sister art? The nicest connoisseurs in painting have applauded every master, who has justly copied nature. Had Michael Angelo’s bold pencil been dedicated to drawing the Graces, or Rembrandt’s to trace the soft bewitching smile of Venus, their works had probably proved very contemptible. Fashion does not so easily impose on our senses as it misleads our judgment. Truth of design, and natural colouring, will always please the eye; we appeal not here to any set of rules, but in an imitative art require only just imitation, with a certain freedom and energy, which is always necessary to form a complete resemblance to the pattern which is borrowed from nature. I will own, the figures of gods and goddesses, graceful nymphs, and beautiful Cupids, are finer subjects for the pencil than ordinary human forms; yet if the painter imparts to these a resemblance to celebrated persons, throws them into their proper attitudes, and gives a faithful copy of the *Costumi* of the age and country, his work will create sensations of a different, but not less pleasing kind, than those excited by the admiration of exquisite beauty and perfect excellence of workmanship. Perhaps he should rather be accounted a nice virtuoso than a consummate critic, who prefers the poet or sculptor’s fairest idea to the various and extensive merits of the historic representation.

‘ Nothing great is to be expected from any set of artists, who are to give only copies of copies. The treasures of nature are inexhaustible, as well in moral as in physical subjects. The talents of Shakspeare were universal, his penetrating mind saw through all characters; and, as Mr Pope says of him, he was not more a master of our strongest emotions than of our idlest sensations.’

The Author proceeds to draw a parallel between Shakspeare and Corneille: both, he says, are equally blameable for having complied with the bad taste of the age; Shakspeare has filled the stage with bloody skirmishes, Corneille has made a lover address his mistress’s bodkin, with which she had just put out one of his eyes, in a soliloquy of seventy lines; Shakspeare, he says, had not judgment to discern which part of his story was not fit for representation, but if he was *blameable for complying with the bad taste of the age*, he might represent such parts contrary to his judgment; it is at least absurd to impute the exceptionable parts of his representation to two causes, to his want of

of judgment to discern what was right, and compliance with his audience by doing what he knew to be wrong. Corneille, in the opinion of this Author, wanted genius, and was therefore obliged to have recourse to points, conceits, and declamation; but if this was the case, Corneille's exceptionable passages must not be imputed to a compliance with the bad taste of others.

The Author observes, that though Shakspeare's plots are too much crowded, they are never so perplexed as to be unintelligible, which the plots of Corneille, by his own confession, sometimes are; and that, in the wildest and most incorrect pieces of Shakspeare, there are some incomparable speeches; but that, in the worst pieces of Corneille, there is not a good stanza. In this dissertation the Author proves, that Corneille is deficient in the art of conducting the events, and displaying the characters that he borrows from history, by shewing how poorly he has represented characters borrowed from so great a portrait painter as Tacitus, in his tragedy called Otho.

In the third dissertation, on the first part of Henry IV. he shews what Shakspeare has done from the aukward originals in our old chronicles. As the Author designed Piercy to be an interesting character, his disobedience to the king, in regard to the prisoners, is mitigated by his pleading the unsuitness of the person, and unfavourableness of the occasion; the rebel is divested of hateful crimes; 'he is hurried,' says this Author, 'by an impetuosity of soul, out of the sphere of obedience; and, like a comet, though dangerous to the general system, he is still an object of wonder and admiration;' his misdemeanors rise so naturally out of his temper, and that temper is so noble, that we are almost as much interested for him, as for a more virtuous character. He appears in every scene with the same animation; he is always that Piercy

Whose spirit lent a fire
Even to the dullest peasant in the camp,
Led ancient lords, and rev'rend bishops on,
To bloody battles, and to bruising arms.

He has too the frankness of Achilles, and the same abhorrence of falsehood. In the Earl of Worcester the rebel appears in his odious colours; proud, envious, malignant, artful; a fine contrast to the noble Piercy. The character of Henry IV. is perfectly agreeable to that given him by historians, and the popular arts by which he captivated the multitude are finely described in the speech he makes to his son in the third act. The follies of prince Henry are so managed, that they rather seem soils to set off his virtues, than stains which obscure them; and the character of Falstaff, whether we consider it as adapted to encourage and excuse the extravagancies of the prince, or by itself, is certainly admirable and original:

'The

The professed wit, says this Author, is usually severe and satirical, but the source of Falstaff's wit is mirth; his peculiarities, gluttony, corpulency, and cowardice, render him ridiculous without folly, throw an air of jest and festivity about him, and make his manners suit with his sentiments, without giving any particular bias to his understanding: as an antidote against his vices, which might otherwise be infectious, he is made as ridiculous as he is witty, and as contemptible as entertaining, so that his speech upon honour becomes proper and harmless in him, though in another it would have been indecent and dangerous.

In this dissertation too the Author justly observes, that the principal difficulty in the dramatic art is 'to open to the spectator the previous incidents that were productive of the present circumstances, and the characters of the persons from whose conduct, in such circumstances, the subsequent events are to flow; he then proceeds to shew Shakespeare's peculiar dexterity in this particular. This play opens with the king's declaration of his intention to undertake the crusade as soon as peace will permit; Westmoreland informs him of the defeat of Mortimer by Owen Glendower; the king relates the news of Piercy's victory at Holmedon, which naturally leads him to praise this young hero, and to express an envy at Lord Northumberland's happiness:

To be the father of so blest a son,
While I (says he)
See riot and dishonour stain the brow
Of my young Harry.

Then he mentions Piercy's refusal of his prisoners, which Westmoreland attributes to the malevolent suggestions of Worcester. Thus the condition of the state; the temper of the times; and characters of the persons whence the catastrophe is to arise, are represented to the spectator at once.

The Author quotes two speeches of King Henry, in which he says the offended father, the provident politician, and the conscious usurper are united; and so perhaps they are, but one of these speeches contains near seventy lines, and its length alone is a fault in the drama which nothing can compensate.

In the 4th dissertation on the second part of Henry IV. the Author observes, that we are in doubt whether most to admire the fecundity of Shakespeare's imagination in the variety of its productions, or the strength and steadiness of his genius in sustaining the spirit of what his invention had produced through various circumstances and situations; we shall hardly, says he, find any man to-day more like what he was yesterday, than the persons in the second part of Henry IV. are like those in the first; which is the more astonishing, as Shakespeare has not, like all other dramatic writers, confined himself to a certain theatrical character, which, formed entirely of one passion, presents

sents always the patriot, the lover, or the conqueror. The Author remarks, that Shakspeare does not excel less as an orator than as a poet, and cites the speeches of Westmoreland and Lancaster to prove it. When he mentions the characters, he says, that although Justice Shallow is supposed to have been meant for a particular gentleman, yet the Shallows are to be found every where, in every age; but as those who have least character of their own are most formed by the fashion of the times, and their peculiar profession, we shall never meet with an exact parallel of this justice, now manners are so much changed. Pistol he supposes was intended to ridicule some fashionable affectation of bombast language; the original of which is lost, and the mode forgotten. Quickly, he says, is of a species not quite extinct, and though where she appears comedy is degraded to farce, yet her character helps to display that of Falstaff. He condemns all the scenes in which Doll Tear-sheet appears as indecent, and upon this occasion expresses himself with a warmth that does him honour. 'There are, says he, delicacies of decorum in one age unknown to another, but whatever is immoral is equally blameable in all ages, and every approach to obscenity is an offence which wit cannot atone for, nor the barbarity or corruption of the times excuse.'

The Author remarks the peculiar felicity with which the fable of this play begins to open itself from the very beginning, and he contrasts it with the celebrated Rodigune of Corneille, who absurdly makes the Queen relate, without any apparent motive, all the murders she has committed, and all she intends to commit, to her waiting-woman, for whose parts she expresses, at the same time, a sovereign contempt, as an expedient to let the audience into the fable. He observes upon this occasion, that Corneille's ignorance of human nature betrayed him into a more enormous absurdity in a subsequent scene, where Rodigune and the Queen separately advise, without the least hesitation, the lover to murder his mistress, and the son to murder his mother. With this passage he compares a scene in Shakspeare's King John, where the king wishes to inflame Hubert to kill prince Arthur, which he effects with the utmost caution, by indirect insinuations, professions of friendship, and promises of favour.

In the fifth essay, on the preternatural Beings, the Author has judiciously observed, that in the gross ignorance of the early ages, credulity greedily received marvellous tales as fast as they were invented; but that afterwards it became necessary in some measure to build upon things already believed or known; superstition or prejudice having admitted the fables of tradition, which are obtruded upon the mind before it can examine whether they are true or false, and which, having thus taken root, cannot without difficulty be afterwards eradicated; whatever is engrafted

engrafted upon them becomes to a certain degree credible, at a time when fictions totally new, would, for want of credibility, lose their effect. For this reason Shakspeare had recourse to the superstitions of his time, which had a much better effect than he could have produced by recurring, as the learned sometimes do, to the mythology and fables of other ages. He never carried his preternatural beings beyond the limits of popular tradition, but ghosts, fairies, goblins, and elves, gave as much of the sublime and marvellous to his fictions, as nymphs, satyrs, and fawns to the works of antiquity. The western bards had indeed an advantage over Homer in the superstition of their country; the religious ceremonies of Greece were more pompous than solemn, and seemed rather civil than spiritual; they did not therefore impress so deep a sense of invisible beings, nor so well prepare the mind to catch the enthusiasm of the poet, and receive the phantom he represented with veneration.

In this dissertation the Author examines whether the ghost of Darius in Æschylus, or Hamlet in Shakspeare, has most of the sublime, and is most efficient in the drama; and gives judgment in favour of Hamlet, supported by such reasoning as cannot easily be shaken.

The dissertation on Macbeth contains many sentiments that are just, but few that are new: the Author however remarks, that Macbeth is the only dramatic character he knows which the Poet has made to express the pangs of guilt, separate from the fear of punishment; and by *time and the hour* he understands *tempus et hora*, time and the occasion. Of Macbeth he observes, that his mind loses its tranquility by guilt, but never its fortitude in danger; and though a great French wit affects to laugh at this play for having a legion of ghosts in it, it has, say this Author, but one ghost, that of Banquo; for the spirits of Banquo's line are no more ghosts than the representation of the Julian race, in the Æneid. Upon the whole, he considers this piece as one of the best of Shakspeare's compositions, and abounding with beauties which powerful genius only 'wild nature's vigour working at the root' could produce.

The seventh and eighth dissertations, on the Cinna of Corneille and the Death of Julius Cæsar, are written to defend Shakspeare against the misrepresentations of Voltaire, who, in his preface to Cinna, expresses himself thus:

"Having often heard Corneille and Shakspeare compared, I thought it proper to shew their different manner in subjects that have a resemblance. I have therefore chosen the first acts of the Death of Cæsar, where there is a conspiracy, as in Cinna, and in which every thing is relative to the conspiracy to the end of the third act. The reader may compare the thoughts, the style, and the judgment of Shakspeare, with the thoughts, the style, and the judgment of Corneille.

neille. It belongs to the readers of all nations to pronounce between the one and the other. A Frenchman or an Englishman might perhaps be suspected of some partiality. To institute this process, it was necessary to make an exact translation; what was prose in the tragedy of Shakspeare is rendered into prose; what was in blank verse into blank verse, and almost verse by verse; what is low and familiar is translated familiarly and low. The translator has endeavoured to rise with the author when he rises; and when he is turgid and bombast, not to be more or less so than he. The translation given here is the most faithful that can be, and the only faithful one in our language of any author ancient or modern. I have but a word to add, which is, that blank verse costs nothing but the trouble of dictating; it is not more difficult to write than a letter. If people should take it into their heads to write tragedies in blank verse, and to act them on our theatre, tragedy is ruined; take away the difficulty and you take away the merit."

The Author exposes the absurdity of Voltaire's notion, that to write blank verse costs nothing but the trouble of dictating; he detects many gross faults in this *only faithful translation*, some of which are infinitely ridiculous, and then, by a fair and judicious comparison of the Cinna with Julius Cæsar, he demonstrates the superior abilities of Shakspeare. Among other instances of false translation is the following, which is presented to our Readers as a literary curiosity:

BRUTUS.

'Tis a common proof,
That lowliness is young ambition's ladder,
Whereto the climber upwards turns his face;
But when he once attains the upmost round,
He then unto the ladder turns his back,
Looks in the clouds, scorning the base degrees
By which he did ascend. So Cæsar may.

• Thus Mr. Voltaire translates it,

BRUTUS.

— On sait assez quelle est l'ambition.
L' échelle des grandeurs à ses yeux se présente;
Elle y monte en cachant son front aux spectateurs;
Et quand elle est haut, alors elle se montre;
Alors jusques au ciel élevant ses regards,
D'un coup d'œil méprisant sa vanité dédaigne
Les premiers échelons qui firent sa grandeur.
C'est ce que peut Cæsar.

"One knows what ambition is: the ladder of grandeurs presents itself to her; in going up she hides her face from the spectators; when she is at the top then she shews herself; then raising her view to the heavens, with a scornful look her vanity disdains the steps of the ladder that made her greatness. This it is that Cæsar may do."

In the original, lowliness is young ambition's ladder: the man who by feign'd humility, and courtesy, has attained to the power to which he aspired, turns his back on those humble means by which he ascended to it; the metaphor agreeing both to the man who has gained

gained the top of the ladder, and to him who has risen to the summit of power. In the translation, ambition ascends by steps of grandeurs, hiding her face from the spectators; when she is at the top, with a look or glance of her eye her vanity disdains the first steps she took; which steps observe were grandeurs; so the allegory is, vanity and ambition disdaining grandeur; and the image presented is a woman climbing up a ladder, which is not a very common object, but more so than vanity's disdaining grandeurs.'

Among other ingenious and useful observations that are occasionally offered in this performance, is the following, on the machinery of Tasso and Ariosto:

'However these poets,' says the Author, 'may have been condemned by the severe and frigid critics, for giving ornaments to their works not purely classical, I believe every reader of taste admires, not only the fertility of their imagination, but the judgment with which they availed themselves of the superstition of the times, and of the customs and modes of the country in which they laid the scene of action.'

These ornaments are certainly according to the spirit of the classics, though not according to the letter; the classics availed themselves of the superstition of their times, and Tasso and Ariosto followed them closer by adopting other superstitions peculiar to their own time, than they would have done, if they had, by a servile imitation, adopted the same.

Upon the whole, this performance has strong marks of judgment and taste, but the remarks are sometimes trite, and a compliment is frequently paid to Shakspeare's judgment for what appears not to have been its object. The language is sometimes affected, and sometimes corrupt; whether it is affected indeed is a question of taste, but the other charge is capable of proof. The Author says, that 'an European monarch would think it as unbecoming him to be stiled Light of the World, Glory of Nations, and *such other swelling additions*, assumed by the Asiatic princes, as to be called Tamer of Horses, or Swift-footed, like the heroes of Homer.' To be *stiled additions* which are *assumed*, is a construction not to be defended. In a remark on—

Time and the hour runs through the roughest day
he says, 'by which I do not with the last two commentators imagine is meant either the tautology of time and the hour, or an allusion to time painted with an hour-glass, or an exhortation to time to hasten forward, but *rather to say* tempus et hora.' The expressions 'by which I do not imagine is meant—but *rather to say*,' are, in this sentence, what dislocated or distorted members are in a body, which, by an awkward attempt, rather shew what was intended to be done, than do it. Other faults there are, but they bear no proportion to the general excellence of the work.

As

As much has been said by this Author, and other ingenious writers, of the use of the drama, with respect to the improvement of principles and manners, it is submitted to them, whether, upon the whole, the drama does not tend to excite those passions by which virtue most frequently is overborne, though it may abound with precepts to regulate or suppress them, and whether in that case, the establishment of the drama is not like setting a house on fire, and then playing the engine?

As Mr. Garrick's general excellence in his profession is mentioned with a just encomium in this piece, it is also submitted to him, whether, in a particular instance, he might not change his present manner for a better.

Lear is a good man but cholerick, subject to sudden and violent anger, but not capable of deliberate malice, much less of impiety. That in the bitterness of his soul he should conceive, and even express, the horrid curse of his daughter and her offspring, is consistent with his character and situation; but it should be uttered with hasty vehemence, in the first agony of resentment, without pause or reflection. Mr. Garrick, on the contrary, is some time silent before he begins this execration; he then deliberately comes forward, and, with all the appearance of reflective malice, and all the aggravation of horrid impiety, kneels down, clasps his hands, looks upward, and, with a slow articulation that gives room for thought between every sentence, utters this rhapsody of passion as a solemn prayer!

On this occasion a correction, or at least an improvement, in the pointing, may be suggested in a very striking passage, in which the power of the player may be exerted to great advantage. When Macbeth is musing on the consequence of his guilt, as the murderer of Banquo, he says,

It will have blood—they say blood will have blood.

So it has been always pointed, and is always spoken; but that blood will have blood should be first said as the report of common opinion, then as a secret conviction of the mind:

It will have blood they say—blood will have blood.

The latter part of the verse thus pointed, rises upon the former; the speaker first declares the opinion of others, and then repeats it as his own; but, pointed the other way, conviction degenerates into report, report is not confirmed by conviction.

There is one passage in King Lear which all commentators have mistaken, and about which they have all been at much trouble to no purpose, yet it is certainly uncorrupt, except in punctuation, and in some of the old copies the punctuation is right. Lear, in his invective against women, says of one with a demure look,

Her face between her forks speaks snow.

It has always been supposed that the words *between her forks* relate

relate to *face*, and many have been the conjectures what the forks were which the face was said to be between; but the truth is, that these words relate not to *face* but to *snow*; the demure look of the face intimates that below the girdle, between the forks, there is snow. We all know why man is called a *forked* animal, and why Falstaff resembles Shallow to a *forked* rhadish, is it not therefore strange that this passage should hitherto have been universally mistaken?

Her face, between her forks speaks snow.

A New System of Midwifery, in Four Parts; founded on Practical Observations: the whole illustrated with Copper-plates. By Robert Wallace Johnson, M. D. 4to. 1l. 1s. Wilson, &c. 1769.

THE subject of this publication is of such a nature, that an abstract of the whole, or a minute detail of any particular parts, could only with propriety be laid before an *accountant*.—Let it suffice therefore, that we give a general character of the work, together with such an extract as may be calculated for a more general perusal.

Dr. Johnson appears to be a person of judgment, ability, and indefatigable application in this branch of his profession: and though in his system of midwifery, there may be some few things rather exceptionable, with others which are not completely ascertained; yet it contains much useful knowledge, and may be studied or consulted with advantage by that class of readers to which it particularly belongs.

The following quotation contains Dr. Johnson's account

Of the Miliary Fever.

“ Women are sometimes seized with a fever, in the month of child-bed, accompanied with an eruption of many small pustules on the skin, about the size of millet seeds, from the resemblance of which, the disorder is called a miliary fever.

“ There is a disease like this, which befalls women at other times, and men likewise, which appears somewhat different in its nature, as well as symptoms. But here we shall speak only of the former.

“ §. II. Many causes have been assigned for this fever; but I think, the most common are the following; First, There are seasons (tho’ as it seems to me, neither stated nor regular) which are more productive of it than others; yet, as far as I have seen, it is no ways infectious to those who attend. Secondly, A pre disposition in the constitution, for some women have it during several lyings-in, which does not always continue, for they are often free from it through succeeding ones. Thirdly, Stimuli applied to the system, such as a violent labour, too hot a regimen, aliments taken very copiously in a day or two after delivery, &c. Fourthly, Exposing the body imprudently to cold

cold air. Fifthly, A sudden or premature recession of milk from the breasts; as also a suppression of the lochia; but I must observe nevertheless, that I have known women seized with this fever after their constitutions have seemed much weakened by a profusion of the lochia, and though milk still remained in the breasts. Nay, in some of these cases, after the fever was gone, and the pustules scaled off, I have known the milk return spontaneously, and pretty copiously to the breasts. Finally, any sudden surprize, or violent agitation of the mind, as anger, fear, &c. will also cause this fever; some instances of which I have seen, where the event was fatal, although all possible means were used for the relief of the patient.

§. III. The diagnostics are generally as follows. The patient is seized with a cold shivering (sometimes more than once) succeeded by a profuse sweat, smelling somewhat acid, and remarkably fetid, especially at first; the pulse is pretty full; very quick, and sometimes tremulous; the head is light, and often hurried; there is always an oppression on the breast; a depression of the spirits; frequent sighings, and disturbed sleeps; sometimes a pain in one hip, or in some part of the abdomen, resembling a cholic; the tongue is generally moist, yet the thirst is great; she is inwardly hot, yet feels frequent horrors or chills, especially if she rises in the bed, or uncovers her breasts or arms. In process of time she feels an uneasiness, or general sensation of a pricking in the skin, immediately after which, there is an eruption of very small pustules, first, about the pit of the stomach, breast, neck, arms, hands, and between the fingers, and then more generally, though seldom over all the body.

The pustules are most commonly pellucid, or horny coloured, and feel hard to the touch. It is not unusual for them to come suddenly out, and a great part of them to go as suddenly in again, especially if the patient imprudently gets out of bed, or by any means checks the perspiration or sweat. As they appear, the fever, and most of the symptoms are alleviated; there is a copious sweat, and commonly the urine deposits a large sediment: but when they disappear, the fever, and symptoms, particularly the oppression of the breast, and the depression of the spirits recur again; and thus the case fluctuates sometimes for weeks without observing (as far as I have been able to remark) any regular periods; and yet the patient apparently mends; the countenance looks more lively, and there is a new acquisition of strength after every remission of the symptoms, till at last the recovery becomes perfect. The pustules go off very slowly, and as they take their final leave, the skin itches, they peel off, and not uncommonly carry some little scales of the epidermis with them.

§. IV. When in a few days, or a week after the attack, the pustules come freely out, and remain on the skin; when upon the eruption, the head, breast, and spirits are relieved; the sleep refreshing; the pulse becoming more soft, and not so very quick, a favourable event is portended: and when the urine deposits a copious sediment of a white or branny colour, a crisis is now begun, not only relieving the patient from this disorder, but very commonly from every other

consequent on delivery. Nevertheless it is not to be expected, that the recovery will always prove speedy, as may be understood from what has been said in §. III.

But when the patient finds no relief by the eruption; when the pustules do not remain steadily out; when the fever, and symptoms already mentioned, recur with violence; the urine pale; and but little moisture on the skin, or that which is, not being general, the case will not only be difficult, but the event also doubtful. If it has been long before the pustules appeared; and on their eruption there be little or no abatement of the fever and symptoms; the head being hurried; the breast and spirits oppressed; the pulse low and quick; no equal or kindly moisture on the skin; no milk in the breasts; little or no lochia, and the urine still pale, or of a dirty cyder colour; the patient is in the most imminent danger.

§. V. In the cure of this fever, as a very particular regard is to be had to the patient's regimen, we shall for that purpose recommend what has been said in Chap. 7. §. IV.

Venefection is sometimes necessary, as for instance, when the fever manifests itself on the third or fourth day after delivery, (before which time it seldom doth, but most commonly a few days later) and when the pulse is pretty full and quick, the oppression about the breasts great, especially if the lochia are obstructed, and the lungs seem overcharged; or if there be a pain in the side, then bleed; and repeat it as occasion requires.

In some cases I have thought that blisters have done good, and in others not.

As to internal medicines; those that are either acid or very heating, have no place here. Such as are soft and gently sudorific are used; and, I think, with propriety; for, so far as I can judge from my own experience, they have always had the best effect. With respect to their forms I shall only adduce a few, by way of example:

I. R. Pulveris contrayervæ compositi scrupulum
unum,
Spermatis ceti soluti drachmam dimidiam,
Aquæ alexiteriæ simplicis fescunciam,
———— spirituosæ,
Syrupi croci singulorum drachmas duas;
Misce, fiat haustus sexta quaque hora sumendus.

Vel,

II. R. Succi limonum unciam dimidiam,
Salis absinthii quantum satis ad plenam saturationem,
Spermatis ceti soluti drachmam dimidiam,
Pulveris contrayervæ compositi scrupulum
unum,
———— croci grana sex,
Spiritus volat. aromat. guttas viginti,
Aquæ feniculi unciam unam,
———— alexiteriæ spirituosæ,
Syrupi simplicis singulorum drachmas duas;
Misce, fiat haustus quarta quaque hora sumendus.

Vel,

- III. R Succī limonū unciam dimidiam,
 Salis abſinthii quantum ſufficit,
 Ad plenam ſaturationem,
 Pulveris croci grana octo;
 Mixturæ oleosæ cum gummi unciam
 unam,
 Aquæ nucis moſchatæ,
 Syrupi croci ſingulorum drachmas duas,
 Miſce, fiat hauſtus ut ſupra ſumendus

‘ If the eruption comes freely out; eſpecially when ſucceeded by an alleviation of the other ſymptoms, the above medicines or ſimilar ones may be taken for a few days.

‘ But if it neither appears kindly, nor keeps properly out, the pulſe changing ſmaller, and the head growing hurried; or if there is much uneaſineſs in the abdomen, as ſome times happens from indurated ſæces, &c. diſcontinue, for a while, the ſudorifics, inject an emolient glyſter; and, if the patient is coſtive, repeat it till the alvine tube is ſufficiently relieved.

‘ This, however, muſt be done with caution, leſt the bowels be irritated, and a purging brought on, which may prove fatal.

‘ When the inteſtinal tube has been relieved, though in this cautious manner, it is ſometimes neceſſary to give ſuch an opiate di- rectly as that in Chap. II. and then the patient may continue in the uſe of one of the preceding draughts, or in that of theſe fol- lowing :

- IV. R Radicis contrayervæ contuſæ,
 Semi drachmam, coque in
 Aquæ puræ quantitate ſufficiente ad ſes-
 cunciam,
 Colaturæ adde,
 Spiritus minderri ſemi unciam,
 Spermatis ceti ſoluti ſcrupulum unum,
 Tincturæ croci drachmam dimidiam,
 Syrupi ſimplicis drachmas duas;
 Miſce, fiat hauſtus ſexta vel quarta quæque hora
 ſumendus.

Vel,

- V. R Decocti ſupra preſcripti unciam unam,
 Mixturæ oleosæ cum gummi ſemi unciam,
 Calcis antimonii ſcrupulum unum,
 Vini crocei drachmam ſemis,
 Aquæ nucis moſchatæ,
 Syrupi ſimplicis,
 Singulorum drachmas duas;
 Miſce, fiat hauſtus ſexta quæque hora ſumendus.’

The Anatomy of Painting: or a short and easy Introduction to Anatomy: being a new Edition, on a smaller Scale, of six Tables of Albinus, with their linear Figures: also, a new Translation of Albinus's History of that Work, and of his Index to the Six Tables: to which are added the Anatomy of Celsus, with Notes, and the Physiology of Cicero: with an Introduction, giving a short View of Picturesque Anatomy. By John Brisbane, M. D. Folio. 1 l. 8 s. large Paper, 18 s. small Paper. Cadell. 1769.

THE Tables of Albinus will be an everlasting monument of the genius, abilities, accuracy and indefatigable application of that great anatomist.—The physician, the surgeon, the painter, the statuary, and in short every one who has a taste either for anatomy or the arts of design, may consult these transcripts of nature with equal pleasure and advantage.

Dr. Brisbane's view in publishing six of these tables is pointed out in the following quotation:

'The six tables of Albinus, which are now published in a smaller form, though they may serve as an introduction to anatomy, and as an ornament to hang up in the studies of such as love that science, are chiefly intended for the use of those, who pursue the arts of design, in order to awaken their attention to this part of their profession, and as a specimen to form the taste of youth, early, to a love of elegance in anatomy, and to show them how much shorter, more easy, and agreeable it is, to be introduced to that science by means of figures, than by tedious systems, and lectures upon dead bodies alone. The work was also undertaken for the amusement of the editor at his leisure hours, who is a professed lover of anatomy, and of the arts of design. It was likewise undertaken from a veneration of the great Albinus, in order still further to spread the knowledge of his admirable works, so justly deserving to be known; but particularly to recommend the regular use of figures in anatomy, and the true manner of applying that science to the uses of the arts of design. The smaller form was chosen, to make the tables more portable, more fit for study, and at the same time to come at a lower price. Though small, they are of such a size as to contain, in the distinctest manner, whatever is expressed in the large originals from which they were copied, some entirely, and others partly with my own hand; and engraved, under my own eye and constant direction, by a young engraver, who I hope will one day be eminent in his profession. No time or expence was spared to give them all the perfection, that copies of such inimitable originals are capable of. The back-grounds were omitted, not only to save labour and expence, but as tables of so small a form did not so much require these ornaments; and by want of them, the figures seemed to appear with more distinctness and perspicuity, and to be fitter for the use of science. To the outlines or linear figures, on account of the size, I was obliged to add figures of particular parts as large as the originals; otherwise I could not have found room for the letters or marks of reference; this I hope will be thought a good contrivance, and will not be inconvenient to the reader, the separate parts being

being placed all around, near the corresponding members of the entire figure, and as it were in the same attitude and direction, so that the eye passes easily from the one to the other; and what letters are not found on the entire figure, must always be looked for on the separate corresponding parts. And it is hoped that very few errors will be found, even in the linear tables, and letters or marks upon them, which were examined with the same attention as every other part of the work; and indeed, in my care of printing the tables, choice of the workmen, and of the paper, and in every other particular, I followed, as nearly as I was able, the excellent method pursued and described by Albinus himself.

The translation, both of the general preface of Albinus, containing the history of the work, and also of his explication of the tables, is entirely new; in which I have not only endeavoured to express the sense, but also the graces of Albinus; and in the index, or explication of the tables, his elegant brevity. I had too much pleasure in endeavouring to imitate that great anatomist, and to try to express the beauty and elegance of his manner, to weary of the laborious task of translating him anew; especially as the former English translator, besides missing almost every where the character and elegance of the author, is erroneous in many places, and in some pages of the history of the work hardly to be understood; chiefly because the translator seems not to feel the beauty of the original, and to be totally ignorant of the painter's art, some knowledge of which is so necessary to one that undertakes a work of this kind. I have taken the liberty to divide Albinus's history of the work into chapters and sections, and also have added an epitome of it; for though nothing can be more methodical, and more worthy the study both of painters and anatomists, than that history, in order to judge of the merit and defects of anatomical figures, and in what manner they ought to be constructed; yet as the nature of the subject, and the minuteness of the author, require an attentive reader, I thought these smaller helps, by rendering every thing more clear and easy, might be useful to young painters and anatomists. I confess however, notwithstanding all the pains I have bestowed, that my copies, both of the tables and of the words of Albinus, are many degrees inferior to the originals; but I flatter myself they are less unworthy of them, than some former attempts; though perhaps others may discover errors and defects in my translation and copies, that I myself am insensible of. Such errors I shall ever be ready to own and to correct; and I shall proceed to give the remaining muscular tables of Albinus, so as to complete the work; likewise other anatomical tables and treatises, according as I find they will be agreeable to the public.

In the short view of picturesque anatomy which forms the introduction to this work, he thus describes the uses and application of the art:

'According to the views that those have who apply to the study of anatomy, their attention must be applied to different things, and in a different manner. Thus, according to the present system of medical education, a physician must study anatomy on an extensive plan, and with very enlarged views, so as to understand not only the larger parts,

and gross mechanism of the animal, but also to penetrate into its most intimate structure, so as to discover, if possible, the most minute vessels, cells, pores and fibres, upon which the various functions of the animal depend, and which are the seats of particular diseases, or by means of which, remedies may be applied to the whole body, or its particular parts: nor must he understand the solids only, but also the fluid parts, which nourish the former, and are themselves the seats of diseases, and act upon the solids sometimes as poisons, and sometimes as remedies; nor ought the finer parts by which the body is governed, and even the mind itself, so far as it acts upon and is connected with the body, to be less the subject of medical study than the body itself; otherwise, a physician must have very imperfect ideas of his profession, and of the animal machine, and often fail in his cures, because many diseases are wholly, or partly cured by the movements of the mind, or by applying the remedy first to the mind, and thereby producing the wished-for effect upon the body. And in like manner, the whole extent of nature, in so far as it can any way influence or affect the animal machine, either to injure or restore it, is also the true and necessary subject of medical study; from all which may be seen, the importance of the medical profession, and the great extent and difficulty of it, especially as so much judgment, honour, humanity, and industry, are constantly required in the practice of it; otherwise, opportunities must be lost, and the greatest mischief done; and an art destined for the safety and protection of mankind, be converted into the greatest curse to society. But to return to anatomy.

A surgeon on the other hand, though he ought to have at least a general idea of the animal oeconomy, and indeed of every part of medicine, yet his chief anatomical study should be confined to know exactly the bones, with their joints, and the muscles, together with the large blood vessels and nerves, and the situations and mechanical structure of those parts, which are to be the subject of, or ought to be shunned in performing operations, or are the seats of surgical diseases, or to which external remedies are most properly applied.

But a painter, or a lover of the arts of design, must study anatomy with other views. As the representation of the outside or surface of the human body, is the chief object of his art, he ought to study the structure of the body and its inward parts, chiefly for the sake of, or as they affect or are referred to the external surface, and make their appearance there, or are assistant in the better drawing and representation of it. Hence the parts which show themselves upon, or affect the surface of the body, ought to be the sole or chief object of the study of a painter. The parts therefore that lie nearest to the surface or outside of the body, and consequently that are most immediately concerned in forming its outline, are first to be considered by a painter, viz. the external layer of muscles, especially the larger ones, and those that are most subject to appear in the movements and attitudes of the body: as to the skin and fat under it, these are uniformly spread over the whole body, and are to be considered merely as a drapery or covering to the more inward parts, which appear every where more or less through them, at some times and places in a stronger, and at others in an obscurer manner. But though the parts nearest to the surface, are the first and most obvious that belong to the study of a painter,

painter, yet nature has so contrived the human body, that the external parts cannot be well understood, without a just idea of the internal ones, even of those which are as it were buried in the center of the body: I mean the bones, or skeleton, which are the foundation and frame on which the whole fabric is built, and to which, as a basis, all the other parts are mediately or immediately referred, particularly the muscles, so necessary to be known by painters, which are chiefly inserted into the bones, and make considerable marks and impressions upon them; and consequently, without the knowledge of the bones, the muscles and other soft parts cannot be understood: but there is another reason why the bones must be studied by a painter, viz. because parts of the bones, though covered by the integuments, appear not obscurely to the eye in many places of the body, and like the large muscles, are there the cause of the outline, and of the character, proportion, beauty, and appearance of many parts; and when properly considered and understood, the bones, by so many fixed points, give the finest direction to a painter, not only how to find and place the muscles, but also how to draw the human body; nor can it be so justly or readily drawn by any painter, as by one that understands anatomy in a masterly manner, and particularly the bones and external muscles, and can point them all out upon a living man, and by means of that knowledge, determines all his points, and the forms and proportions of every part and member, adding one part to another as he knows they lie upon the body: this is the true and natural method of drawing the human figure, and is a much easier and completer way, to one that understands anatomy, than any artificial or mechanical method by squares, or by dividing the body into so many heads, or by trusting merely to practice and memory, or a servile imitation of any master. But though the bones and external muscles are the most necessary part of the anatomical study of a painter, yet it must be confessed, that at least a general knowledge of the whole fabric is of great use, in order to a more complete and masterly representation of the human body, and in order to be able to diversify, and give a reason for every appearance; and not only the solids must be known by a painter, but he ought likewise to have some idea of the fluids, as on these chiefly depend the various tints and colours of the skin, that appear in the different sexes and ages of life, in different characters and occasions, climates and nations, even to that of the Blacks or Ethiopians. And as nature has so contrived the human frame, that the movements and passions of the mind affect the body, and are evidently seen and distinguished upon the countenance, and are expressed there and in other parts of the body by strong and certain characters, and as this is the most delicate and highest part of the painter's art, by which he is capable to move, to delight, and to instruct mankind, and to recommend himself and his art to their esteem and admiration; therefore, the study of the mind, and its various characters, passions, and movements, in so far as they are marked upon, and expressed by the body, ought to be above all things the study of a painter: for as the members of the human body, in a good picture, beautifully appear through the drapery, and as the bones and muscles appear through the skin, so the mind itself in all its characters and passions appears upon the countenance, and in the expressive

proportions, attitudes, and tints of various parts; by which, as in a pantomime or dumb representation, a painter can as it were speak to the beholders, and by lines and colours alone, can perform the same effects with the musician, the poet, the orator, or the actor upon the stage of mimic, or of real life.

A lover of the arts of design, or indeed any anatomist of true taste, will look upon the human body and all its parts with the eye of a painter, otherwise, he will see and describe it in an ignorant and rustic manner: this picturesque turn we observe in few modern anatomists, but rather a great ignorance of it, the generality seldom rising above mechanical ideas, and many of them have even been ignorant of geometry, and every polite and liberal science, though absolutely necessary to a true knowledge of anatomy. Observing the human body with the eye of a painter, enables us to see it in all its beauty and perfection, and raises in our minds a thousand ideas of the uses and propriety of the several parts, whereof one ignorant of painting will be totally insensible: and in describing the human body upon this plan, we naturally do it in the most clear, short, and agreeable manner, far different from the dull pedantic descriptions and tedious trifling of vulgar anatomists. It is from bad habits alone, and mere want of genius, that any noble science, or any description of nature, can become tedious or disagreeable, or be borne and relished by the hearers: hence the works of the ancients, and of those who follow their footsteps, are read and seen with delight and admiration, while we are apt to fall asleep over the works of many accurate and laborious modern writers, and wonder how men can be so blind and insensible to true beauty, when nature and such admirable models are constantly before their eyes.

Upon the whole, few, we apprehend, who have any relish for anatomy and the arts of design, are unacquainted with the works of Albinus; Dr. Brisbane, however, appears to be a person of taste; his translations are well executed; and the tables have been copied with care, but from their size must necessarily be less distinct than the originals.

MONTHLY CATALOGUE,

For AUGUST, 1769.

MISCELLANEOUS.

Art 10. *A Letter to the Monthly Reviewers occasioned by their candid and impartial Stricture upon a late sensible and patriotic Poem, entitled, 'Ambition, an Epistle to Paoli.' With a prefatory Address to the Shower. And a paraphrastic Inversion of the famous Petition of Agur: by way of Appendix. Drawn up for the Comfort of the Scrupulous, Discontented, or Audacious.* 8vo. 6d. Cooke.

THE Writer of this Letter pretends to have no connection with the Author of *Ambition, an Epistle to Paoli*, which he has endeavoured to defend against the censures which were passed upon it in the
Review

Review for April last; there is, however, great reason to suppose, that the Author of *Ambition* and of this *Letter* are the same; similitude of hands is very strong evidence, and this evidence we shall bring in favour of our supposition. There is nonsense from a redundancy of words in *Ambition*, so there is in this *Letter*; 'I could not find,' says the Author, in his epistle dedicatory, 'to whom *with greater propriety* the following pages might *be more appositely* dedicated than to you;' that is, I could not find to whom *more properly* the following pages might *more properly* be dedicated. The Author of *Ambition* attempts illustration by figures that do not illustrate, so does the Letter-writer: he insinuates that no literary performance will stand the test of severe criticism, and immediately adds, 'some particular parts of here and there a singular performance, like some *uncommon instances of fortitude upon the rack*, may be safely put to this *ordeal*, yet the whole of no composition ever did, or ever will bear it.' The principle to be illustrated is, that particular parts of a literary composition may appear to be faultless when brought to the test of criticism; the figure is, a person on the rack, who makes no confession, whether *innocent* or *guilty*: the rack is a test of *fortitude* and not of *innocence*: the *ordeal* indeed was a test of innocence and not of fortitude: the Letter-writer has supposed the *rack* and the *ordeal* to be the same, which is another instance of his resemblance to the Author of *Ambition*. That Author supposes *minstrels* to be *courtizans*; the Letter-writer is as grossly ignorant in the same particular, for he supposes them to be *women* educated with a view to prostitution. *Minstrel* is a word of nearly the same import with *bard*, and was used to signify a man who sung historical verses to an instrument; it has been since used to signify an itinerant fiddler who plays at country wakes, but it is not less absurd to suppose parson and harlot to be synonymous terms, than harlot and fiddler.

The Author of *Ambition* uses metaphors that are mixed and incongruous in the highest degree; the Letter-writer thinks that metaphors are not the worse for mixture and incongruity; the Poet talks of a *chaplet of poison to debauch a mind*; let us hear the Apologist:

"A *chaplet of poison to debauch the mind*."—Here, I suppose, is thought to be a clashing, or confusion of ideas—Be it so—it nevertheless expresses what it was intended to mean (and so much it certainly should) one of those fallacious and insinuating arts that are made use of to *debauch* or vitiate the mind, by pleasing, in order to *impose*, upon the *senses*; or rather by them upon the imagination, and thereby gaining an irresistible ascendancy over both the affections and the will; of whose pollution the senses become the instruments, as the object itself was of *their* deception.—Now, gentlemen, viewed in this light, (and in what other ought it to be viewed?) tho' your Accuracies may object to the *metaphor*, the moral is clear enough to intelligence: and if only by the *courtesy* of criticism, would have been tolerated in almost any thing but an address in behalf of Mr. Wilkes; or "*Ambition, an Epistle to Paoli*."

But if a metaphor should not be censured as transgressing the rules of poetry or rhetoric, provided its general meaning can be guessed, neither should a literal expression be censured as transgressing the rules of grammar, supposing it not to be wholly unintelligible, and the Letter-writer

ter-writer may be justified in making the noun singular, and the pronoun plural, when he asks 'Whether we have not recommended many a *production* which, exclusive of *their* futility, *have* had no other merit than that *they* were advertised for our bookseller.'

But whether this Apologist for *Ambition* is or is not the Author, is a question of little importance either to us or to the public: we apprehend our Readers are sufficiently satisfied with respect to his learning and abilities: his candour and politeness are equally conspicuous; we have remarked the most glaring faults of a performance in which there is nothing to commend, for which he accuses us of *rancour, partiality, and invidiousness*, has stigmatized us as the enemies of liberty and religion, as commending only from interest and condemning merely from envy, as mean, selfish, foolish; nay, as folly itself. 'Erasmus, says he, has written your encomium.' We answer nothing to these charges, but wish him a better temper, and a more reputable employment.

His paraphrastic inversion of Agur's prayer is a rhapsody altogether unintelligible; it seems to have been intended as a censure of what was said of Agur's prayer in a late Review, but it neither implies nor expresses any just impeachment of that article: it is a mixture of blasphemy and nonsense, of which a parallel can scarcely be found: let the Reader judge, from the following extract:

Q. Thou! whatever is thy nature or thy name; who art not only unknown and invisible, and therefore quite out of reach and unapproachable: but *who*, as it appeareth to us, at times art equally strange and *unreasonable*; whose ways, (if indeed they are thine) are really beyond our accounting for; but only that, as they must be *somebody's*, and we are willing to put the most charitable construction upon even the most suspicious and unfavourable appearances, we are therefore ready to believe, art better than appearances would represent—behold! we the most trusty and deserving, (though to be sure not the most favoured or beloved) of all thy injured and ill-treated creatures, are now going to make our most just and rational complaints; as the generous and voluntary advocates and intercessors, as well in the behalf of our species in general, as for that most useful and respectable part of ourselves and Co. in particular: who are, as indeed we have long been, most basely and shamefully permitted to be, the most eminent losers and sufferers; not only by the scandalous and unjustifiable inequality, and want even of common sense, which is so notoriously conspicuous in the distribution of that which, our own observation convinces us, alone can or *ought* to constitute the real felicity of any such intelligent and *sensible* beings as we are. either in this or any other state that we know any thing about: and which, for many reasons, by the bye, we ought to have had without asking;—but by the stupid, irrational, and contradictory documents and instructions lugged out of a certain old worm-eaten volume, translated, as we are informed, by a set of religious astrologers, from a jargon, by their own account, confounded at Babel, are precluded from seeking any redress; and only recommended to the example of one Agur, (whom we believe to have been no better than a *forerunner*) and, what is more astonishing still, all this (for the more effectually accomplishing their execrable and sanguinary intentions) is pretended to have been written

written under the sanction of thy inspiration and appointment, by which not only our interests are prejudiced, but our very senses and reason are insulted: nay, more, we are, under the severest penalties, not only prohibited from complaining; but are, by the same cruel and despotic authority, commanded and required to take our sufferings as a FAVOUR; and the most tyrannical subjugation under them as an especial and extraordinary PRIVILEGE: so that by this means our miseries are buckled on us like a burden on the back of an *ass*, or a collar on the neck of a *dog*; as if we had either forfeited our existences, or existed only to be SCARIFIED! This being then our situation, (but a situation we are resolved not to submit to a moment longer than we can help,) We now make it our business to inform Thee of it, as well as of our resolutions upon it; and that as we are not only our own, but indeed, our own best friends too, instead of crouching, —cringing,—fawning, and whimpering, as others have often done, to be miserable, or desiring the honour of being permitted to remain so, we make no ceremony to declare, that we will stand to no such bargains, and should look upon ourselves unworthy of the shape or attitudes of *men* if we did, and our souls no bigger than a *nutmeg*—A parcel of frigid, timid, narrow, self-concentred animals, undeserving the notice of a *grasshopper*—I do pretend from flattery or fear to make Thee imagine we approved of any such usage, when at the same time we are sure, that if they were to be placed in our stead, who preach up this slavery to us, the very first thing they would attempt would be to get rid of that or their—*being*! Amen."

After eight pages more of the same jargon, the Author concludes with what he calls 'the essence of the foregoing, extracted for the sake and comfort of the lazy, the infirm, or impatient:

"I beseech Thee do not give me *poverty* for then I shall only be laughed at: nor yet a mere *mediocrity*, for that will be no better than my *daily bread*—A petition hardly fit for a *dormouse*—But give me riches in abundance, and then, though I should deserve to be *hanged*, every body will pull off their hats—I shall have all I want in *this* world, and be treated like a gentleman in the *NEXT*! Amen."

'Now follows an ejaculation containing the *Æther* of both; and may be used at court or the India house.

"O JAFFIER! make me a *NABOB*! Amen for ever and ever!"

Perhaps from this passage the Reader will conceive an opinion of the Author's brain, from which it will follow that his morals are secured at the expense of his understanding.

Art. 11. *A Treatise in Fruit-trees*. By Thomas Hitt, formerly Gardener to Lord Robert Manners, at Blexholm in Lincolnshire; and so Lord Robert Bertie, at Chislehurst, in Kent. The 3d Edition. 8vo. 5 s. 3 d. Boards. Robinson and Roberts. 1768:

The first edition of this work came out in the year 1755; and our Readers will find it recommended, at large, in the 13th volume of this Review. From the time of its first publication, Mr. Hitt declares he has made such additions, successively, to his work, as a very extensive practice afforded him opportunities for doing; and these, he assures his Readers, are all faithfully inserted, together with some necessary corrections, in this third edition: which we look upon as a very rational and useful publication.

Art. 12.

Art. 12. *A Rhapsody*. By Philippina Burton. 4to. 2s. 6d. Wilkie, &c.

Love, and all its raptures, is the subject of this Lady's incoherent *rant*, which she calls a Rhapsody. Her performance undoubtedly calls for censure; but her motives for printing may possibly entitle her to compassion. We shall, therefore, at present, take no farther notice of this *Nat. Lee* in petticoats.

Art. 13. *The New Foundling Hospital for Wit, Part III.* 8vo. 2s. 6d. Almon.

See Reviews for May, and for December, 1768: the *Catalogues*.

Art. 14. *The Female Captive: a Narrative of Facts, which happened in Barbary, in the Year 1756.* Written by herself. 12mo. 2 Vols. 5s. sewed. Bathurst.

Contains, if we are not deceived by fair appearances, the real story of a young lady, who, in her passage from the island of ——— to England, having the misfortune to be taken by a Salletine, is carried into Barbary, where she with great difficulty avoids the efforts made by the emperor of Morocco to engage her in his seraglio; is at last set at liberty; arrives in England; and is married to a gentleman who was the companion of her captivity.—There is nothing marvellous in the narration; which, moreover, affords very few interesting events, and will, perhaps, like many a dull story, be the less regarded for its being true.

Art. 15. *The Case of the Orphan and Creditors of John Ayliffe, Esq; for the Opinion of the Public: With an Addenda of interesting Queries for the Answer of those whom it concerns. The whole fairly stated, and indisputably authenticated from Originals.* 8vo. 1s. 6d. Printed for the Author.

This pamphlet being lately advertised, as a new publication, it came of course into our hands; but as it appears, by the date of the title-page, to have been printed in 1761, it does not now properly fall under our notice. Beside, who does not remember the story of the unfortunate Ayliffe?

Art. 16. *The Works, in Verse and Prose, of William Shenstone, Esq; Vol. III. containing Letters to particular Friends, from the Year 1739, to 1763.* 8vo. 6s. Doddsley. 1769.

Some of these letters are very trivial, but many others in the collection are no way unworthy of the attention of the public: and they will be particularly acceptable to the admirers of Mr. Shenstone's writings, which, for the most part, have undoubtedly very considerable merit. Mr. Shenstone, considered merely as an author, had the uncommon felicity of attracting the *love* of his readers: and those who from readers had the happiness of becoming acquainted with him as a man, never felt any diminution of that pre-conceived esteem for him, inspired by his works.—In these letters, his personal character appears in the same amiable light as in his poetical compositions:—they contain the 'history of his mind for the last twenty-four years of his life.'

Art. 17.

Art. 17. *Genuine Memoirs of the Life of Miss Ann Elliot.* Written by a Gentleman intimately acquainted with her, and to whom she communicated the most interesting Passages of her life. 12mo. 2s. 6d. Fell.

An impudent and gross imposition on the public; and, in all respects, a most worthless production. Miss E. was admired as an actress. She was more admired as a mistress;—particularly by a gentleman of distinction in the literary world, and by a person of very high rank in the Court of St. J—s's:—and, even after the cold hand of death had chilled the lillies and roses of her lovely face, she could not but be viewed as a tempting object, by the lurking poachers of Grubstreet, who are constantly lying in wait for such game.—Like the hungry jackalls in Turkey, watching the places of interment, in order to harrow up and devour the dead bodies, the moment after they are deposited in the earth.

P O L I T I C A L.

Art. 18. *An Address to the Proprietors of India Stock,* shewing from the political state of Indoitian, the Necessity of sending Commissioners to regulate and direct their affairs. 8vo. 1s. Bladon.

The Author strenuously recommends the joining a servant of the crown—(a military or naval officer) in the commission of superintendship: a measure not very agreeable to the free spirit and jealous temper of the times.

Art. 19. *Observations on Public Liberty, Patriotism, Ministerial Despotism, &c.* In a Letter to the Freeholders of Middlesex, and the Livery of London. By an Independent Citizen of London. 8vo. 6d. Towers.

Written on the popular side, with more judgment and moderation, than we usually meet with in party-pamphlets.

Art. 20. *The Present State of Liberty in Great Britain and her Colonies.* By an Englishman. 8vo. 6d. Johnson and Payne.

On the same side with the foregoing observations: and contains a very good political Catechism.

Art. 21. *The Comments of Bull-face Double Fee,* on the Petition of the Freeholders of the County of Middlesex. 8vo. 2s. Fell.

A person of great eminence in the law is here made the author of a refutation of the several articles contained in the Middlesex petition; which refutation, or comment, was detailed in the Daily Gazetteer, in a series of that paper, for the month of June last.—The Editor recommends * this comment, as ‘abounding with the most scurrilous abuse, indecent invectives, and audacious menaces against the Petitioners, and every other person concerned in preparing and supporting that petition.’ It contains, however, many very just observations.

* In his title-page.

Art. 22. *A Reply to the Comments and Menaces of Bull-face Double Fee,* on the Petition of the Freeholders of Middlesex. Wherein the

the whole of Bull-fate's Arguments, and infamous Sophistry, are detected, confuted and exposed, and the several Charges in the Middlesex Petition fully supported and explained. 8vo. s. Fell.

'This performance,' says the modest Author, in the *remainder* of his title-page, (for the above is not a copy of the whole of it) 'will be found worthy the public attention; and the common *safety*,' he adds, 'Of all the Freeholders in England, *requires* their perusal of it.'—It may be so; but we have not been able to discern all this vast importance and extraordinary merit,—notwithstanding we have perused the '*Performance*' with all the '*attention*' in our power.

Art. 23. *An Answer to a Pamphlet, entitled, "The Question Stated, Whether the Freeholders of Middlesex forfeited their right by voting for Mr. Wilkes at the last Election?"* With a Postscript, occasioned by a Letter in the public Papers subscribed *Junius*. 4to. 1s. 6d. Fletcher, &c.

Highly merits the attention of those who have perused the pamphlet ascribed to Sir W. M. This answer is, indeed, a masterly performance.

* Review, July, p. 77. art. 30.

Art. 24. *The Political Conduct of the Earl of Chatham*. 8vo. 1s. Becket.

Contains many striking remarks on the character and political conduct of not only the Earl of Chatham, but of Lord Bute, Lord Rockingham, General Conway, and Mr. Grenville. The errors and defects in each are, with great plausibility, pointed out; and their versatility, mismanagement, or incapacity, are set forth as foils to the ability and firmness of the *present* ministry. The drift of the ingenious Writer (for such he undoubtedly is, whatever may be his principles or views, in respect of the present publication) is plainly to be infer'd from his concluding paragraph:—'We may congratulate Great Britain upon the strength her councils must acquire from that prospect of permanency in office, which the situation of the affairs of the nation, as well as his own abilities, seem to promise to the Duke of Grafton.'

Art. 25. *Loose Remarks on certain Positions to be found in Mr. Hobbes's Philosophical Rudiments of Government and Society*. With a Sketch of a democratical Form of Government, in a Letter to Sig. Paoli. By Catharine Macaulay. The second Edition. With two Letters, one from an American Gentleman to the Author; which contains some Comments on her Sketch of Government, and the Author's answer. 4to. 1s. 6d. Johnson, &c. 1769.

When these remarks were first published, in 1767*, the name of the writer was concealed from the public. Report, however, gave them to the celebrated Historian, Mrs. Macaulay; who has affixed her name to the present edition. The letter annexed, from an American Gentleman, contains an objection to one or two particulars of Mrs. M.'s scheme of democratical government, which the very ingenious Lady, in her answers, has fully obviated.

* See Review, Vol. 36, p. 328. art. 23.

P O R T I C A L.

Art. 26. Ode performed in the Senate-house at Cambridge, July, 1, 1769, at the Installation of his Grace Augustus Henry Fitzroy, Duke of Grafton, Chancellor of the University. Set to Music by Dr. Randall, Professor of Music. 4to. 1s. Cambridge printed, and sold by Doddsley, &c. in London.

This ode abounds with the beauties of poetry; the versification includes almost all the varieties of harmony, a new image rises in almost every line, fancy is regulated by judgment, and judgment enlivened by fancy. The following are the first air and chorus:

A I R.

- " Hence, avaunt, 'tis holy ground)
 " Comus, and his midnight-crew,
 " And Ignorance with looks profound,
 " And dreaming Sloth of pallid hue,
 " Mad Sedition's cry profane,
 " Servitude that hugs her chain,
 " Nor in these consecrated bowers
 " Let painted Flatt'ry hide her serpent-train in flowers.

C H O R U S.

- " Nor Envy base, nor creeping Gain
 " Dare the muse's walk to stain,
 " While bright-eyed Science watches round:
 " Hence, away, 'tis holy ground!"

These imaginary beings are well selected, and their attributes happily applied.

In the recitative that follows, the Poet, mentioning the 'realms of empyrean day,' says,

- ' There sit the fainted Sage, the Bard divine
 ' The few, whom Genius gave to shine
 ' Through every unborn age, and undiscover'd clime.'

The words *gave to shine*, in this passage, seem to refer the act of shining rather to the past than the future; the first and most obvious sense of 'the few whom Genius gave to shine' is rather, 'the few who *shone* by the aid of Genius' than 'the few to whom Genius has given the power of shining hereafter.' The present reading may perhaps be defensible, but it is pity there should, in such a poem, be any passage that needs defence.

The Poet has with great art recorded, for the honour of Cambridge, that Milton received his academic education there, and celebrated him not as a poet only but as the friend of freedom. Having supposed music and song to 'burst on his ear' from the realms of happiness above, he immediately adds,

- ' 'Twas Milton struck the deep-toned shell,
 ' And, as the choral warblings round him swell,
 ' Meek Newton's self bends from his state sublime,
 ' And nods his hoary head, and listens to the rhyme.

A I R.

- " Ye brown o'er-arching groves,
 " That Contemplation loves,

" Where

By
Gra
that
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Lies
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"Where willow Camus lingers-with delight!
 "Oft at the blush of dawn
 "I trod your level lawn,
 "Oft woo'd the gleam of Cynthia silver-bright
 "In cloisters dim, far from the haunts of Folly,
 "With Freedom by my side, and soft-ey'd Melancholy."

He then represents the founders of the several colleges as coming in procession "to hail their Fitzroy's festal morning," and having addressed him collectively,

"Foremost and leaning from her golden cloud,
 the venerable Marg'ret gives him a particular welcome; and in her mouth the Author has put the encomiums on the duke which was expected from him on this occasion; whether it is just, is not the enquiry of literary criticism, but the steadiness of his Grace's conduct during the popular clamour against him, is touched with a masterly hand, in the following Grand Chorus, which concludes the piece:

"Thro' the wild waves as they roar
 "With watchful eye and dauntless mien
 "Thy steady course of honor keep,
 "Nor fear the rocks, nor seek the shore:
 "The Star of Brunswick smiles serene,
 "And gilds the horrors of the deep."

Art. 27. *The Middlesex Petition Inversed.* 4to. 1s. Bladon.

A parody, without wit, humour, or sense.

A D V E R T I S E M E N T.

In the section marked III. in the *Abbe Chappes Travels into Siberia*, (p. 599 of our last *Appendix*) where an account is given of the punishment of the *Knout*, as inflicted on *Mademoiselle Lapouchin*, a reflection of the Reviewer of that work, towards the close of the article, is, by the omission of a whole sentence, at the press, rendered not only absurd, but absolutely unintelligible. The reader, therefore, after the words [hanging in stripes over her shift] is desired to add, and to correct, as follows: *Her tongue was, in the next place, torn out, and she was sent into exile into Siberia.* [After what had passed before, the execution of this last part of the sentence was, we think, &c.]

In the same article, p. 597. line 10, the sense is likewise destroyed by printing *as*, instead of *us*. The Reader is also desired to correct the following among other slighter *errata* in this and a preceding article; *viz.*

At p. 557. line 5. for *belm*, read *elm*.

P. 560. line 24. dele *gently*.

Ibid. line 37. for *lattice*, read *lattice*.

P. 590. line 22. for *an alternate fit*, read *alternate fits*.

Ibid. line 28. for *daughter*, read *daughters*.

P. 591. line 20. After *on*, add *this*.

P. 594. line 8. After *internal*, add *contact*.

P. 596. line 24. for *the*, read *their* most distinguishing tenets.

T H E

MONTHLY REVIEW,

For S E P T E M B E R, 1769.



A Supplement to the Quarto Edition of Dr. Mosheim's Ecclesiastical History; containing the Additions and Improvements inserted in the Octavo Edition of that Work; and, among others, A Defence of the first Reformers against Mr. Hume, Some Thoughts on the present State of the reformed Religion, and the Influence of Improvements in Science on its Propagation, &c. And, An Historical Account of the Correspondence between Archbishop Wake and the Doctors of the Sorbonne, concerning a projected Union between the English and Gallican Churches. By Archibald Maclaine, D. D. 4to. 3s. Cadell. 1768.

THE advertisement to the octavo edition of Mosheim's Ecclesiastical History is prefixed to this Supplement, and is as follows.——'The favourable reception, which the *first* edition of this work met with, has encouraged the translator to employ his utmost care in rendering the *second* still less unworthy of the acceptance of the public. He has corrected a passage, erroneously translated in the second volume, at the 574th page of the quarto edition; and he has revised the whole with a degree of attention, which he hopes will secure him against the charge of any other inadvertency. He takes this opportunity of acknowledging the goodness of the learned and worthy Dr. Neve of Middleton Stoney, who favoured him with several notes, and with some hundreds of additional articles and corrections for the index. Many of these are inserted in this edition, and an N is joined to each to distinguish them from those of the transla-

The editor has published apart, in *quarto*, the corrections and literal notes and dissertations, that the purchasers of the *first* edition may have no reason to complain.'

These notes, and the additions to the index, are all inserted in supplement to the quarto edition.

Vol. XLI. M The

The Supplement contains three appendixes, in the first of which the learned and ingenious Translator vindicates the first reformers against the charge of fanaticism that has been brought against them by Mr. Hume. His defence of them is candid and judicious—Luther, Calvin, Melancthon, Bucer, Beza, &c. he observes, were men of learning, who came forth into the field of controversy with a kind of arms, that did not at all give them the aspect of persons agitated by the impulse, or seduced by the delusions of fanaticism. They did not pretend to be called to the work they undertook by visions, or internal illuminations and impulses;—they never attempted to work miracles, nor pleaded a divine commission;—they taught no new religion, nor laid claim to any extraordinary vocation;—they respected government, practised and taught submission to civil rulers, and desired only the liberty of that conscience, which God has made free, and which ceases to be conscience, if it be not free.—They maintained, that the faith of Christians was to be determined by the word of God alone;—they had recourse to reason and argument, to the rules of sound criticism, and to the authority and light of history.—They translated the scriptures into the popular languages of different countries, and appealed to them as the only test of religious truth. They exhorted Christians to judge for themselves, to search the scriptures, to break asunder the bonds of ignorant prejudice and lawless authority, and to assert that liberty of conscience to which they had an unalienable right, as reasonable beings. Mr. Hume himself acknowledges, that they offered to submit *all religious doctrines to private judgment, and exhorted every one to examine the principles formerly imposed upon him.* In short, it was their great and avowed purpose to oppose the gross corruptions, and the spiritual tyranny of Rome, of which Mr. Hume himself complains with a just indignation, and which he censures in as keen and vehement terms as those which were used by LUTHER and CALVIN in their warmest moments.

Dr. Maclaine acknowledges, that the zeal of the reformers was sometimes intemperate; but this intemperate zeal, he observes, was the result of that ardor, which takes place in all divisions and parties, that are founded upon objects of real or supposed importance; and it may be affirmed, he says, that, in such circumstances, the most generous minds, filled with a persuasion of the goodness of their end, and of the uprightness of their intentions, are the most liable to transgress the exact bounds of moderation, and to adopt measures, which, in the calm hour of deliberate reflection, they themselves would not approve. In all great divisions, the warmth of natural temper,—the provocations of unjust and violent opposition,—a spirit of sympathy, which connects, in some cases, the most dissimilar characters,

characters, renders the mild violent, and the phlegmatic warm, —nay, frequently the pride of conquest, which mingles itself, imperceptibly, with the best principles, and the most generous views, all these produce or nourish an intemperate zeal, and this zeal is, in some cases, almost inevitable.

The second Appendix contains some very judicious observations concerning the present state of the reformed religion, and the influence of improvements in philosophy and science on its propagation and advancement, occasioned by some passages in the preface to the CONFSSIONAL.

The third Appendix contains a circumstantial and exact account of the correspondence that was carried on, in the year 1717 and 1718, between Dr. William Wake, archbishop of Canterbury, and certain doctors of the Sorbonne at Paris, relative to a project of union between the English and Gallican churches.

‘ I have been favoured, says Dr. Maclaine, with authentic copies of the letters which passed in this correspondence, which are now in the hands of Mr. Beauvoir of Canterbury, the worthy son of the clergyman, who was chaplain to lord Stair in the year 1717, and also with others, from the valuable collection of manuscripts left by Dr. Wake to the library of Christ’s-church college in Oxford. It is from these letters that I have drawn the following account, at the end of which, copies of them are printed, to serve as proofs of the truth of this relation, which I publish, with a disinterested regard to truth. This impartiality may be, in some measure, expected from my situation in life, which has placed me at a distance from the scenes of religious and ecclesiastical contention in England, and cut me off from those personal connections, that nourish the prejudices of a party spirit, more than many are aware of; but it would be still more expected from my principles, were they known.

‘ From this narrative, confirmed by authentic papers, it will appear with the utmost evidence :

‘ Ist, That archbishop Wake was not the *first mover* in this correspondence, nor the person that *formed the project of union* between the English and Gallican churches.

‘ IIldly, That he never made any concessions, nor offered to give up, for the sake of peace, any one point of the established doctrine and discipline of the church of England, in order to promote this union.

‘ IIIldly, That any desires of union with the church of Rome, expressed in the archbishop’s letters, proceeded from the hopes (if founded or illusory, is not my business to examine here) that he at first entertained of a considerable reformation in that church, and from an expectation that its most absurd doctrines

would fall to the ground, if they could once be deprived of their great support, the Papal authority;—the destruction of which authority was the very basis of this correspondence.

It will further appear, that Dr. Wake considered union in external worship, as one of the best methods of healing the uncharitable dissensions that are often occasioned by a variety of sentiments in point of doctrine, in which a perfect uniformity is not to be expected. This is undoubtedly a wise principle, when it is not carried too far; and whether or no it was carried too far by this eminent prelate, the candid Reader is left to judge, from the following relation.*

We shall conclude this article, with observing, that such of our Readers as are desirous of being informed about archbishop Wake's conduct in relation to the abovementioned correspondence, may, by an attentive and candid perusal of Dr. Mac-laine's narrative, and the letters annexed to it, receive ample satisfaction.

Occasional Remarks upon some late Strictures on the Confessional. Part II. Containing chiefly Remarks on the First of Three Letters to the Author of that Work. And an Examination of Dr. Mac-laine's Defence of Archbishop Wake, in the Third Appendix of a Supplement to the Quarto Edition of Dr. Mosheim's Ecclesiastical History. Addressed to a respectable Layman. 8vo. 3s. 6d. sewed. Bladon. 1769.*

THE bold, spirited, and sensible manner in which these Remarks are written, leave the Reader at no kind of loss to know who the Author is, and shew, very clearly, that he is in no one respect inferior to the author of the **CONFESSORIAL**. The friends to civil and religious liberty will peruse them with pleasure, and though they may, and, no doubt, sometimes will, differ from him, in some incidental matters, which are, comparatively, but of small importance, will yet think themselves under peculiar obligations to him for his generous and manly defence of the fundamental principles of protestantism, and for shewing the necessity there is for a farther reformation of our ecclesiastical constitution, with so much strength and freedom.

He introduces his remarks on Dr. Mac-laine's third appendix in the following manner:—'I was going on to consider what the Letter-writer hath said on the behalf of Archbishop Wake, with respect to his transactions with the doctors of the Sorbonne, concerning an union between the English and Gallican churches, when, being informed that Dr. Mac-laine had undertaken the

* For our account of the First Part, see Review, vol. xxxviii. p. 321.
archbishop's

archbishop's defence against the author of the Confessional, in a particular tract, I determined to wait for its publication, and not long after received the doctor's Supplement to the quarto edition of his translation of Mosheim's Ecclesiastical History, where, in a third appendix, and a series of letters subjoined, is contained his defence of Archbishop Wake.

Dr. Maclaine's reasoning upon the correspondence there exhibited is much the same with that of the Letter-writer, as likewise his reproofs of the Author of the Confessional, inasmuch, that it is *possible*, if not *probable*, they may have conferred notes upon the subject; there is at least a remarkable resemblance in their sentiments, and even in their language, which seems strongly to mark congenial talents for defending such a cause as that of Archbishop Wake, and taking down the *intrepidity* of such adventurers as he of the Confessional.

But as Dr. Maclaine is much the more temperate and agreeable writer of the two, and has nothing of that devotional grimace, which the Letter-writer is perpetually intermixing with the overflowings of a very different spirit, it is much more eligible to debate the matters in question with him, which I hope to do without transgressing those rules of civility and good-manners, that ought to be observed towards a gentleman and a scholar, though an adversary, at least in the same degree that the doctor himself hath observed them towards the Author of the Confessional:

In perusing the archbishop's letters exhibited in this Supplement, I was immediately struck with a reflection, that if, as was natural to suppose, the Author of the Confessional had undertaken to defend Archbishop Wake against Mosheim's, or rather Dr. Maclaine's account of this transaction, and Dr. Maclaine had stood up to vindicate his author, and to fix the charge upon the archbishop, nothing could have been more to the doctor's purpose than these very letters; and I cannot but look upon the expedient of furnishing Dr. Maclaine with these *authentic copies*, as one token that the answerers of the Confessional were taken by surprize, and determined in the conduct of their several defences, rather by the *necessity* of answering an obnoxious book *at all events*, than by the merit and propriety of the materials employed in that service.

On another hand, to some people it may appear whimsical enough, that the defence of an Archbishop of Canterbury, suspected of Romanizing a little, should be committed to the care of a minister of the English church at the Hague, against the censures of one who, as the serious and solemn Letter-writer is ready to make oath, has an ecclesiastical station and character in the ecclesiastical church of England.

It would afford little edification or amusement to the generality of our Readers to enter into the particulars of the debate about Archbishop Wake; those who think the dispute of importance must have recourse to Dr. Maclaine's narrative, the letters annexed to it, and our Authors remarks upon them.

Of the many crimes charged upon the author of the Confessional, that of high-treason against Archbishop Wake appearing to have made the most general impression, and to have occasioned the loudest clamour, 'I was willing, says he, for my own satisfaction, as well as in justice to an injured author, to examine it to the bottom, for which a fairer occasion could not be offered (unless the whole correspondence had been published) than the publication of these *authentic copies*, in the learned Dr. Maclaine's Supplement to his translation of Dr. Mosheim's Ecclesiastical History.

'The room this examination has taken up obliges me to apologize to the Letter-writer for postponing for the present my remarks on the remaining part of his first letter; assuring him however that, at a proper time, he shall not be forgot.

'The same consideration must be my excuse for omitting, at this time, some remarks which have occurred in running over the respectable Dr. Maclaine's *second* appendix in this Supplement. A future occasion will be taken to pay a proper regard to it. The subject is interesting and curious, and may be debated with less regret than a question, the elucidation of which is perpetually exhibiting so many striking and mortifying instances of the weakness and wavering of so great a man (in other respects) as Archbishop Wake. But (to borrow Dr. Maclaine's Motto) *Magis amica veritas*. Where the interests of the protestant religion are concerned, the writer of these papers hath learned from St. Paul, *Ουδενα ειδωαι κατα σαρκα*.

'By way of closing the subject, I would humbly recommend it to Dr. Maclaine, with all due deference to his own *sagacity*, to be extremely cautious how he takes the characters of the great churchmen of this country, whether living or dead, from clergymen of a certain stamp, however *learned* or *worthy* in other matters. Most men are apt to be warped either by their own early prejudices, or by interesting connexions in their commerce with the world, but more particularly in the state of *aspirants*.'

In a short postscript to his Remarks, he apologizes for the author of the Confessional's dwelling so much upon *bye-matters*.—It should be considered, he says, that many fruitless attempts having been made to induce the governors in church and state to review our public forms of doctrine, discipline, and worship, in order to such corrections as might seem more consonant to the original principles of the protestant reformation; it became quite necessary,

necessary, upon any new *effort* of the same tendency, to shew what iniquitous measures had formerly been made use of, to stifle all approaches towards a farther reform, and to expose the *duplicity* of the stifiers, when their conduct came to be compared with their professions; and to remind those whom it may concern of the impropriety of following these wretched examples, at a period when we value ourselves on the encouragement given to freedom of examination, and when learned, judicious, and ingenuous men, of all ranks and denominations, appear to be heartily ashamed of the illiberal and selfish considerations, which influenced their narrow-minded predecessors to adhere with obstinacy to so many unedifying restraints upon Christian liberty.

‘To counteract the impressions, continues he, that so plain a state of this affecting case might make upon the readers of the Confessional, and to obviate the inferences that every man of common sense would naturally draw from it, arose the Letter-writer and some others of the like complexion, partly to defend, and partly to palliate, the persecutions of the Whitgifts and Bancrofts, and even of the Lauds and the Sheldons of former times; and, by ascribing to Dissenters in every period of our history the worst principles, and the worst designs, to terrify the present generation from the remotest endeavours to depart an hair’s breadth from the present establishment.

‘And here begins my apology. It is true, these partial white-washings on the one hand, and malevolent suggestions on the other, are *nothing to the purpose*, when set beside the principles on which it is reasonable to solicit a reformation. But greatly *to the purpose* with those who measure orthodoxy and heresy merely by established forms. And through all the canting pretensions of the Letter-writer to moderation and charity, it is easy to perceive his *purpose* is to hold up the authority of human establishments, as the *sole* standard of public judgment in matters of religion.’

To expose therefore the futility, the sophistry, the misrepresentation, the hypocrisy, and falsehood of such writers, must open a way, we are told, to an effectual removal of our ecclesiastical improprieties and incumbrances, which must ever remain where they are, and as they are, while the prejudices against reformation, instilled into the public mind by such solemn dictators as our Letter-writer, are suffered to take their course without opposition. For who, our Author asks, that is persuaded by such accounts as the Letter-writer gives, that a reformation in our church-establishment was never proposed, but either by her false friends, or her declared enemies; nor even obstructed but by the wisest and most upright of mankind; will be at the pains to study the controversy for a sort of satisfaction which they can come at with so much less trouble and expence of thought?

A Treatise on the Cause and Cure of the Gout. By John Caverhill, M. D. Member of the Royal College of Physicians. F. R. S. 8vo. 4 s. sewed. Nourse, &c. 1769.

DR. Caverhill's doctrine of the gout, is briefly this: that it is a disease of the solids; that its remote cause, is a cohesion of the sides of the small arteries, by which they are entirely closed; that every thing which tends to restore these arteries to their originally permeable state, may be considered as the proximate cause; that this tendency is always the effect of relaxation; and that an hereditary as well as an acquired gout arises from this cause, viz. a relaxation of the solids.

‘ Cohesions of arteries will happen, says our Author, sooner or later, in proportion to the violence of the motions of the joints ; and arteries in other parts of the body may be liable to the same accident. It is, however, evident, that they cannot so readily cohere in the soft parts ; for moisture, being generally collected in the indolent and softer parts of the body, is unfavourable to cohesion ; but the joints being in constant motion, the moisture is by this means forced out of the cells which cover them ; so that their integuments are more compact and firm than those of the intermediate parts. Whenever the motion which produced this firmness is discontinued, it will be so far from being likely to increase, that the joints will not even be capable of preserving the solidity they had already acquired ; for whenever exercise gives way to an indolent inactive life, and this is continued for a certain number of years, the solids of the body will relax, and the fluids be retained in greater quantity than would have happened had no such change taken place. This relaxation will be more prevalent and quick, if luxurious diet be joined with ease and indulgence ; but, however sparing the diet may be, it is evident that the fibres will still be much more softened, than they could possibly have been, had a proper and salutary exercise been continued.

‘ This relaxation of the solids, and accumulation of the fluids, will be the sooner manifested, according to the state the solids are in at the time of this change of life, and to the manner of living after that period. It generally, however, makes its first appearance in an increase of fluids, for the compressed cells, before mentioned, are gradually opened by the watery and oily fluid flowing from the upper cells; and as this fluid is assisted by a very relaxing heat, as well as by its own quality, it sooner or later re-enters the cells which the former motion of the joint had made to collapse. As the cells are distending, the ligatures which they formed about the arteries are taken off, and the arteries are again surrounded with moisture. The indurated state in which they had so long continued, will then gradually soften.

soften, and the sensation of the nerves of their coats be increased.

‘ This sensation appears to be chiefly promoted by a redundancy of the fluid which supports and pervades the nerves, and is an inferior degree of relaxation to that which has been sometimes observed to soften the bones.

‘ If these causes are continually operating, the cohesion will be so much relaxed, as to be inclined to separate, especially at the extremity next the heart; for we formerly observed the blood was continually in contact with that point of the cohesion: on which account the relaxation must be greater there, than at any other part of it; because it has a relaxing fluid on all sides at that end; whereas the other parts of the cohesion are only moistened on the outside by the fluid contained in the cells surrounding it. All the hard cohesions will in this manner, therefore, be gradually resolved; or the arteries that had been closed for many years will again be disposed to open; so that although the cohesion had, in its former insensible robust state, resisted the solicitations of the heart, it can now resist no longer. For let us conceive the diameter of the artery above the cohering point, to be stretched to the utmost it can bear without pain, it will necessarily be still farther extended by the next impelling force. But as that force proceeds from the contractions of the heart, which are sudden and pulsatory, the separation will be hastily begun, and the cohesion partially tore open, so that the lacerated nerves will excite a degree of pain in proportion to their sensibility, and the power of the contraction of the heart.

This theory is ingeniously applied to the various phenomena of the gout, but with more ingenuity indeed, we apprehend, than truth. For who, according to this doctrine, could escape the gout? Who is there, that in some part or other of his life is not in such a situation as would dispose to this attack upon the closed arteries!—But, without entering into the exceptionable parts of this theory, let us proceed to Dr. Caverhill's method of cure. After explaining the operation of the *oiled-silk, maza, and opium*; and ingeniously pointing out the constitution, age, and degree of the disease, in which these are respectively indicated, he comes to the principal point in his practice, which is exercise.

‘ Whenever the gouty pain begins in any joint, the joint should be immediately moved. By this, the fluids are driven back from the separating arteries which they were urging to destruction, and the tension is taken off the nerves. The pain, therefore, soon abates, and the part recovers its usual powers. If the pain returns, upon the discontinuation of motion, the motion should be renewed, and persevered in; and the part will

will be, at last, so strengthened as to be in no danger of a relapse. Flannels are here never to be used; for the part should be clothed with its ordinary covering.

Two fits of the gout were treated in the former manner, when the pain was in the great toe. The inflammation appeared, however, in both to be at its height, and attempts to motion were supposed impracticable. Having assured the patient, however, of the cause of arthritic pain, and of the injury the part would sustain by a continuance of the inflammation, the foot was boldly set upon the ground, and moved with resolution. The pains instantly abated, and a facility in the motion of the part recovered.

From the nature of the disease, walking now appears to be the most rational way of treating the gout, when the pain is in the lower extremities. There are many living witnesses who have experienced this fact, and walked off a fit of the gout. When the pain is in the hands, elbows, or shoulders, motion must be distributed to them by other kinds of exercise. If the pain be seated in any part which partakes of little motion, frictions may then be substituted for exercise.

"The Rhyngrave, who was killed last summer before Maeftricht, told me, his father, the old Rhyngrave, whom I knew very well, had been long subject to the gout, and never used other method or remedy, than upon the very first fit he felt, to go out immediately and walk, whatever the weather was, and as long as he was able to stand, and pressing still most upon the foot that threatened him; when he came home he went to a warm bed, and was rubbed very well, and chiefly upon the place where the pain began. If it continued, or returned next day, he repeated the same course, and was never laid up with it; and, before his death, recommended this course to his son, if he should fall into that accident.

"A Dutchman, who had long been in the East-Indies, told me, in one part of them, where he had lived some time, the general remedy of all that were subject to the gout, was rubbing with hands; and that whoever had slaves enough to do that constantly every day, and relieve one another by turns, till the motion raised a violent heat about the joints where it was chiefly used, was never troubled much, or laid up by that disease." *Sir Will. Temple's Works*, V. i. fol. p. 143.

"My youngest brother told me he had a keeper very subject to it, but that it never laid him up; but he was still walking after his deer or his stud while he had the fits upon him, as at other times, and often from morning to night, though in pain all the while. This he gave me as one instance, that poor and toiling men have sometimes the gout, and that many more may have it than his keeper, who yet, he confessed, used to bring the

the fits upon him by fits of drinking, which, no doubt, is a receipt that will hardly fail, if men grow old in the custom." *Ibid.*

“ Whenever the pain of the fit is so much abated, as not to be felt when the limb is at rest, the person should be then set on horseback, and carried out every day. By this exercise he will sooner recover the use of his hands and elbows, than by waiting at home for the return of the strength of these joints; for they all enjoy some action by the motion of the animal. If the paroxysm was in the lower extremities, riding will be of little benefit to them, for they receive less action on horseback than any of the joints of the body. Riding evidently strengthens all the vital organs; for it quickens the respirations, and consequently exercises the lungs, stomach, liver, spleen, intestines, bladder; and, in short, all the viscera of the abdomen. These organs are not only more quickly agitated by the increased respirations, but they enjoy another motion in common with the extremities, and superficial parts of the body.

“ Now, the feet have nearly as little exercise on horseback, as when the body is in perfect rest. They have only that kind of tremulous motion we have just taken notice of, and which is so very inconsiderable, when compared to the great action of progression, that it does not merit the smallest attention. They will even be found to be injured by this exercise; for the weight of the blood, between the feet and the heart, is not only continually pressing upon the cohesions in the feet, as it always does when the body is perpendicular, but this weight is also considerably augmented by the force of the concussion from the steps of the animal, which bears down upon the cohesions, according to the greater or less motion the animal excites.

“ As riding strengthens the vital organs, so it necessarily produces stronger and fuller contractions in the heart. Hence it impels the blood against the cohering arteries of the extremities with greater force.

“ The stomach, indeed, is enabled to perform more copious digestions; but this only tends to increase the size of the body, and furnish too abundant supplies of fluids to the parts which are already in a great state of relaxation; so that a cohering artery in the foot is approaching to the point of separation, even while the body is most in health. Riding, therefore, only strengthens one half the body, by which means the other is exposed to greater injury.

“ No circumstance has been less noticed than this; and it is evident none requires a more particular attention. Every part of a healthy body gives a proper resistance to the powers of the heart, and cannot be injured by the momentum of the blood. But the case is different in an arthritic constitution. Many
parts

parts of the body are here weaker than others, and are therefore liable to be injured by the least increase of the powers of the heart. For this reason these powers ought not to be increased, unless the weak joints are at the same time strengthened by proper motions. If the parts of voluntary motion are exerted, the powers of the vital organs are necessarily increased; on the contrary, the powers of the vital organs may be increased, when the parts of voluntary motion can receive little benefit.

Many fatal consequences may follow an improper attention to this inequality of resistance in the various parts of a relaxed habit. As riding, therefore, chiefly benefits those parts of the body which are most in action, so it should only be used when such parts are diseased. For this reason, when the arms have been attacked in the paroxysm, they will receive great relief from this exercise. I know a gentleman who always rides a hard trot whenever he feels the gout coming into his hand, and never fails from preventing its continuing.

When the gout has been in the knees, ankles, or feet, the person should be for ever attempting to move these parts; for he will much sooner recover their mobility by these, than by any other means. He will prevent the contraction or shortness of the muscles; an inconvenience which is apt to remain, when the attacks of this disease have been in the muscles. He will likewise promote the absorption of the fluids which produce the swelling; and, by carrying them off, will anticipate the relaxation of the fibres immersed in them.

We suppose, that the first attempts to motion are attended with considerable pain; but they will soon become more easy, if persevered in. The patient must, however, be very careful not to overact his part; for the vessels are so distended by inflammation, and their nerves so irritable, as to make the joint very liable to another paroxysm.

If the difficulty and pain, however, increase very much after motion, it should be intermitted, or, at least, be used with greater caution. If the patient is obliged to interrupt his motion, he should renew it in a few hours afterwards, or the following day; for by persevering in gentle attempts of this kind, to recover the use of the part, he will certainly at last succeed.

In some paroxysms of the gout, this method may be practicable; in others it would be attended with a degree of pain too exquisite to be endured; and we would advise Dr. Caverhill to keep out of the reach of such patients, when he points out to them the advantages and necessity of immediate exercise.

A Reply to Mr. Maxwell's Answer to Mr. Kirkland's Essay on Fevers; wherein the Utility of the Practice of suppressing them is further exemplified, vindicated, and enforced. By Thomas Kirkland, Surgeon. 8vo. 2s. Becket. 1769.

OUR Author reduces the argument between Mr. Maxwell and himself, under the following heads:—1. Whether a fever is an oeconomic process of nature for relief; 2. Concerning concoction in fevers; 3. Concerning the extinction of fevers; 4. Restrictions in the use of cold water, &c.—Mr. Kirkland makes some sensible and pertinent observations on each of these subjects; he then illustrates his doctrine of fevers, and the propriety and usefulness of his practice, by an appeal to the experience of the moderns, and a further appeal to his own experience; and concludes with the following aphorisms; which are intended to shew, at one view, the practice recommended in the cure of fevers.

1. The nearer the human body is to its natural degree of heat, the more readily will any matter be expelled from the blood.—Wherever, therefore, morbid matter is to be discharged from the habit, the heat of the body should be reduced, or raised, according as it exceeds, or falls short of, the state prescribed by nature.

2. Preternatural heat should be extinguished by its proper antidote, cold, and *vires versa*.

3. In order to extinguish a fever with propriety, we should first enquire into the state of the patient, previous to his present illness; that we may judge with greater certainty, whether the viscera are found.

4. In the beginning of every fever, such evacuations, and such deobstruents, must first be used, as the strength of the patient will admit of, and the nature of the disease requires; with the free use of cool air.

5. If, notwithstanding proper evacuations, and the use of cool air, the fever should increase without shewing any favourable symptom; a greater degree of cold, in proportion to the degree of heat, and the strength of the pulse, must be used to suppress it.

6. In general, the earlier a fever is suppressed, the less will be the degree of cold required for this purpose.

7. In suppressing fevers, cold air and cold water, under different circumstances, will have preference to each other; but they may more frequently be joined with advantages that cannot arise from either alone;—the *vivifying spirit* of the air, and the diluting quality of the water, producing each, salutary, tho' different effects.

8. In ardent, or putrid fevers, where the fluids are thin enough to pass the circulation, both cold water and cold air may be used as extinguishers.

9. Fevers accompanied with a sizziness in the juices, or arising from an inflammatory obstruction in any part of the viscera, may safely be subdued by cold air, and moderate draughts of water, which is not very cold.

10. Cold

' 10. Cold water, in moderate draughts, may be given to subdue an inflammatory fever, arising from a dry and cold constitution of the air; but this kind of air ought to be frequently renewed and corrected by fire, before it enters the patient's lungs.

' 11. In slow fevers, or when the patient's strength has been reduced previous to his fever, or where the pulse is weaker and slower than in a state of health, cold air ought to have preference to cold water; and when cold water is given, it should be mixt with wine, or other cordials, that the preternatural heat may be abated, and the strength of the patient preserved at the same time.

' 12. Cold air alone should be used to suppress a fever accompanied with a diarrhoea; as cold water might, perhaps, hastily stop this discharge, which is often salutary.

' 13. If an erysipelas is the crisis of a fever, the necessity of extinction is at an end.—The same may be said of other external inflammations, which are produced in the same manner: surgical treatment being all the assistance that is necessary.—But where an erysipelas *precedes* a fever, it is an original complaint, and after defending the affected part properly from cold air, the patient may be advantageously cooled by breathing cold air, and drinking cold water, if the violence of the fever requires.

' 14. By experience, in the small-pox and measles, it evidently appears, that cold air, under proper regulations, is not attended with that danger, in fevers accompanied with eruption, as has generally been thought.

' 15. Fevers, which come upon a person who has an oedema, are, for the most part, of the slow or putrid kind; and will be properly extinguished with cold air.

' 16. If a fever seizes a person, who has any chronical complaint in the viscera, there is the greatest necessity for its being extinguished; as excessive heat, and increased motion, must be injurious to the parts affected.—And though cold water, in very large quantities, may not always be proper; yet the extinction with cold air always takes place.

' 17. A schirrous is not any objection to the use of cold water; for as certainly as heat increases its growth, so cold water preserves it longer in a state of indolence.

' 18. Whenever a fever is suppressed by cold air, the patient must be got out of bed, every day; or, if he cannot rise, he must be covered very lightly with bed-cloaths, a sheet alone being often all the covering that is necessary.—The doors and windows also of his room must be set open, due regard being paid to the season of the year, and the circumstances of the case.

' 19. After the fever is suppressed; if the temples, or other parts of the body become moist, it foretells an approaching sweat; which should be encouraged by diluting liquors, rather warm than cold, with such other sudorifics as the case requires.—But if there should be no symptom of this evacuation, the morbid matter may be carried off by the kidneys: for which purpose, diuretics may take place; and purges may be given, if the patient is able to bear them, to carry off part of the offending matter by stool.

' 20. If

' 20. If the heat of the body is reduced below the natural degree, more bed-cloaths may be laid upon the patient, and warmer liquida may be drank, to raise a sweat.

' 21. When a sweat is raised, and the body *continues* unnaturally hot, it must be cooled, or the sweat will be of no service.

' 22. When we suppress a fever, we only subdue a most dangerous symptom; the cause, therefore, of the fever must be removed by proper remedies.'

We have already observed *, that preternatural heat comprehends the whole of Mr. Kirkland's idea of fever; and that this is to be extinguished by a proportioned degree of cold.—

The fever being thus subdued, or the heat of the body reduced to its natural standard by the intervention of actual cold, should there remain a quick pulse, anxiety, restlessness, or other symptoms which have in general been considered as *constituent parts* of fever, (but which according to Mr. Kirkland are no part of it,) that these, together with the cause of the fever, are to be removed by proper remedies.

Prefixed to this piece, is the following advertisement :

' This Reply was nearly printed off before Mr. Maxwell's death, and would now have been suppressed, had not the subject, instead of the adversary, been principally considered. Mr. Kirkland, therefore, begs the reader would overlook any strictures which do not reflect credit on the memory of his antagonist, for whom he sensibly feels that concern, which naturally arises, where an untimely disease prevents the regular course of nature.'

* Monthly Review, vol. xxxviii. p. 496.

A Discourse on Public Oeconomy and Commerce. By the Marquis Cæsar Beccaria Bonafaria, Author of the Treatise on Crimes and Punishments *, Translated from the Italian. Small 8vo. 1 s. 6 d. Doddsley, 1769.

THE occasion of pronouncing this discourse, is explained by the Translator in the following words: ' The importance of the study of public oeconomy will not admit of a doubt. It is fully demonstrated in the following discourse, which was pronounced by the celebrated author of the " Treatise on Crimes and Punishments " at the opening of a new professorship instituted at Milan, for teaching this science.'

The nature of this institution is thus farther explained by the Marquis in his discourse :

' The whole extent of the views of government, with respect to interesting an object, is not yet made known. In the mean time, from a generous preference, orders are given to teach in language of the country that science, which formerly, from useless or rather hurtful degree of caution, was withheld from

* See Review, Vol. xxxvi. p. 298, 382.

public

public scrutiny and examination. All sciences, but more especially the political, are enlarged and brought nearer to evidence, by undergoing numerous and repeated *shots* * from the various discussion of different men. . . . General knowledge gives such weight to public opinion as to prevent abuses. And seeing on the other hand a thousand prejudices often oppose the wisest designs, and corrupt, in the eyes of the subject, the purest and most beneficial decisions of administration; while ridiculous fears, envy, prepossession, and error, sanctified by use, stand ever in the way of the most useful innovations; it is surely of the highest importance, by diffusing light among the multitude, to dispel these dangerous phantoms, and render in this manner obedience to superior authority readier and more easy, because spontaneous and founded in reason.

It is therefore self-evident, that nothing can be of greater utility than the supporting this science by public authority, and encouraging the study of it by those citizens, who are desirous of rendering themselves worthy to be trusted by their sovereign, with the jealous custody of his interests, and those of the nation.

In guiding us through the unforeseen combinations of politics, we must not believe that blind experience and mechanical habit can supply the place of sure principles, and maxims drawn from reason. Neither will the knowledge of general truths suffice, without descending to those particular ones, which occasion such numerous and diversified modifications in the theories of this science. It is not alone necessary, for example, to know that there are four principal means of promoting trade; to wit, concurrence in the price of trade, oeconomy in the price of labour, cheapness of carriage, and low interest of money. It is not sufficient to know, that industry is enlivened, by easing the duties on the importation of the first materials, and on the exportation of them when manufactured; and by loading those which are imposed, on imported manufactures, and exported materials: that every oeconomical operation may be reduced to the means of procuring the greatest possible quantity of labour and action among the members of a state; and that in this alone consists true and primary riches, much rather than in the abundance of a precious metal, which, being nothing but a symbol, is always obedient to the call of industry and toil, and, in spite of every obstruction, flies from idleness and sloth. Along with these maxims we must attend to the particular situation of a country; the different circumstances of population, climate,

* This word is unhappily chosen, either by the Marquis or his Translator. Various discussions of a science, if they bring it nearer to evidence, or proof, cannot be said to *shoot* or confound it.

and fertility of soil, whether natural, or the gift of industry; the nature of the frontiers; the wants of adjacent countries, and the various kinds of productions, with the arts which they support.'

The following sentiments, considering where they were delivered, have more than ordinary merit:

'All truths are linked together by an immense chain, and they are always more variable, more uncertain, and more confused, in proportion as they are more limited and restrained; more simple, greater, and more certain when expanded into a wider space, or raised to a more eminent point of view.

'In proof of this we need only call to mind the æras and countries, where the sciences, being buried in feudal anarchy, and silenced by the din of arms, private jurisprudence became the public lawgiver. To hinder the free internal circulation of commodities:—to load the expeditious business of commerce with dull and tardy formalities:—to dream of rendering a state opulent by imposing stoical sumptuary laws, with a view to check the expence of the rich individual, and thus dry up the sources of industry, blunt every spur to labour, and deaden in the ambitious the hope of bettering their condition, which is as it were the central heat of every body politic:—to reduce artists almost to monastical discipline, condensing them into corporations, or rather litigious factions, with the power of levying taxes on themselves, and prescribing themselves laws (the surest means of making the arts languish since their nourishment is liberty:—to leave a free scope to those people who (perhaps from respectable motives) formed institutions * of most dangerous consequence, since they tended to establish this general canon, which may be termed anti-political, "Let inactivity be nourished at the public expence, and receive the reward of sweat and labour:"—These and such like effects have flowed from confining jurisprudence within the bounds of private justice, while it ought to embrace all the great principles of morality and politics.

Institutions, which give rise to the propagation of sentiments like these, may produce effects beyond the views of the founders.

The discourse ends with a loose historical sketch of the progress of commerce, from the earliest ages.

* The author here alludes to the institution of religious orders, the most pernicious invention of misguided piety. Happily for mankind the different governments of the catholic countries seem to vie with each other at present in the steps they are taking towards their abolition. Indeed, the French and Italians are in a fair way of accomplishing, with peace and quietness, the same reformation in religion (at least in what immediately regards the happiness of civil society) which cost us, about two centuries ago, so much devastation and bloodshed.'

The History of Vandalia. Containing the antient and present State of the Country of Mecklenburg; its Revolutions under the Vandals, the Venedi, and the Saxons; with the Succession and memorable Actions of its Sovereigns. By Thomas Nugent, L L. D. and Fellow of the Society of Antiquaries, vol. II. 4to. 11. 1s. in Boards. Newse, &c. 1769.

A Summary account of the first volume of this undertaking was given in the XXXV vol. of the Review, p. 169. to which we refer, to avoid recapitulation.

The original plan was to have comprized the work in two volumes; but the Author informs his Reader, in the preface to this second volume, that finding it necessary to visit the duchy of Mecklenburg * to acquire the necessary materials on the spot, where he had free access to the ducal archives as well as respectable personal information and assistance at the courts of Strelitz and Schwerin, he found it necessary to extend his history to three volumes. But it may be doubted by some of his readers, whether the contingency which occasioned Dr. Nugent to turn his attention to the affairs of Mecklenburg, will altogether justify so voluminous a detail, which, if extended with equal diligence and minuteness to all the states which compose the Germanic body, would be apt to call to mind the reflection made by an Evangelist on another occasion †.

The first volume ended, as we remarked in our last article, with the overthrow and exile of Pribislaus, prince of the Venedi, the ancestor of the present princes of Mecklenburg. This volume opens with his restoration, by the policy of his conqueror, Henry the Lion, who employed him as an auxiliary against a confederacy of German princes, whom his successes had rendered jealous of his power. After re-peopling his territories, Pribislaus, now a convert to Christianity piously drew the sword, and engaged in a crusade against his idolatrous neighbours the Rugians: and Pribislaus might act consistently, by offering the same arguments to others, which had operated so effectually on himself.

The principal part of this volume, which brings the history of Mecklenburg down to the æra of the Reformation, consists like the former, of the transactions of the surrounding states of Germany, Denmark and Sweden, with whom the princes of the house of Mecklenburg were in any measure occasionally connected: the variety of which from time to time resumed,

* The Dr. published an account of his journey to Mecklenburg, for which see Review vol. xxxviii. p. 481.

† John XXI. 25.

occasions many interruptions to the regular progress of the history. The events of this period consist, in great measure, of those cruel and treacherous outrages so common in uncivilized ages, which however the Author renders agreeable by suitable reflections: sometimes indeed his remarks are too universal, or too obvious, from a fondness of deducing general principles from particular instances. Mentioning the conduct of the prime minister of Mecklenburg, who under the infant duke's sanction, confirmed the choice of senators made by the citizens of Wismar, in a disturbance which happened in that city in the 15th century; he adds—'Thus is the welfare of a nation, oftentimes sacrificed to the private interests of those, whom the prince has been so unhappy as to entrust with the helm of government:—An observation too true and too obvious to convey information, or to pass for an illustration of an event of no considerable importance. The Author has amplified the same sentiment in the following extract, which occurs within a few pages of the former:

'During the minority of the two brothers, a war broke out with Brandenburg, which seems to have had its rise from a private quarrel between Matthias Axkow, the duchess's prime minister, and baron John Gans of Putlitz. The contempt in which the latter held the former, encouraged him to invade the territory of Mecklenburg. And thus it frequently happens, that the quarrels of nations proceed rather from the private disputes or interests of individuals, than from any contention, pique, or animosity between the sovereigns themselves. *On the contrary*, princes are often disposed to live upon good terms with their neighbours, when the rapacity of their ministers unfortunately sets them at variance.'

If these reflections seem trite, and insipid, what shall we say to those which want the confirmation of experience? such, for instance, as the following: speaking of the treaty of Labolme in 1394, he adds,—'it must be owned, that in those days princes and states had honour enough to observe their treaties; and it is only of late years, and by a gradual corruption of manners, that the European powers have learnt to elude the most solemn engagements.'—How *late* the Dr. may refer to, does not appear, but history will shew us, that while civil policy continued in a rude state, and more especially when the feudal policy was in its decline, and no other as yet regularly formed or generally admitted, treaties were at least as often violated as at present; and while much oftener *eluded*, more scrupulous princes easily got absolved from their obligations by the Roman pontiff, when it was no longer their interest to conform to them: a sanction for each of such, which is now worn out.

It is not meant to extend these remarks to a general condemnation of a work of great labour, and considerable learning; and which contains several curious articles of information; agreeably surprizing and frequently relieving the Reader, in the midst of a dry uninteresting narrative. Among these are accounts of the origin of chivalry, the ceremonies of conferring knighthood, those observed at tournaments, the deaths of John Hufs, and Jerome of Prague, a short history of the reformation, remarks on private wars, the laws of single combat for the decision of judicial causes; with other incidental particulars. The principal object of the history is indeed of mere local importance, the respective princes of Germany being connected in a subordinate system of policy among themselves which does not often operate beyond the empire. The history of the Mecklenburg princes will therefore be more interesting there, than in other parts of Europe: accordingly our Author informs us, that the first volume is now translating into German, by order of his serene highness the duke of Mecklenburgh Strelitz.

Among other curious particulars in this volume, we find the following account of the origin of the Hanseatic league or alliance; a remarkable though very natural confederacy of trading towns, in the infancy of commerce, to protect themselves against feudal oppression, and the ravages of pirates and robbers:

‘ The year 1241 was distinguished by an alliance between the cities of Lubeck and Hamburg, for the security of their respective commerce. The Hamburgers took upon them to keep the road between the Trave and their town clear from robbers, and at the same time to prevent the river Elbe from being infested by pirates; on the other hand, the inhabitants of Lubeck agreed to defray half the expences required for effecting both these purposes. It was at the same time stipulated, that in all matters conducive to the improvement and advantage of the two cities, they should consult together; and with their joint forces assert and maintain their civil rights and privileges. This is generally supposed to have been the origin of the famous confederacy of the Hanse towns, which afterwards rose to such an amazing pitch of power and opulence.

‘ It is a difficult matter to trace the etymology of the word Hanse; some derive it from the German term “an zee,” which signifies near the sea, as the alliance at first was confined to maritime towns: but others, with a greater appearance of probability, deduce it from the Saxon word “hanseeln,” which imports to admit into a society or alliance. The example of Lubeck and Hamburg was afterwards followed by a considerable number of trading cities, (especially at the time of the

great interregnum in 1264,) which joined in the confederacy for their mutual defence and support. The several cities that entered into this association were at a distance from each other, and subject to different governments; but as the confederacy first took rise on that part of the Baltic shore, which had been formerly inhabited by the Vandals, the six commercial towns within that tract were connected by a stricter alliance: these were Lubeck, Hamburg, Rostock, Wismar, Stralsund, and Luneburg, distinguished in the middle ages by the appellation of the Vandalic cities. Two of these, viz. Rostock and Wismar, were subject to the princes of Mecklenburg. The situation of the six Vandalic cities, being to the east of England, France, and the Netherlands, the inhabitants of the above cities were generally stiled in these countries Osterlingi, or Easterlings*. The number of cities that entered into this association gradually increased, till at length they amounted to fourscore. Besides the towns on the Baltic, and in other parts of Germany, the Hanseatic league was extended to Antwerp, Dort, Amsterdam, Bruges, Ostend, and Dunkirk in the Netherlands; London in England; Calais, Rouen, St. Maloes, Bourdeaux, Bayonne, and Marseilles in France; Barcelona, Seville, and Cadiz, in Spain; Lisbon in Portugal; Leghorn and Naples in Italy; and Messina in Sicily. During the most flourishing period of their association, they had four general comptoirs for the direction of their affairs, and the sale of their commodities; one at London, another at Berghen in Norway, a third at Novogrod in Russia, and a fourth at Bruges in Flanders. This alliance, which was formed at first with no other view than to secure commerce against the depredations of robbers and pirates, in process of time gave rise to a formidable republic, which, intoxicated with prosperity, filled the north of Europe with the terror of its arms, and ventured to wage war with the greatest potentates. But when the kings of England, France, Spain, Sweden, Denmark, &c. began to erect trading companies in their respective dominions in the fifteenth and sixteenth centuries, they forbade their subjects to enter any longer into this confederacy; and in consequence of this prohibition, the power of the Hanse towns was considerably diminished. They, however, still continued to keep up their alliance;

* 'It is said, that in the reign of king John, some of those Easterlings were invited into England, in order to reduce the money to its due standard, in which they were more skilful than the English; and that the money they coined, was distinguished by the name of Easterling or Sterling, that is, made by the Easterlings, and therefore purer than the former coin.'

and to their ancient laws added some new regulations ; by one of which they excluded from their society all towns but those of Germany, or such as depended upon the empire. They then ranged themselves under four metropolitans, Lubeck, Cologne, Brunswick, and Dantzick. Since that period, the confederacy has been constantly upon the decline, and is now reduced to the cities of Lubeck, Hamburg, Bremen, Rostock, Dantzick, and Cologne. At the head of these is Lubeck ; the general assemblies are summoned in that city, which is also entrusted with the treasures destined for the public service. The ordinary assemblies are held once in three years, and the extraordinary upon emergent occasions. Such was the rise and decline of the Hanseatic alliance, which, like most human institutions, owed its fall to that pride which grandeur and success scarce ever fail to inspire.

It may be hinted that the Dr. had just before given a better reason for the decline of this famous confederacy, from the operation of external causes, than the last, from the *pride* of the members of which it was composed. The riches collected by trade and industry would naturally be coveted by the immediate sovereigns and neighbouring princes, the opposition to whose claims is what our Author stigmatizes. When the potentates of Europe, then, began from these examples to see the advantage of patronizing commerce in their respective dominions, it is natural to suppose they would detach their subjects from foreign connexions, that they might cultivate their national interests more assiduously ; the members of the league were thus reduced, while their rivals in commerce multiplied.

We shall conclude this article with the following extraordinary story.

About this time [1322] happened an event among the Venedic peasants, in the duchy of Luneburg, which strongly proves the barbarity of that ignorant age. The count of Mansfeld's lady, who was daughter to the count of Luchow, had occasion to pay a visit to her relations. In her way through the country of Lupeburg, as she was upon the extremity of a wood, she heard the cries of a person who seemed to be imploring mercy. Startled at the dismal sound, she ordered one of her domestics to inquire into the cause of those lamentations. But her humanity rendering her too impatient to wait his return, she ordered her coachman to drive to the place from whence the voice issued ; when, to her great astonishment, she beheld a decrepit old man, with his hands tied, begging hard for mercy, and entreating a person that was digging a grave, to spare his life. Struck with this moving spectacle, the gentle countess asked the grave-digger what he meant by using such violence to the helpless old man. The digger, not

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at all alarmed at the sight of the lady and her retinue, but thinking himself engaged in an action no way criminal; and even agreeable to justice and reason, told the countess, that the old man was his own father, but now past labour, and unable to earn his bread; he therefore was going to commit him to the earth from whence he came, as a burden and a nuisance. The lady, shocked at a speech which she thought so unnatural, reproved the man for his impiety, and represented to him how contrary such an action was to the divine law, by which we are forbid to kill any man, much less our parent, whom we are bound to respect and honour. The man looking at her earnestly, said, What must I do, good lady, I have a house full of children, and I must work hard to maintain them all, and scarce is my labour sufficient; now I cannot take the bread out of the mouths of my little babes, and suffer them to starve, to give it to this old man, whose life is no longer of any use, either to himself, or to my family. The countess, fetching a deep sigh, turned about to her attendants, "Behold, said she, the miserable condition of these poor peasants, how lamentable their case, how hard their distress, to be obliged to kill those who give them life, to prevent their offspring from starving! Yet the opulent and the great are insensible to the misery of these poor objects, and instead of relieving their necessities, every day aggravate their distress, by new tyranny and oppression." Saying this, the generous lady drew out her purse, and giving the man a considerable sum, desired him to spare his aged father's life. The man returned her thanks, and promised to provide for him as long as the money lasted. The lady declared he should have a further supply when necessary.

This volume is embellished with the heads of Adolphus Frederic IV. the reigning duke of Mecklenburg Strelitz; and of Frederic II. duke of Mecklenburg Schwerin.

Dr. Nugent promises the remaining volume next winter.

The Roman History, from the Foundation of the City of Rome, to the Destruction of the western Empire. By Dr. Goldsmith. 8vo. 2 Vols. 12 s. Davies, &c. 1769.

THE only aim of Dr. Goldsmith, in this work, as he acknowledges in the Preface, is to supply a concise, plain, and unaffected narrative of the rise and decline of a well-known empire, the history of which has been so often written both in ancient and modern languages, that it would be impossible to pretend new discoveries, or to offer any thing which other works of the same kind have not given.

The reasons that determined him to this undertaking were, that notwithstanding many Roman histories have been already

written, there is none in our language that is not either too voluminous for common use, or too meanly written to please. He justly observes, that our translation of Catrou and Rowille, in six volumes folio, by Bundy, is intirely unsuited to the time and expence that mankind usually chuse to bestow upon this subject; and that Rollin's History, continued by Crevier in thirty volumes 8vo, is liable to the same objection, as well as Hook's, who has spent three quartos upon the republic alone. Echard, he says, is the only author whose plan seems to have coincided with his own, but 'that though he has comprised his work in five volumes octavo, it is poorly written, the facts are so crowded, the narration is so spiritless, and the characters are so indistinctly marked, that the most ardent curiosity must cool in the perusal, and the noblest transactions that ever warmed the human heart, as described by him, must cease to interest.'

'I have endeavoured, says Dr. Goldsmith, to obviate the inconveniencies arising from exuberance on one hand, and inelegance on the other. It was supposed that two volumes might be made to comprise all that was requisite to be known, or pleasing to be read, by such as examined history only to prepare them for more important studies.'

He has selected, he says, the most important facts, instead of relating all with a minuteness that has rendered the larger works of this kind languid; and he has endeavoured, in the relation of those that he has selected, to avoid such conciseness as has rendered other epitomes dry and unentertaining.

It is common for men who read more than they think, to lay up in their minds opposite opinions, without noting their incongruity, and to be betrayed into perpetual contradiction by expressing sometimes one, and sometimes the other, as different occasions revive them separately in the memory. So Dr. Goldsmith, having somewhere read that a dull narrative of the most important events would raise no interest, and somewhere else that important events would produce an interest in the dullest narrative, has adopted and applied both these opinions in the preface to this work, which consists of no more than five pages.

When he is to depreciate Echard's History, he says, it is so poorly written, that *the noblest transactions which ever warmed the human heart cease to interest*. When he is to apologize for his own, he says, *the subject, instead of requiring the Writer's aid, will even support him with its splendor*; and, mentioning the principal events which this history records, he says it forms a picture which *must affect us, however it be disposed*, and materials that *must have their value under the hand of the meanest workman*.

He professes to take every thing as he found it, yet he should not have told us what others have written without distinguishing

ing what must be false, from what may be true; this however he has frequently done, and what is yet less excusable, he sometimes reasons from fabulous facts. 'What an implicit obedience the Romans placed in their pontiffs, says he, will evidently appear from the behaviour of Curtius, who, upon the opening of a gulph in the Forum, which the gods indicated would never close up, till the most precious thing in Rome was thrown into it, leaped with his horse and armour instantly into the midst, saying, that nothing was more truly valuable than patriotism and military virtue.'

Upon this passage it may be observed, 1st, that the fact brought to prove what the compiler calls "an implicit obedience placed in their priests" never happened, nor can, even by him, be believed to have happened; 2dly, that to *place obedience in a priest*, is a barbarous phrase without a meaning. 3dly, that the fact, if it had happened, would not have been a test of obedience, for nothing was enjoined: 4thly, that although it would have proved an implicit belief of the priest's declaration of the will of the gods, it is not here brought to prove such belief, at least if *obedience* and *belief* are not synonymous terms; and fifthly, that the event itself is not properly related: Curtius is mentioned as already known to the Reader, though he is not before named in this history, and the supposed facts which should have been distinctly and directly stated, are introduced in a casual and oblique manner.

Neither must it be concealed, that many parts of the narrative are confused, contradictory, and unintelligible. Having told us that Remus was taken prisoner as a plunderer, and that Romulus assembled a number of his fellow-shepherds to rescue him from prison, and force the kingdom from the hands of an usurper, he adds, 'Yet being too feeble to act openly, he directed his followers to assemble near *the place* by different ways, while *Remus with equal vigilance gained upon the citizens within*.' The words *place* and *within*, according to all rules of construction, must refer to the prison in which Remus was confined; the *citizens* within therefore must have been his fellow-prisoners, who were certainly well inclined towards any attempt to force the place of their confinement without the solicitation of Remus, but cannot be supposed to have had any power to assist it; for he that is confined against his will is necessarily deprived of power to escape, or to act in concert with any who should attempt his deliverance from without. The obscurity, and indeed absurdity, of this passage arises from the Author's having mentioned an attempt to effect two purposes, and then having adapted what follows only to one of them: he says Romulus assembled a number of his fellow-shepherds to rescue Remus from prison; and force the kingdom from the hands of an usurper.

er; what immediately follows should relate to the delivery of Remus, whereas it relates wholly to the subsequent attempt, and a necessary part being left out in the compilation, the words *place and within* have no proper antecedents.

We are told, in page 5, that Romulus and Remus, *not being agreed upon the spot where their new city should stand*, had recourse to an omen, which being differently interpreted, produced a contest that ended in a battle, wherein Remus was killed by his brother *for leaping contemptuously over the city wall*: so that, according to this account, Remus was killed for *jumping over the walls of the city*, in a contest to determine *where it should be built*: and the foundations of which, we are told in the very next paragraph of this compilation, were *begun by Romulus, after Remus was dead*, upon the spot where he had taken his omen.

This absurdity arises from the Compiler's having related one of two incompatible facts, as a mere circumstance of the other: if Remus fell in a contest where the city should stand, he was not slain by his brother for leaping the walls of it; if he was slain for leaping the walls, the city was not begun after his death, upon the spot where his brother had the omen.

The following observation, which concludes the first chapter, is no less curious than just.

‘To have a just idea of Rome in its infant state, we have only to imagine a collection of cottages surrounded by a feeble wall, rather built to serve as a military retreat, than for the purposes of civil society, rather filled with a tumultuous and vicious rabble, than with subjects bred to obedience and controul; we have only to conceive men bred to rapine, living in a place that merely seemed calculated for the security of plunder: and yet, to our astonishment, we shall soon find this tumultuous concourse uniting in the strictest bonds of society; this lawless rabble putting on the most sincere regard for religion, and though composed of the dregs of mankind, setting examples to all the world of valour and of virtue.’

• In the 2d chapter we are told, that the first care of the new King, Romulus, ‘was to attend to the interests of religion, and to endeavour to humanize his subjects by the notion of *other rewards and punishments than those of human law*.’ The purport of which is, that Romulus invented a religion for the people that he governed, and first produced among them a notion of future or supernatural rewards and punishments; but this is not true, nor is there the least colour for it in ancient history: he found soothsayers already in high credit with the people, and the Compiler of this history says, that in a reliance upon the credit of soothsayers, the greatest part of the religion of that age consisted; how then could Romulus be the author of notions

tions concerning rewards and punishments inflicted by the gods, with a view to humanize a barbarous people? The same fault that has been remarked in the preface is also to be found in every chapter of the history: the Compiler has considered it only by parts, and not as a whole. Romulus is in one place said to have *instituted a government with such wisdom*, that numbers were induced to come and live under it; and in less than six pages, 'little more is said to be seen in his character than might be expected in such an age, *great temperance and great valour, which generally make up the catalogue of savage virtues.*' Thus was Romulus a *wise legislator*, though his character comprised only temperance and valour, *the virtues of a savage.*

By the omission of an important circumstance in a narrative, the whole is rendered unintelligible: of this the following is an instance. 'Tarquin undertook to build the capitol, the foundation of which had been laid in a former reign, *and an extraordinary event contributed to hasten the execution of his design.* A woman, in strange attire, made her appearance at Rome, and came to the king, offering to sell nine books, which she said were of her own composing. Not knowing the abilities of the seller, and that she was in fact one of the celebrated sybils, whose prophecies were never found to fail, Tarquin refused to buy them. Upon this she departed, and burning three of her books, again demanded the same price for the six remaining; being despised as an impostor, she again departed, and burning three more, returned with those remaining, still asking the same as at first. Tarquin, surprised at the inconsistency of her behaviour, consulted the augurs, to advise him what to do. These much blamed him for not buying the nine, and commanded him to buy the three remaining, at whatsoever price she should demand. The woman, says the historian, after thus selling and delivering the three prophetic volumes, and advising him to have a special attention to what they contained, vanished from before him, and was never after seen. Upon this he chose proper persons to keep them, who, though but two at first, were afterwards increased to fifteen, under the name of quindecemviri. They were put into a stone chest, and a vault in the newly-designed building, was thought the properest place to keep them in safety; *so that the work went on with great vigour.*'

Can the Reader guess from this passage, what it was that hastened the building the capitol, and caused the work to go on with great vigour? Was it the purchase of the sybil's books, the choice of persons to keep them, or the placing them in a stone chest and vault? These particulars have had no tendency to hasten the building of the capitol. Was it then the contents of the books? Of this the Compiler has said not a word.

In describing a single and important event, he succeeds much better than in forming a series of many. The following account of the combat between the Horatii and Curiatii, has considerable merit:

A quarrel having happened between the shepherds of Rome and Alba, a neighbouring state, war was at length declared on both sides. The Romans under Tullus Hostilius their king, and the Albans under their general, met about five miles from Rome, and were drawn out in array, 'awaiting the signal to begin, both *chiding the length of that dreadful suspense which kept them from death or victory.* But an unexpected proposal from the Alban general put a *stop to the onset*, for stepping in between both armies, he offered the Romans the choice of deciding the dispute by single combat; adding, that the side whose champion was overcome, should submit to the conqueror. A proposal like this suited the impetuous temper of the Roman king, and was embraced with joy by his subjects, each of which hoped that he himself should be chosen to fight the cause of his country. Many valiant men offered themselves, but could not be accepted to the exclusion of others, till, at last, in this incertitude of choice, chance suggested a remedy. There were at that time three twin brothers in each army, those of the Romans were called Horatii, and these of the Albans Curiatii, all six remarkable for their courage, strength and activity, and to these it was resolved to commit the *management of the combat.* When the *previous ceremony* of oaths and protestations, binding the army of the vanquished party to submit to that of the victorious *were over*, the combatants were led forth amidst the encouragements, the prayers, and the shouts of their country. They were warned of the greatness of the cause; they were reminded of their former achievements; they were admonished, that their fathers, their countrymen, and gods were spectators of their behaviour. At length, warmed with the importance of the trial, the *champions* on each side met in combat together, and totally regardless of *his* own safety, each only sought the destruction of his opponent. The spectators, in horrid silence, trembled at every blow, and wished to share the danger, till at length fortune seemed to decide the glory of the field. Victory, that had hitherto been doubtful, appeared to declare against the Romans; they beheld two of their champions lying dead upon the plain, and the three Curiatii, who were wounded, *slowly endeavouring to pursue* the survivor, who seemed by flight to beg for mercy. At this, the Alban army, unable to suppress their joy, raised a loud acclamation, while the Romans inwardly cursed and repined at the cowardice of him whom they saw in circumstances of such baseness. Soon however they began to alter their sentiments, when they perceived that his flight

fight was only pretended, in order to separate his antagonists, whom he was unable to oppose united; for quickly after stopping his *course*, and turning upon him who followed most closely behind, he laid him dead at his feet: the second brother, who came on to assist him who was fallen, only shared the same fate; and now there remained but the last Curiatius to conquer, who, fatigued and quite disabled with his wounds, slowly came up to offer an easy victory. He was killed, almost unresisting, while the conqueror exclaiming, offered him as a victim to the superiority of the Romans, whom now the Alban army consented to obey.'

This event is, in general, well related, though '*chiding the length of a suspense*' is not a good expression, though an *onset not yet begun* cannot with propriety be said to be *stopped*, though *to have the management of a combat* is not the same as *to fight*, though champions regardless of *his safety* is a false concord, though we cannot well conceive what a man is doing who is said to be *slowly endeavouring to pursue*, and though it would have been better to have said the *man stopped*, than that he stopped *his course*.

With such faults as these indeed the work abounds. The Comptier having mentioned the disagreement of Romulus and Remus, says, that 'to determine this difference *they were recommended by the king*, to take an omen, and that *he whose omen should be most favourable should direct the other*.' They were recommended by the king—that *he whose omen*—are members of this sentence which are not properly joined to each other.

When he tells us that the people were divided into two parts, for the more speedy building of the city, he adds, '*each of which it was supposed would emulate each other*.'

Having mentioned the division of the Romans into horse and foot, he says, '*Of the horsemen mentioned above, those were chosen, ten from each curia*.' He should have said, of the horsemen mentioned above, *ten were chosen* from each curia.

Having related the victory of the survivor of the Horatii, he proceeds thus:

'But as if none of the virtues of that age were to be without alloy, the very *band* that in the morning was *exerted* to save *his* country, was before night imbrued in the blood of a sister. For returning triumphant from the field, it raised his indignation to behold her bathed in tears, and lamenting the loss of one of the Curiatii, to whom she was betrothed. *But* when, *upon seeing* the vest which she had made for her lover, among the number of his spoils, and *beginning* to upbraid him, it provoked him beyond the power of sufferance, so that he slew her in a rage.' If for *but* we read *and*, and for *and beginning*, read *she began*, we shall have something like sense and grammar; though

to exert a hand is by no means a good expression, and though a hand is absurdly personified by the pronoun *his*.

Næ is used with *nor*, which requires *any*. 'No battle being fought, *nor* *no* town taken.' The Doctor uses the singular person of a verb with a plural noun, 'in this class *was* comprised *horsemen*.' He uses one tense for another, 'in digging the foundation of the capitol, a man's head named *Tolus* was found, which though he *was* many years dead,' &c. he should have said *had been*. He uses the expletives of a vulgar and barbarous dialect, 'Brutus procured the gates of the city to be shut till *such time as* the people would be assembled : ' and by superfluous words he has given an adjective the place of a substantive, 'the people chose two magistrates called consuls, with power equal to *that of* the *regal*.' It is scarce necessary to remark the inelegance, not to say inaccuracy, of the expression, 'A man's head named *Tolus*,' in which *Tolus* seems rather to be the name of the man's head, than of the man.

Such, among others, are the inaccuracies and defects which appear in the first 60 pages of this work. The account of *Curtius* indeed should be excepted, for that is in the middle of the first volume ; but there is a fault of the same kind at the beginning : in page 34 there is this passage, 'As *Tarquinius Priscus* was on his way from *Tarquiniæ* to *Rome*, the historians say, that when he was near the city, an eagle stooping from above, took off his hat, and flying round his chariot for some time, with much noise, put it on again. This his wife *Tanaquil*, who, it seems, was skilled in augury, interpreted as a presage, that he should one day wear the crown, and perhaps it was this which first fired his ambition to pursue it.' Here Dr. Goldsmith, having mentioned the prodigy as the mere report of historians, and the skill of *Tanaquil* as an idle opinion of the day, immediately admits both to have been real, by suggesting that they were the causes of an uncontroverted fact.

Upon the whole, this epitome cannot be perfectly understood by any but those who have read the histories from which it is extracted : it is indeed intended only as an outline, but as an outline it is very defective ; it is sometimes broken, and sometimes distorted ; yet, perhaps, after all, it is better for common readers to be content with the knowledge which it conveys, than to drudge through the voluminous works of other writers for more.

It is surely to be regretted, that the Author of the *Traveller*, one of the best poems that has appeared since those of Mr. Pope, should not apply wholly to works of imagination ; for what can be more mortifying, than to see a good poet degenerate into a bad compiler of historical epitomes ?

Historical and critical Remarks on the British Tongue, and its Connection with other Languages, founded on its State in the Welch Bible. By Thomas Llewelyn, L. L. D. 8vo, 2s. Buckland, &c. 1769.

DR. Llewelyn, zealous for his native tongue, proposes by this treatise in some measure to shew its advantages, and to recommend it to the greater cultivation and more thorough knowledge of his own countrymen. 'While it is yet alive (he says, in the introduction) and in daily use, let it be studied and cultivated: and should it ever be its fate to be reckoned among the dead, may it then meet with the usual treatment and honors of dead languages.'

In the first part of this pamphlet he takes up the British tongue in its present state, and surveys its general complection and features, as it appears in the Welch bible: he examines the terms or words of it in the gross, and enquires whether they are original or native, foreign or borrowed: he traces its connection and intercourse with other languages; and considers what it has gained or suffered by their means. He finds, we are told, hardly any words in the British tongue of clear Hebrew complection and affinity: 'but with regard to the Greek, upon a comparison of both tongues, he meets with several words in each, greatly alike in sound and signification, which are evident proofs of a very antient affinity between the two tongues: however, he thinks it most reasonable to conclude, not that one of these is derived from the other, but that they are both kindred languages, and proceed from one common origin. The Latin tongue, which has intermixed itself with the English, and constitutes, he says, a main part, perhaps the most expressive and substantial part of that language, has undoubtedly, he adds, affected the Welch tongue; and introduced into their bible, words which would never have appeared in it, had it not been for the connection between this country and the Roman empire or the church of Rome. Mr. E. Llwyd having reckoned up the words in Davies's Welch dictionary, makes them amount to about ten thousand, of which, he owns, about fifteen hundred, somewhat less than a seventh part, might be like the Latin: but Dr. Llewelyn is hardly willing to admit even of such a proportion.

The effect of the English language comes next under observation, and this our Author makes appear less than would be expected from the long and close connection between the Welch and English.

After some reflections on the British alphabet compared with the Latin and Saxon, we are brought to the second part of this work,

work, which is designed to enter more thoroughly into the genius and constitution of the Welch tongue, to examine its peculiar nature and properties, how far it is regular after the manner of the English and other languages, and to point out its advantages and disadvantages for composition, and for ease and strength of expression. In pursuing this plan, many observations are made on the Welch grammar and syntax; but we do not find a great deal to prove how far it excels or falls short of other languages in respect of advantages for composition; except that in comparing this language with the English, he seems abundantly to prefer the former. When he is treating of *derivative* words, in preparing and using which, he says, consists the principal difference of languages, and the vast advantage of some above others; he thus proceeds, 'The undervived and primitive words of several tongues may greatly resemble one another, and be nearly the same, as proceeding from the same stock, perhaps from the original language of man. But a most wide and amazing difference will be found in their derivatives. Some languages, if I may so speak, treat their original stock like a spendthrift, or like the slothful servant take no pains to improve it: they ever use these materials in their first condition, or in their stunted and dwarfish state: while others have laboured and manufactured them, compounded and decomposed them, so as surprizingly to vary, to increase and multiply their first and *original* quantity. The Latin and Greek tongues seem to have distinguished themselves the most in this respect. If we examine any composition in either of these languages, grammars and dictionaries excepted, we shall find but few words in their simple and primitive state; hardly any monosyllables among the substantives, adjectives or verbs; and if they are thus constituted in their original form, as soon as they pass from this state, they become polysyllables, words of bulk and substance, which look well and seem to add weight and dignity to a sentence or period. The English on the other hand seems to have done very little this way. With all its tendency and disposition to manufactures and improvement, it has neglected the manufacture and improvement of its own words. It has gone upon the idle lazy principle of borrowing and importing; and rather than take the pains to work and labour its own materials, it has *chose* to become debtor to the French, to the Latin, to the Greek, or to any other language, which would trust it with terms ready made and at second hand. To this day it uses its own native words much in their original state, or rather in a less or more diminutive form. Near two thirds, perhaps, of the words of this language in its present condition are monosyllables. Exclude from it all foreign derivatives, and then these little stunted, dwarfish things will appear

appear in a much more disproportionate number. "Whole lines in a large book will be found like a string of beads made up of words all of one and the same size." The Welch language, it is added, has in this respect considerably the advantage of the English; it has more varieties and more substantial grammatical derivatives; and it has taken greater liberties to manufacture its own materials. 'While the English has gone about borrowing of the French, of the Latin or Greek; the Welch has been creating and forming words of its own; and there seems to have been a special tendency in this language thus to increase and multiply. By this means it has acquired a considerable superiority in this respect, and is in possession of several verbs and other words to which I know of none corresponding in the English tongue, as *dyddhau*, *bwyrbau*, &c. &c. There are derivatives of this sort manufactured in Britain by its original inhabitants, which, in my opinion, are not only superior to any thing in English in the same way, but are at least equal to any productions of the same kind in ancient Rome or Greece.'

In this manner does the Doctor extol his own language, and decry the English: but without farther observations, we can only add an extract from his conclusion of the pamphlet: 'A more intimate acquaintance, and a farther study of this subject, says he, I would fain recommend to my countrymen, particularly to those among them who are persons of leisure and learning; and I would venture to insure them in that case both profit and pleasure. Their mother tongue was very probably once the most general and extensive of any in Europe. In a long course of many ages, it may have been affected by some intermixtures from other languages; but it yet retains more of its ancient character, more of its original independence and purity, than perhaps any other tongue in present use.—The subject may deserve regard, not only as curious, but as capable of throwing light on some particulars of the history and antiquities of this country.—From the genius and character of the language, adds our Author, I would infer the state and character of the more ancient inhabitants of Britain.—In times past they have been represented as barbarians and savages, as ignorant and destitute of almost every improvement and convenience of life; but such a representation seems to have been as untrue as it was unfriendly. The peculiar, the improved character of their tongue is, to say the least of it, a strong presumption,—that the ancient Celts, and in particular the ancient inhabitants of Britain, were not in the lowest, but in a more improved state of civilization and knowledge. Let Britons of the present day therefore study and be well acquainted with this most ancient, and most undoubted monument of the art and skill of their ancestors.

tors. Should such a conduct be in any measure the effect of these remarks—I shall think myself happy in having prepared them,—and look upon every attending trouble as abundantly compensated.’

The Doctor’s style and manner are, upon the whole, easy and pleasing, though his subject is dry, and must prove uninteresting to the generality of readers.

A new and general System of Physic, in Theory and Practice, &c. &c. By William Smith, M. D. 4to. 14s. sewed. Owen. 1769.

BEFORE we enter on our review of this work, it is just that we should give the pretensions of the Author, as stated by himself in the preface. We are there told that ‘it is designed as a general system of physic;’ that ‘it begins with the nature of the solids and fluids, which are the seat of all diseases;’ and that a practice founded on a perfect knowledge of their state cannot possibly fail of meeting with success; that ‘the nature, symptoms, and method of cure, of every particular disease, with the proper medicines, are mentioned, as they naturally fall in under the regular division of this book, which contains the *pharmacopœias* of the royal colleges of London and Edinburgh, according to the latest editions;’—the simples and compositions being classed according to their nature and virtues; that ‘to each division is added a great variety of useful and elegant *formule*, adapted to every intention of cure, in every disease incident to the human body; that ‘the natural and chemical history of the *materia medica*, and the medical and pharmaceutic properties of each simple, with its dose, and manner of operation, are explained;’—some of the insignificant simples being rejected, and others, that have come into reputation, inserted; that ‘to each of the compound medicines is subjoined an explanation of its nature, virtues, and dose, besides the general explanation which is prefixed to each class;’ and that the topical compositions are not given in this publication, but are ‘reserved for a *treatise upon surgery*, which will make a proper and useful supplement to this work, and will render it a body both of physic and surgery.’ He farther adds, that ‘this work is calculated—*entirely* upon a *new* plan, which is more comprehensive than any hitherto published, and presents to the reader, in one view, the *whole art of physic*, and affords the physician a set of valuable and elegant *formule*, ready proportioned to his hand.’ The Author then expresses his hopes that ‘it will be found a useful book to every apothecary, and not unworthy the notice of a physician, upon the table of whose study it may be found useful;’ but that, ‘*above all*, it will be found *highly necessary* for every

every private family, especially those who live in the country, remote from any physician or apothecary, as it makes their garden and fields a shop of physic, and teaches the nature and virtues of the roots and herbs of their own growth, and also how to use them, and what quantity to take at a time.' The preface concludes with a request of the Author to the Reader that 'he would not be too hasty in passing his judgment of this work; that he would not be directed by pride, prejudice, or envy; and that he would give it a complete reading, and compare impartially its perfections with its imperfections, before he pronounces his opinion.'—As we Reviewers are Readers, by profession, we consider this request as more particularly addressed to ourselves, and shall attend to the purport of it;—as we certainly should have done, without this earnest petition. We are apprehensive, however, that our attention in the perusal of this work, and impartiality in our account of it, will not be productive of that favourable verdict which the Author seems to expect.

We shall begin with the introduction, which, as the Author tells us in his preface, 'contains *what is necessary* of chemistry and pharmacy, and the manner of compounding and exhibiting medicines.' All this *necessary* information the Author communicates in the compass of 28 pages, which may accordingly be supposed to be a perfect quintessence of chemical and pharmaceutical knowledge. In the first pages of it, we are favoured with a few of the Author's thoughts on the state of physic, and on the office of a physician, which, says he, 'is the highest that one man can confer upon another.' 'What availeth a large estate,' he pathetically adds, 'nay a crown or sceptre, to one languishing under a fever, or distracted with torturing pain?'—As the physician is like to God in doing good and relieving the sick, so ought he constantly to imitate that Being in *mercy* and justice. Considering therefore the dignity and trust of a physician, none ought to be admitted to the study of physic with a view of practising, that have not been a certain number of years at some university; if this was observed, and at the same time if the apothecary was confined to his shop, and not allowed, under a certain penalty, to suffer any composition to be taken out of it but by a physician's prescription, or in whole-sale; if the chymist was confined to his furnace, and the surgeon to his lancet, which I apprehend the college of physicians has a power to do; then physic would recover its lost reputation, and the lives of many subjects would thereby be preserved. I might,' adds the Doctor, 'give many reasons for this my opinion; but it is time to hasten to my subject.'—By the bye, the Doctor is very apt to be in a hurry, when there are any reasons to be given. When he left the poor vicar last year, [M. Review, Sept. p. 220, 221.] wallowing in dirt, for no earthly

cause whatever, than that he denied the immateriality of the souls of brutes, he was just in such another hurry to 'proceed to his next consideration.' As we happen, however, to be somewhat more at leisure, we find ourselves rather disposed to make a halt at this place.

According to this proposed disposition of the ranks and stations of the different members of the medical tribe, the practice of physic would be entirely confined, with regard to the deliberative or prescriptive part of it, to the Doctor and his brother graduates, on the one part; and the good and knowing housewives, and the provident families, who buy his book, on the other. The intermediate links of the medical chain would be annihilated, and no intermeddling advisers suffered between himself and *Lady Bountifull*. As the Author has shewn himself, in his former work, and in some parts of this, a profound mathematician, we wish that he had favoured us with a rough calculation of the number of lives, which might be saved by their united activity, and by the proposed total suspension of the prescribing or directing faculties of the surgeon and apothecary. What might be the sum total, or whether it might not turn out on the *minus* side of the account, we shall not enquire: but shall just stop to express our admiration of the Author's notable consistency. He affirms that physic has lost its reputation, and many subjects their lives, by irregular practice; and he puts forth a huge *quarto*, and incites every private family in the kingdom to purchase and study it, and fall a *practising* upon themselves and their neighbours. It is true, he professes to trust them no farther than the fields and gardens: but even there, they may chance to stumble upon some of the *edge tools of physic*; or, which may turn out as ill in the event, may throw away a great deal of precious, irrecoverable time, in swallowing unavailing herbs and roots; while the distemper is gaining ground so fast, that even the Doctor himself may be called in too late to cope with it on tolerably equal terms. Beside, quacking is a seducing and encroaching vice. The young sinner in this way (we will suppose her a female) however timorous at her first setting off, will not long be content with *simpling*. She soon enlarges her plan, and pants to make excursions to the shops: and though, at first, she may possibly be scared even at the harmless bounce of a *physical pop-gun*, she will in time think herself qualified to manage and fire off the *great artillery of medicine*. In short, to leave this very formidable metaphor, it will not be long before she will be inclined to try the virtues of the Doctor's little *formula*, which may be supposed to contain all the powers of medicine, in their most concentrated state. It would take up too much of our time to give an example at large of this very natural progress of a young *Tyro*, through all the stages

Stages of quacking, and of its possible effects. To shorten matters, we will suppose a practised dabbler in medicine consulting the doctor's book, on a particular case, and, through mere condescension to us, submitting to begin her search with the simples, and proceeding to the more compound medicines in order. By such an example we shall, at the same time, have a fair opportunity of shewing, though somewhat out of place, what lights the Author holds forth to the perusers of this work, in which he professes to teach the *whole art* of physic.

Let us suppose then *Lady Bountifull* herself violently attacked with a disorder, to which, from some of the more obvious symptoms, she gives the general name of the gravel: or, to do the Doctor all possible justice, let us suppose her daughter the patient; that the good woman may be as much disengaged both in mind and body as possible, and in a condition to study the case, and consult the Doctor's book, at her ease. She looks in the index for the word *Gravel*, where she finds only *Vide NEPHRITIS*. She looks for *Stone*, and there she is presented with *Vide NEPHRITIS* again. This *Nephritis* is a strange word; but it seems there is no getting any information without it. On turning to *Nephritis*, she finds no reference to the book, on turning over every leaf of which, she discovers that no such distemper as the gravel is treated of, in any part of this *general system*. She must be content then with the information contained in the index, under this word; and, strange as it may appear, had she been looking for the Gout or the Palsy, the Asthma or the Cholic, or for fifty other capital distempers, which flesh is heir to, she must have followed the very course which she is now going to take. She proceeds therefore regularly through this article of the index, which, for the benefit of our medical and nephritical Readers, we shall transcribe at large.

[*NEPHRITIS*.] Balsam of Peru, Bates's balsam of amber, tartarised spirit of wine, chamomile, fennel root, decoction of marshmallows, mallows, mercury, maidenhair, &c. linseed tea, burnet saxifrage, golden rod, wood sorrel, celandine, St. John's wort, pinetops and nuts, pæony, juniper berries, turpentine, cantharides, fumitory, broom, butcher's broom, figs, copaiba, opobalsamum, soap, elecampane, madder, parsley roots, burdock seeds and roots, squills, nephritic wood, horseradish root, Armenian convolvulus root, opium, nitre, oil of benzoin, vegetable and fixed salts, balsamic tincture, tincture of Tolu, horseradish water, juniper water, lime water, pægoric elixir, decoction of burdock, decoction of senecka, pectoral decoction with nitre, oil of turpentine, oil of juniper, salt of wormwood, soap lye, saponaceous lohoch, vitriolated nitre, lenitive electary, sal prunellæ, salt of many virtues, diuretic salt, salt of amber, Glauber's spirit of nitre, saline draught, spirit of mindererus, spirit

and volatile salt of sal ammoniac, nitrous decoctions, nephritic decoction, tincture of cantharides, oily draught with nanna, sacred tincture with Glauber's purging salt, chamomile tea with nitre, decoction of marshmallow roots, turpentine glyster, oil of palma Christi, elixir proprietatis with salt of wormwood and juniper water, common and Arabic emulsion, saponaceous plaster, hot bricks, or bladders full of hot water applied to the kidneys, emollient and anodyne fomentations, hot bath, all the different preparations of squills, &c.'

She goes to work first upon the simples, and turns accordingly to the article, *Chamomile*. All the information she acquires, relative to the present complaint, is contained in these words: 'It is sometimes used in scrophulous cases, intermittent fevers, and *nephritis*.' Here is poor encouragement to use chamomile. She next tries *Fennel*. Here the Doctor tells her that 'the roots—are good against the stone in the bladder, or kidneys;' and that 'a dram of fennel seeds, and as much of daucus seeds, in a glass of juniper water, every morning, have done great good in the gravel and stone.' But the present disorder is too pressing, to suffer her to depend on a medicine that must be taken every morning. What does the Doctor say of *Mallows*? 'They are good in—*nephritis* and calculous complaints: of the herb *Mercury*? Not a word, good or bad, to this purpose: of *Maienhair*? 'It opens obstructions of the viscera and kidneys.' Passing over the &c. which she does not comprehend: she comes to *Linseed*; and is told that it 'is good in pleurisies, &c. and obstructions of the urinary passages.' This is tiresome work, and most unedifying reading; and the poor girl is in torture all the while. She shall positively take but one dip more among the simples, and that at a venture. *St. John's Wort*: 'good against the stone, and in obstructions of the urinary passages.' She now tries the shop medicines, beginning with *Balsam of Peru*, the first in order, and finds that it too is 'good in obstructions of the viscera, *nephritis*, &c.' In short, she meets with just such information as this, in every article which she consults.

The old lady, however, has not dabbled in physic so long, without having a near guess at some of its technical phrases. Accordingly she consults the section on *Diuretics*. We forgot to mention that she is referred to it, under the article, *Gravel*. This will surely do the business. She reads it from beginning to end: but is not a whit more enlightened than when she set out upon this search. Here is indeed a great deal of talk about the descending *aorta*, and the *inferior vena cava*, and the *hyostasis*, *encorema*, and *nebula*, which appear in different kinds of urine, and how 'the kidneys are the best *suppuratory* of the blood:' but not a syllable concerning the main point; the cure of the gravel. Only one resource now remains; but that, a capital

capital one: we mean the *formula extemporanea*, or receipts, at the close of the section. But here again she is distracted with variety: for there are no less than fourscore of them. Shall she take the first, or the last, or one out of the middle of the heap? Perhaps the notable old gentlewoman may entertain a predilection for some particular, lucky number. As we are unacquainted, however, with her sentiments or reasons on this head, we must choose for her. Suppose the following;

R Pulv. cantharid. gr. 16, extract. thebaic. gr. 4, nitri 3j. terebinth. venet. q. s. f. pil.'

We have surely stumbled on No. 45: this is so very inflammatory a mess! However, we shall not stop to reckon, but shall suppose it transcribed, sent off to the apothecary, and the pills arrived—but without any direction, as to dose, &c. for, according to custom, none is given; though certainly there never could be more occasion for one, than in this very ticklish composition. Perhaps the good woman has knowledge enough to regulate the dose of the mass, by the opiate contained in it: and finding that the Doctor, in his section on narcotics, orders from one grain to four of the *extractum thebaicum* for a dose, she judiciously, and safely, as she thinks, gives a quantity of this internal blistering plaister, containing one grain, or the lowest mentioned dose of the opiate (which she judges to be the most dangerous ingredient), and consequently four grains of the *cantharides* joined to it.—But here we must take our leave of the poor girl. It would be painful, nay it would be indecent in us to wait and see the event; which, to use the words, if we mistake not, of Celsus, must turn out to be *non morbi finis, sed mutatio*; or something worse.

These, or such as these, may be the blessed effects of putting such a book as this into the hands of all the world, and tempting the possessors of it to try experiments on their own persons, either in tampering with inefficacious medicines, or poisoning themselves with the more active. Indeed among the numerous systems and practices of physic, with which the shops abound, we are scarce acquainted with one which does not much more compleatly and less erroneously instruct the reader in the knowledge and cure of diseases. In the instance above given, were the words, Gravel, Stone, *Nephritis* (as the Author chooses to express it) to be expunged from this performance, wherever they occur, it would then contain nearly as much useful information concerning the nature, the distinguishing symptoms, and the method of cure of these distempers, as if they were suffered to stand where they are. This observation may be extended to numberless other distempers, whose history and method of cure are so given in this work, and whose very names are not to be met with, except in the *index*, or in the company of other

and very different distempers, ranged to the right and left of them, in the body of the work. Would the Reader wish, for instance, to be informed concerning the causes, symptoms, &c. of the gout, he will, under the article *Radix Chinæ*, for example, be told, that it 'is good in rheumatism, gout, palsy, venereal and nervous diseases;' and so of the rest.

We cannot quit this subject without passing some censure on the *formula* above quoted. Although we do not disapprove the union of opium and cantharides, yet, in the first place, we cannot look upon giving the latter in substance as a judicious way of administering it, though it was, we believe, practised by Groenvelt: nor can we avoid condemning the relative proportions of these two capital ingredients of this composition; in which an appropriate dose of the opium carries along with it a dangerous quantity of the cantharides, and, on the other hand, a safe dose of the latter is combined with an ineffective portion of the opium. The instance above given will prove the justice of the first part of this observation; and with regard to the latter part of it, we would ask the Doctor whether much, or any, good is to be expected from the 8th part of a grain of opium taken along with half a grain of cantharides; which quantity of the latter is the greatest in which a prudent physician would begin to administer it: as even a less dose has been known, in some cases, to produce very troublesome, and even alarming symptoms?

Notwithstanding these strictures, we are very ready to own that the Author's *formulae extemporaneæ* are, in general, simple and elegant, and the most unexceptionable part of the work; but here we must observe that the Doctor, as we have already hinted, is very remiss in ascertaining the doses; which procedure is not strictly consonant to his declarations of universal utility, as he professes to write for the instruction of *all kinds* of practitioners. We must likewise observe, that forms of medicine constitute the least important part of a system of physic. The physician, who may be trusted to direct their exhibition, is likewise qualified to compose them. The *materia medica* lies 'all before him, where to choose;' and if he is acquainted with the pharmaceutical and medical properties of the different articles, he will find very little difficulty in combining them, with a due regard to a luminous simplicity. We acknowledge, at the same time, that a collection of *formulae*, ready drawn up, may be of some use even to him: but such a collection might be contained in the compass of a manual. It is not a little hard upon him that he cannot have the Doctor's, under a smaller form than that of a *quarto* of 580 pages.

We have shewn above what kind and degree of information the ignorant or irregular practitioner may acquire from the perusal

usal of this work: but still perhaps it may be supposed to be better calculated for the use of the learned. It affords us however no good omen of the depth and accuracy of the succeeding part of this performance, when we find such palpable mistakes as the following (to call them by a very gentle name) in this introductory part of it; to the consideration of which we shall now return, after having been seduced to wander, (though, we hope, not out of our way) by the Author's striking inconsistency in the first pages of it.

'Vegetables,' says the Author, page xx 'afford three kinds of salt;—minerals afford one kind, viz. an acid salt.' Here the Dr. is undoubtedly wrong. At the distance, however, of three lines, we are told that the *alkaline* class of salts 'contains the fixed and volatile, which are either vegetable or *fossile*.' Here he is right, and the mineral kingdom is justly, and speedily too, reinstated in the possession of *two* kinds of salts, *acid and alkaline*. There is besides not a little error or obscurity contained in those parts of this quotation, which we have omitted. Speaking of this *fossile* alcali afterwards, p. xxiv, he says, 'It differs little from vegetable alcali; but that being mixed with acids, produces a neutral salt.' This passage would have been perfectly unintelligible to us, had we not turned to Dr. Berkenhout's little manual, (*Pharmacopœia Medici*) from which we had before found the Doctor copying, (if mis-translating and marring an author's sense may be so called) without, as usual, once mentioning his name; who says, "*Ab alkali vegetabili [alkali fossile] parum discrepat, præter quod, acidis commixtum, alia producit neutra;*" i. e. "The fossil differs very little from the vegetable alkali, except that, when it is mixed with acids, it produces *different kinds* of neutral salts." In page xx. we meet with a still more palpable mistake, which arises from the Author's confounding two very different processes together; by connecting, as it appears to us, what one writer has said concerning the addition of one kind of substances to the vitriolic acid, with what another, or perhaps the same writer has elsewhere said of the mixture of another kind of substances with the same acid; and then affirming, of the first of these mixtures, what is true only of the last of them, with regard to the appearances and product of the process, and *vice versa*. 'The addition,' says the Doctor, 'of a small quantity of inflammable matter' [to the vitriolic acid] 'destroys its acidity, and changes it into a solid, insipid concrete, which is the common sulphur of the shops.' Nothing can be more true, whoever said it: but he immediately adds, 'when the mixture is hastily made, it raises a violent ebullition, attended with a copious discharge of noxious fumes; whence arises *æther*.' Here the Author betrays a shameful ignorance of the nature of the subject of which he is treating.

The

The common inflammable oil, or *phlogiston*, whether hastily or leisurely added to the vitriolic acid, will not excite a violent ebullition attended with fumes, *which produce æther*; though these *phenomena* will be produced, on the addition of an *ardent spirit* to the same acid: nor, conversely, will an *ardent spirit*, added to the vitriolic acid, change it into the solid, insipid concrete, called sulphur; though the mixture of a small quantity of common inflammable matter with the same acid will, under proper circumstances, produce that substance. But thus it fares with the mere copyist, who is not master of his subject, and is therefore in continual danger of affirming that of one thing, which the author has said of another.

But we have a still more striking instance of the errors into which a hasty, and, to speak plain, an uninformed transcriber [we are sorry that we are obliged to employ this harsh term] is naturally led, and which occurs in page xiv. where the Author treating of the *essential oils*, obtained by distillation from *VEGETABLE* substances, teaches us as follows; '[1] *When first they are distilled, they are fœtid, and rather offensive for medicinal use; but, by repeated rectifications, they become limpid as water, subtle, and highly volatile, of an agreeable fragrant smell, and penetrating taste. Hoffman calls them, thus purified, oleum animale.* [2.] *By keeping they lose their flavour, and become gross and thick.* [3.] *Exposed to the warm air, they become gradually thicker, and at length harden into a brittle concrete of a volatile, pungent, warm, and stimulating quality.*' We have taken the liberty of dividing this passage into three distinct members, for a reason which will soon occur.] And could that great chemist, *Hoffman*, or any other, affirm that the *essential oils* of *VEGETABLES* are at first fœtid, but become fragrant and limpid, by repeated rectifications? or could he call them, when thus purified, *oleum animale*? His bellows-blower could not possibly commit so gross an error. Or, on the other hand, has he, or any other chemist, affirmed that distilled *ANIMAL* oils, by keeping, lose their flavour (when they actually acquire fragrant by that means) and harden into a brittle concrete, &c.? Certainly not. But the fact stands thus, and affords a proof of the justice of our suspicions, mentioned in the preceding observation. Dr. Lewis, in the *New Dispensatory* [Edit. 1753, page 303] speaking of the distilled oils from *ANIMALS*, says, that [1.] when "*first distilled, they are of themselves too fœtid and offensive for medicinal use:*" but "*by repeated rectifications, they become limpid as water, highly volatile, of an agreeable fragrant smell, and a penetrating taste. Hoffman and others bestow an extraordinary character upon the oils thus purified, under the name of oleum ANIMALE.*" The same excellent writer, treating of the *essential oils* of *VEGETABLES*, page 259, says, [2.] "*in process of time, they gradually lose their flavour, and be-*

come

one gross and thick :" and in his introduction, page iii, speaking of the *same* oils, he says, that [3.] "*exposed to a warm air, they—gradually become thick, at length hardening into a solid brittle concrete, with a remarkable diminution of their volatility, fragrancy, pungency, and warm stimulating quality.*" These three distant paragraphs, in the *first* of which the ingenious Author is speaking of the distilled oils from ANIMALS, and in the *two last*, of the very different essential oils of VEGETABLES, the Doctor, who was resolved to say something or other about oils, has evidently joined, or rather patched together, in the retrograde order in which we have quoted them, into one paragraph ; and has referred their contents to one and the same subject ; so that the whole of this passage, without this key to it, must appear to every chemical reader, a piece of incomprehensible absurdity ; which the Author has still further increased, if that be possible, by not copying the whole *verbatim et literatim*, as is his usual custom. A little attention to the word *diminution*, which we have marked in the last quotation, will explain our meaning.

Again, at the xxvith page, we are told that the "*nitrum commune* is a nitrous acid combined with a *volatile alkali.*" Had not the Doctor given us reason to entertain but an indifferent opinion of his chemical attainments, we should have given him credit for this mistake, by throwing the error on the press ; notwithstanding he informs us, in the preface, that, "he hopes there is no [typographical] error uncorrected that affects the sense ;" but if we lighten the Doctor's shoulders of this blunder, and load the press with it, it must be through mere generosity. We cannot, however, admit this, or any other plea (to name one instance out of many) in extenuation of the gross mistake, which he makes in the pharmaceutical part of the work, and which we mention in this place, on account of its connection with the present subject ; where giving the method of making the *spiritus mindereri*, from the Edinburgh *Pharmacopœia*, he says, that "it is made of volatile salt of sal armoniac mixed with *as much* spirit of vinegar as will *make an effervescence.*" It gives us pain, nay, we are almost ashamed, to suppose that the Author needs to be informed that *any* quantity of the acid will *make an effervescence*, and that the *spiritus mindereri* is not produced till the effervescence *ceases*.

But it is time to take our leave of this introduction, said to contain *what is necessary* of chemistry and pharmacy ; with regard to which, the Author has put it out of our power to fulfill his request, above recited, of comparing its *perfections* with its *imperfections*. We begin to fear that a work, which contains such gross errors in the first pages of it, is not likely to afford us any opportunity of making such a comparison in any part of it.

it. We can however cordially join with the Author, when he says, in the beginning of this introduction; 'many things are contained in the following treatise which are not to be met with in any one book known to me;' [we believe, not; as they are here presented] 'and indeed some observations in it are entirely new.' The preceding are a few specimens of these promised novelties; and there are many others of the same stamp in different parts of the work. But tho' novelty has her charms, we own that we are not violently enamoured of her, when she appears with error, absurdity and danger in her train. We must not pass over one particular instance, in which the Doctor presents her to us accompanied by all these three attendants; but particularly, we apprehend, by the last. It occurs under the article, *Mercury*, page 250, *et seq.* where the Author tells us that this mineral '*breaks the edges of the salts*' contained in the human fluids, when distempered: that '*its specific gravity is proportionable to the weight of its whole bulk*:' that '*mixed with our fluids, and a motion*' being '*impressed upon both of them by the same cause, the mercury will be carried much more swiftly*' than the fluid in which it moves: that '*the brain, in salivation, is not, as some have imagined, ulcerated as the mouth; because the mercury, being so clogged with a mucilaginous moisture, is fain to lose some part of its acrimony, and retain only a power of raising a fermentation, which makes the phlegm pass off through the salivating glands, and the spittle becomes sharp and stinking; and the mouth is, on this occasion, the sink of the body; for mercury received into the body, and mixed with the saline acid, and obstructed matter, sublime together, and the heat of the body draws them to the head, which is the top of the vessel, where they condense; then the head begins to swell, and the inside of the mouth fills with shankers; &c.*' The Doctor closes these and many other *harmless* errors and absurdities on this subject by what appears to us a *dangerous* one; by affirming that the blood, in putrid, pestilential and malignant fevers, in which, according to universal experience, it is found, in general, to be broken and dissolved, sometimes into a thin and putrid *ichor*, on the contrary tends to a *state of coagulation*; and, in consequence of this fine theory, recommends the exhibition of mercury, whose power of fusing, and breaking the texture of the blood, is well known as a sovereign remedy in these disorders: proposing to give it in small doses, till it begins to affect the mouth, and then to carry off the morbid matter by purgatives. We should think ourselves very laudably employed in combating this pernicious error, did we apprehend much danger of its being adopted by any one. On that consideration, we hasten to correct the epithet which we have this moment

moment bestowed upon it; especially as we are of opinion, that the company we find it in will render it a harmless one*.

On the other hand, many useful improvements and novelties are not to be found in this *new* system. For instance (to anticipate a little for the sake of method) under the article *Corrosive Sublimate*, no notice whatever is taken of the many late proofs, which have been exhibited to the public, of the superior efficacy of this medicine, in many cases, to the more dulcified preparations of mercury. The Doctor, in his *new* system, gets no nearer our own times than the days of Boerhaave, who, he tells us, p. 261, says, 'if one grain of it is dissolved in one ounce or more of water, and one drachm of this solution, softened with syrup of violets, and taken twice or thrice a day, it will perform wonders, in many cases reputed incurable.' Again, the Doctor tells us, that 'the Peruvian bark yields little of its virtues without boiling.' It is true, our unacknowledging Copyist finds Dr. Lewis saying so sixteen years ago; but some years are elapsed since that inquisitive and accurate writer discovered that *cold* water extracts, and holds in a state of more perfect solution, the resinous part to which the bark is supposed to owe its efficacy, than *hot* water: as by the operation of the latter, the resinous substance is rather melted than dissolved, and, in great measure, on the cooling of the decoction, is precipitated to the bottom.

On the *Eicata*, or hemlock, the Author bestows little more than six lines; and on the *Solanum*, or nightshade, two. The first of these medicines certainly deserved a more particular notice; whether we consider the surprising cures said to have been performed by it abroad, or the less striking, but well ascertained instances of considerable relief obtained by the use of it, in many dreadful and obstinate disorders here at home: and, with regard to the latter, though the prospect of the benefit, which it appeared reasonable to expect from its exhibition, seems to be precluded by the uncertainty of its operation, and by its pernicious and alarming action on the nervous system, the author of a *modern* and general system of physic ought, at least, to have taken notice of these, and other particulars relating to it. In short, the Doctor is so far behind hand, or rather, in many instances, is so totally silent with regard to modern medical in-

* There is, according to custom, such an obscurity in the whole page, that it does not appear whether this mercurial course is to be pursued on a subject *actually labouring* under the plague, pestilential fever, &c. or only to be practised on a person who is in *expectation* of these distempers; and who, on this last supposition, must continue standing on the borders of a salivation—if he can long stand in such a situation—till the distemper arrives,

quiries

quiries and observations, that were the *new and general system of physic* to go down to posterity, and should our work fail of having the same good fortune, and of accompanying it, future biographers and antiquarians will run no small hazard, if they are not very sharp sighted, of making a mistake of several years, in fixing the time in which the Author of it flourished.—But how dull we are! they will soon find that he must, at least, have written after Quincey, Lewis, and Huxham.—To give but one instance more: Certainly Dr. Dimisdale's bold, and, as far as he carried it, successful extension of the *cold* (not *cool*) method, to the natural small-pox, which has of late been so happily practised in the artificial, was an innovation of sufficient importance, to entitle it to some notice, if not to particular consideration, in a *new system of physic*. But our Author, tho' he happens to treat professedly of the small-pox, transcribes the greatest part of what he says upon that distemper from Dr. Huxham. Now that gentleman's *Essay on Fevers* was written long before Mr. Sutton practised this method in the inoculated, or Dr. Dimisdale in the natural, small-pox. No account of it therefore is to be met with in the *Essay on Fevers*; nor, consequently, in the *New and General System of Physic*.

Although our Readers may be able to form no very incompetent idea of the nature and merit of this work, from the specimens which we have been naturally led to give of it in our review only of the introductory part of it; we shall, nevertheless, in justice both to the Author and ourselves, add a fair account of its contents, and of the Author's method in the distribution of them. *But this must be reserved to our next number.*

A Biographical History of England, from Egbert the Great to the Revolution: consisting of Characters disposed in different Classes, and adapted to a methodical Catalogue of engraved British Heads. Intended as an Essay towards reducing our Biography to System, and a Help to the Knowledge of Portraits. Interspersed with Variety of Anecdotes, and Memoirs of a great Number of Persons; not to be found in any other Biographical Work. With a Preface, shewing the utility of a Collection of engraved Portraits to supply the Defect, and answer the various Purposes, of Medals. By the Rev. J. Granger, Vicar of Shiplake, in Oxfordshire. 4to. 4 Vols. 2l. 2s. in Boards. Davies. 1769.

THIS work, notwithstanding the pompous title, is nothing more than what the Author modestly calls it, in a short dedication of it to the Hon. Horace Walpole, 'a numerous catalogue of the portraits of our countrymen, many of whom have made a considerable figure in the world, with sketches of their

their characters.' It contains, however, a great variety of very curious particulars, which many years reading would scarcely have found before they were thus brought together, and which afford much instruction and entertainment.

The Author justly observes in his preface, that a desire to be acquainted with a man's aspect has ever arisen in proportion to the supposed excellence of his character, and the admiration of his writings; and to support his observation, he relates a remarkable fact: 'Several persons, says he, who had read the works of Justus Lipsius, in Poland, travelled from thence into the Low Countries to see him:' he adds, that they were greatly disappointed to find him a man of a very mean aspect.

Of the art of engraving upon copper he says, 'that it was invented in Italy, or Germany, and travelled so slowly into our part of the world, that Sir John Harrington, in the preface to his translation of Ariosto, which he published in 1591, tells us, 'that he never but once saw *pictures cut in brass* for any book except his own, and that *that book* was Mr. Broughton's treatise on the Revelations; that the other books which he had seen in *this realm* with *pictures*, were Livy, Gesner, Alciat's Emblems, and a book *de spectris*, in Latin; and in our own tongue, the Chronicles, the Book of Hawking and Hunting, and Mr. Whitney's Emblems, but that the figures in these books were cut in wood.' He observes, that, according to John Bagford, in his collections for a history of printing, published in the Philosophical Transactions in 1707, the rolling-press was first brought into England by John Speed, author of the History of Great Britain, who first procured one from Antwerp in 1610, but that as Sir John Harrington had seen pictures cut in brass here in 1591, Bagford must have been mistaken, or some other engine must have been used for the same purpose.

This work is principally intended for those who have collected the portraits to which it refers; and a collection of English portraits is useful for many purposes; for the distinction of families and men eminent for merit, by arms and mottos, or emblematical allusions to their actions or writings, by their titles, preferments, and services, with their birth, age, and death, and the short characters often subjoined in verse and prose; it is useful also, as it preserves the name of the painter, designer, or engraver, and the dates of their performances; in all these particulars this catalogue will answer the purpose of the collection itself; and the methodical arrangement will produce other considerable advantages: the celebrated contemporaries of every age appear almost at a view, and by observing who sat at the helm of state and achieved great events, the mind of the attentive peruser will be led to the history of the period,

period, and he will become infensibly master of that *synchronism*, which is so essential to British history.

This catalogue is chiefly compiled from the collections of the Hon. Horace Walpole, James West, Esquire. and Sir William Musgrave. Mr. West's collection consists of three and twenty volumes in folio, and includes the ten volumes which belonged to the late Mr. Nicholls, F. R. S. whence the late Mr. Joseph Ames, secretary to the Society of Antiquaries, compiled his catalogue of 2000, which he published in 1748. But, however copious, it is still defective. I have reason to hope, says the Author, that gentlemen who have opportunity will enquire after, and bring to light, *many portraits* that have hitherto lain in *obscurity*: it can be considered as a biographical history therefore in a very limited sense, for it is the history of scarce any person whose print is not extant, and these, by the Author's confession, are *many*; some of whom, he says, have filled important employments.

As far as it goes, the work is excellent, and has done much towards reducing biography to a system.

The Author, who abounds with curious remarks, observes, that though he has been particularly careful with respect to dates, there are seeming contradictions, occasioned by the different customs of our chronologists, some of whom begin the year with the first of Jan. and others with the 25th of March, so that it is not unusual to find that the same person died on the same day of the month for two years successively: he adds, among other absurdities which resulted from these different computations, there were two Easters in 1677, the first on the 25th of April, the second on the 22d of March following; and that there were three dates affixed to three state-papers which were published in one week: his majesty's speech, dated 1732-3, the address of the lords, dated 1732, and the address of the commons, dated 1733.

The Author, in the conclusion of his preface, observes, that the collector of prints may farther improve himself in the knowledge of personal history from tombs and cenotaphs, and from engraved coins and medals. 'In Speed's Chronicle, says he, are medals of as many of the Roman emperors as had any concern with Britain; a considerable number of coins of the Saxon, Danish, and Anglo-Saxon kings; and a complete series of coins and seals from William the Conqueror to James the First, cut in wood with great exactness, from the originals in the Cotton Collection, by Christopher Switzer. In the old and new editions of Camden's *Britannia*, are various coins from the same collection. Mr. Evelyn has published a book of medals in folio; Vertue has engraved an elegant volume in quarto of the medals of the famous Simon; Dr. Ducarel has published a cu-
rious

rious book of coins of our ancient kings; and Mr. Folkes a collection from the Conquest, in sixty-one plates. There are also several plates in Dr. Hickes's *Thesaurus*; a large one in Mr. Thoresby's *Museum*; and a great variety of medals struck in the reigns of William and Mary, Anne, and George the First, engraved for the Continuation of Rapin's History. Some of our English coins were engraved by Francis Perry; and there are many engravings in Mr. Snelling's *Treatises of the Gold, Silver, and Copper Coinage of England.*

The Author's plan will appear from the following Extract:

'All portraits of such persons as flourished before the end of the reign of Henry the Seventh, are thrown into one article. In the succeeding reigns, they are ranged in the following order:

'Class I. Kings, queens, princes, princesses, &c. of the royal family.

'Class II. Great officers of state, and of the household.

'Class III. Peers, ranked according to their precedence, and such commoners as have titles of peerage; namely, sons of dukes, &c. and Irish nobility.

'Class IV. Archbishops and bishops, dignitaries of the church, and inferior clergymen. To this class are subjoined the nonconforming divines, and priests of the church of Rome.

'Class V. Commoners who have borne great employments; namely, secretaries of state, privy-counsellors, ambassadors, and such members of the house of commons as do not fall under other classes.

'Class VI. Men of the robe; including chancellors, judges, and all lawyers.

'Class VII. Men of the sword; all officers of the army and navy.

'Class VIII. Sons of peers without titles, baronets, knights, ordinary gentlemen, and those who have enjoyed inferior civil employments.

'Class IX. Physicians, poets, and other ingenious persons, who have distinguished themselves by their writings.

'Class X. Painters, artificers, mechanics, and all of inferior professions, not included in the other classes.

'Class XI. Ladies, and others, of the female sex, according to their rank, &c.

'Class XII. Persons of both sexes, chiefly of the lowest order of the people, remarkable from only one circumstance in their lives; namely, such as lived to a great age, deformed persons, convicts, &c.

'The following particulars have been observed:

'1. To admit such foreigners as have been naturalized, or have enjoyed any place of dignity, or office, and also

foreign artists as have met with employment under the British government.

‘ 2. To place the persons in that reign, in which they were at the highest pitch of honour or preferment, if statesmen, or peers; or in which they may be supposed to have been in the full vigour of their understanding, if men of letters. But if the painter or engraver has given the date when a portrait was taken, or the age of a person may with any probability be concluded from the representation of him, then to place it in that period in which it resembled him most.

‘ 3. If a person has been eminent in several reigns, or in different characters or employments, to place the descriptions of the prints of him in the several reigns and classes, or to refer from one reign and class to another.

‘ 4. To mention, after the English heads, at the end of each reign, 1. Such foreign princes as were allied to the royal family. 2. Foreign princes, and others, who have been knights of the garter. 3. Foreign princes, who have visited this kingdom. 4. Ambassadors and envoys, who have resided here. 5. Foreigners, who have been sojourners at either of our universities. 6. Foreigners, who have been Fellows of the Royal Society. 7. Travellers of eminence, who have been in England. Lastly, Such as do not fall under the above divisions.’

The Author has executed this plan with an accuracy and precision that shew great reading, diligence, judgment, and taste. He has not described the dresses of the portraits in his catalogue, but he has generally made some remarks on the dresses of the times, at the end of the several reigns; these, as they are very curious, we have extracted for the entertainment of our Readers:

‘ In the reign of Richard II. the peaks, or tops, of shoes and boots were worn of so enormous a length, that they were tied to the knees. A law was made in the same reign, to limit them to two inches. The variety of dresses worn in the reign of Henry the Eighth, may be concluded from the print of the naked Englishman, holding a piece of cloth, and a pair of shears, in Borde's Introduction to Knowledge. The dress of the king and the nobles, in the beginning of this reign, was not unlike that worn by the yeomen of the guard at present. This was probably aped by inferior persons. It is recorded, “ that Anne Bolen wore yellow mourning for Catharine of Aragon.”

‘ The reign of Mary was the æra of ruffs and farthingales, as they were first brought hither from Spain. Howel tells us, in his Letters, that the Spanish word for a farthingale literally translated, signifies *cover-infant*, as if it was intended to conceal pregnancy.

pregnancy. It is perhaps of more honourable extraction, and might signify *cover-infanta*.

‘ In this age the very neck was generally concealed; the arms were covered quite to the wrists; the petticoats were worn long, and the head-gear, or coiffure, close; to which was sometimes fastened a light veil, which fell down behind, as if intended occasionally to conceal even the face.

‘ The beard extended and expanded itself more during the short reigns of Edward VI. and Mary, than from the Conquest to that period.’

‘ The English, in the reign of Elizabeth, cut the hair close on the middle of the head, but suffered it to grow on either side.

‘ The large jutting coat became quite out of fashion in this reign, and a coat was worn resembling a waistcoat.

‘ The men’s ruffs were generally of a moderate size, the women’s bore a proportion to their farthingales, which were enormous.

‘ We are informed, that some beaux had actually introduced long swords and high ruffs, which approached the royal standard. This roused the jealousy of the queen, who appointed officers to break every man’s sword, and to clip all ruffs, which were beyond a certain length.

‘ The breeches, or to speak more properly, drawers, fell far short of the knees, and the defect was supplied with long hose, the tops of which were fastened under the drawers.

‘ William, Earl of Pembroke, was the first who wore knit stockings in England, which were introduced in this reign. They were presented to him by William Rider, an apprentice near London-bridge, who happened to see a pair brought from Mantua, at an Italian merchant’s in the city, and made a pair exactly like them.

‘ Edward Vere, the seventeenth earl of Oxford, was the first that introduced embroidered gloves and perfumes into England, which he brought from Italy. He presented the queen with a pair of perfumed gloves, and her portrait was painted with them upon her hands.

‘ At this period was worn a hat of a singular form, which resembled a close-stool pan with a broad brim.

‘ As the queen left no less than three thousand different habits in her wardrobe when she died, and was possessed of the dresses of all countries, it is somewhat strange that there is such a uniformity of dress in her portraits, and that she should take a pleasure in being loaded with ornaments.’

‘ At this time the stays, or boddices, were worn long waisted.’

‘ Henry Vere, the gallant Earl of Oxford, was the first nobleman that appeared at court, in the reign of James, with

a hat and white feather; which was sometimes worn by the king himself.

‘ The long love-lock seems to have been first in fashion among the beaux in this reign, who sometimes stuck flowers in their ears.

‘ William, Earl of Pembroke, a man far from an effeminate character, is represented with ear-rings.

‘ James appears to have left the beard in much the same state as he found it.

‘ The cloak, a dress of great antiquity, was more worn in this, than in any of the preceding reigns. It continued to be in fashion after the restoration of Charles II.

‘ It is well known that James I. used to hunt in a ruff and trowsers.

‘ We learn from Sir Thomas Overbury, that yellow stockings were worn by some of the ordinary gentlemen in the country.

‘ Silk garters, puffed in a large knot, were worn below the knees, and knots, or roses, in the shoes.

‘ The ruff and farthingale still continued to be worn. Yellow starch for ruffs, first invented by the French, and adapted to the fallow complexions of that people, was introduced by Mrs. Turner, a physician's widow, who had a principal hand in poisoning Sir Thomas Overbury. This vain and infamous woman, who went to be hanged in a ruff of that colour, helped to support the fashion, as long as she was able. It began to decline upon her execution.

‘ The ladies, like those of Spain, were banished from court, during the reign of James, which was, perhaps, a reason why dress underwent very little alteration during that period.

‘ It appears from portraits, that long coats were worn by boys, till they were seven or eight years of age. We are told by Dean Fell, that the famous Dr. Hammond was in long coats, when he was sent to Eton school.

‘ When James came to the crown, there was in the wardrobe, in the Tower, a great variety of dresses of our ancient kings; which, to the regret of antiquaries, were soon given away and dispersed. Such a collection must have been of much greater use to the studious in venerable antiquity, than a review of the “ragged regiment” in Westminster Abbey.’

In the reign of Charles the First, ‘ the hat continued to be worn with much such a sort of crown as that described in the reign of Elizabeth; but the brim was extended to a reasonable breadth. Hats inclining to a cone, a figure very ill adapted to the human head, occur in the portraits of this time.

‘ The hair was worn low on the forehead, and generally unparted: some wore it very long, others of a moderate length.

The king, and consequently many others, wore a love-lock on the left side, which was considerably longer than the rest of the hair. The *unseemliness* of this fashion occasioned Mr. Prynne to write a book in quarto, against love-locks.

• The beard dwindled very gradually under the two Charles's till it was reduced to a slender pair of whiskers. It became quite extinct in the reign of James II.

• The ruff, which of all fantastic modes maintained its possession the longest, was worn for some time after the accession of Charles; but it had almost universally given place to the falling band, when Vandyck was in England.

• Slashed doublets, doublets with slit sleeves, and cloaks, were much in fashion.

• Trunk breeches, one of the most monstrous singularities of dress ever seen, in this or any other age, were worn in the reigns of James and Charles I.

• The points, which formerly used to be seen hanging about the waist, are seen dangling at the knees, in some of the portraits of this period.

• Little slimy Spanish leather boots, and spurs, were much worn by gentlemen of fashion. It was usual for the beaux in England and France, to call for their boots, and some think their spurs too, when they were going to a ball, as they very rarely wore the one without the other.

• Mr. Peck, the antiquarian, informs us, that he had, in his possession, a whole length portrait of Charles, the dress of which he thus describes: "He wore a falling band, a short green doublet, the arm-parts toward the shoulder, wide, and slashed; zig-zag turned-up ruffles; very long green breeches, (like a Dutchman) tied far below the knee, with long yellow ribbands; red stockings, great shoe-roses, and a short red cloak, lined with blue, with a star on the shoulder."

• Ladies wore their hair low on the forehead, and parted in small ringlets. Many wore it curled like a peruke, and some braided and rounded in a knot, on the top of the crown. They frequently wore strings of pearls in their hair. Ear-rings, necklaces, bracelets, and other jewels, were also much worn.

• Laced handkerchiefs, resembling the large falling band worn by the men, were in fashion among the ladies: this article of dress has been lately revived, and called a *Vandyck*.

• Many ladies, at this period, are painted with their arms and their bosoms bare; and there is no doubt but they sometimes went with those parts exposed.

• There appears from Hollar's habits, to have been a much greater disparity in point of dress, betwixt the citizens wives and the ladies of quality, than betwixt the former, and the wives of our present yeomanry.

'The dress of religion gave the highest offence to some gloomy zealots in this reign, who were determined to strip her of her white robe, to ravish the ring from her finger, to despoil her of every ornament, and cloath her only in black.'

'Mr. Benlowes, in his *Tneophila*, published in 1652, has given us a print of a man of mode. In his hat, the brim of which is extended horizontally, is a large feather: it inclines much to the right side, as if it were falling off his head. His hair is very long, his ruffles are double, his doublet reaches no lower than the waistband of his breeches: his sword is enormous, and suspended to a belt, which comes over his right shoulder; his breeches are large, with puffs like small blown bladders, quite round the knees; his boots are very short, with fringed tops, which are near as ample in their dimensions as the brim of his hat. It appears from the same author, that black patches were sometimes worn by the beaux at the time of the Interregnum. Short hair, short bands, short cloaks, and long visages, frequently occur in the portraits of this period.

'Mr. Benlowes has also given us prints of two ladies, by the hand of Hollar; one in a summer, the other in a winter dress. The former is without a cap, has her hair combed like a wig, except that which grows on the crown of the head, which is nicely braided, and rounded in a knor. Her neck-handkerchief is surrounded with a deep scalloped lace, and her cuffs are laced much in the same manner. The sleeves of her gown have many slashes, through which her linen is very conspicuous: her fan is of the modern make. The latter is represented in a close black hood, and a black mask, which just conceals her nose. She wears a sable tippet, and holds a large muff of the same kind, which entirely hides her arms.'

'The periwig, which had been long used in France, was introduced into England soon after the restoration.

'There is a tradition, that the large black wig which Dr. R. R. bequeathed, among other things of much less consideration, to the Bodleian Library, was worn by Charles II.

'The extravagant fondness of some men for this unnatural ornament is scarce credible: I have heard of a country gentleman who employed a painter to place periwigs upon the heads of several of Vandyck's portraits.

'Mr. Wood informs us, that Nath. Vincent, D. D. chaplain in ordinary to the king, preached before him at Newmarket, in a long periwig, and Holland sleeves, according to the then fashion for gentlemen; and that his majesty was so offended at it, that he commanded the Duke of Monmouth, chancellor to the university of Cambridge, to see the statutes concerning decency of apparel put in execution; which was done accordingly.

'The

‘ The lace neckcloth became in fashion in this, and continued to be worn in the two following reigns.

‘ Open sleeves, pantaloons, and shoulder-knots, were also worn at this period, which was the æra of shoe-buckles: but ordinary people, and such as affected plainness in their garb, continued for a long time after, to wear strings in their shoes.

‘ The clerical habit, which before it is grown rusty is a very decent dress, seems not to have been worn in its present form, before the reign of Charles II.

‘ The ladies hair was curled and frizled with the nicest art, and they frequently set it off with artificial curls, called heart-breakers. Sometimes a string of pearls, or an ornament of ribbon, was worn on the head; and in the latter part of this reign, hoods of various kinds were in fashion.

‘ Patching and painting the face, than which nothing was more common in France, was also too common among the ladies in England. But what was much worse, they affected a mean betwixt dress and nakedness.

‘ It appears from the *Memoires de Grammont*, that green stockings were worn by one of the greatest beauties of the English court.

‘ If any one would inform himself of the dresses worn by our ancestors, he should make his observations in country churches, in the remote parts of the kingdom; where he may see a great variety of modes of ancient standing. It is not unusual among people of the lower classes, for a Sunday coat to descend from father to son; as it is put on the moment before the wearer goes to church, and taken off as soon as he returns home. I have seen several old women in beaver hats, which I have good reason to believe were made in the reign of Charles the Second.’

To the foregoing account of the wig it may be added, that its amazing exuberance in the time of Charles II. had probably a political cause. The Fanatics, who had lately overturned the constitution in church and state, and put the king’s father to death, and who affected to regulate all their proceedings by scripture, found a text in one of the Epistles, which says, ‘ We know that it is a shame for a man to have long hair,’ this they considered as relative to all times, places, and modes, and therefore, with great zeal and devotion, clapped a bowl-dish upon their heads, and pared their hair to the brim; the appearance which this gave them procured them the name of Round-heads. After the restoration it was natural for the courtiers to assume an appearance as distant as possible from that of the enemies of monarchy, and it is probable, that, in opposition to the short hair of the Round-heads, they lengthened the periwig to the waist: it is easy to conceive that the first war must produce some expedient to confine the hair, which thus loosely flowed over the

shoulders in the drawing-room and at the ball, and, which must on horseback be both troublesome and ridiculous in the highest degree. That it was first confined by persons in a military capacity appears by the names which full wigs tied back with a ribbon still retain; a full wig tied back in one curl is a *Major*, in two curls is a *Brigadier*; and plaited into a cue below the ribbon is a *Rammellie*: it was natural for different characters to procure convenience in a different mode, and thus the physician and the lawyer became possessed of the *Tye*.

We shall now dismiss this work, of which it is but justice to say, that, though it is chiefly intended for connoisseurs of a particular class, we scarce know any that affords more general entertainment.

MONTHLY CATALOGUE,

For SEPTEMBER, 1769.

RELIGIOUS and CONTROVERSIAL.

Art. 11. *Two Letters on Infant Baptism. Letter I. The Connexion between Baptism and the Kingdom of Heaven, considered. Letter II. Some Remarks on Ten Letters to Mr. John Glas,* By John Huddleston, 8vo. 1s. 6d. Chater.

IT appears by this pamphlet that some persons of the baptist denomination at *Whitehaven* have been convinced of their mistake, and induced, particularly by a treatise published by Mr. Glas, to embrace the doctrine of the baptism of infants. Mr. Huddleston here gives an account of those reasons which prevailed with them to alter their sentiments: they are in general the same with the arguments commonly used in support of this practice; and several of them are here set in a striking light: but there is a peculiarity running through the whole, which seems to declare the Author a follower of the noted Mr. Sandiman: whose manner, with his warm and intolerant spirit, plainly appear in this performance.

Art. 12. *An Address to the Most Reverend the Archbishops, the Right Reverend the Bishops, and the rest of the dignified and superior Clergy: on the present State of the annual Charity for the Sons of the Clergy.* By the Reverend William Scott, M. A. 4to. Price, in the Half-title, One shilling only, in the Title-page, One Shilling and Sixpence. Wilkie.

Mr. Scott endeavours to shew, that the collections made for the charity in question, for the last fifty years, have been rather *inconsiderable*, (especially when compared with *other charities*) for so useful and extensive a charity as this. He offers some hints concerning the method of admittance both on the *rehearsal* and *feast-day*, which, he thinks, if attended to, might improve the collection at those times. A procession of the bishops, with the dignified and superior clergy, he *imagines*, would be a truly pleasing and *glorious* sight, might be a happy

happy means of exciting our nobility and gentry to join the train, and present, he says, such an appearance from *Charing-cross* to *St. Paul's*, as would fill the heart of every spectator, who is a friend to religion and the clergy, with emotions of *devout* joy, much easier conceived than described!

We are further told, that this Author has been preparing for the press, during the best part of ten years past, an edition of the New Testament, on a plan never executed *throughout* before, viz. 'a correction of our translation, according to the original,' from the beginning of St. Matthew to the end of the Revelations. A work, it is added, which, though particularly useful to the learned and critical Græcian, will be no less useful to the unlearned reader. Having consulted the printer, he says, he is told that it will make two volumes in quarto, at the price of only one guinea subscription for both, and, as near as can be conjectured, the expence of printing five hundred copies will not exceed two hundred and fifty guineas. He therefore petitions the bishops and clergy to subscribe only for the five hundred copies, or whatever number further they please, it being his express intention and desire, 'that the remaining two hundred and fifty guineas (or more, how great soever it is) be applied to the sole use and benefit of this most important charity.' The pamphlet concludes, by way of appendix, with the *præface* to the proposed publication.

Art. 13. *Discourses on the Truth of Revealed Religion, and other important Subjects.* By Hugh Knox, Minister of the Gospel in the Island of Saba, in the West Indies. 12mo. 2 Vols. 6s. Cadell. 1768.

This Author gives us, in the preface, the following account of his work:—'The first seven discourses are an attempt to bring the chief arguments in favour of Christianity into as narrow a compass as is well consistent with perspicuity, and to answer some of the chief objections which the deists have offered against a written revelation. I dare not venture to say, that they contain any thing truly original, and I am deeply sensible that they have many defects. They are so far from being a full and complete defence of Christianity, that many excellent arguments are but slightly, if at all touched upon, particularly that of prophecy. In these discourses I have studiously avoided the pomp of *larding* the margin with references, because I apprehended that to the learned such references would be unnecessary, and to others useless.—In a word, the chief design of these discourses, is not so much to beget and perfect a full conviction of the truth of Christianity, and to answer very cavilling objection which a subtle sophist might urge against revealed religion, as to confirm believers in their most holy faith, to guard youth against the snares and temptations of infidelity, and, if possible, so far to awaken persons of loose and sceptical principles, as they might be engaged seriously to attend to the nature and consequences of their opinions, and candidly to study the argument, as it is handled more largely and circumstantially by other writers.—As the contempt of the Christian clergy may be considered in different respects, both as a cause and an effect of infidelity, I have endeavoured to make it appear, in the *eight* discourse, that

that the preachers of Christianity are not that despicable and useless order of men which some of the deists represent them; but that, on the contrary, so far as they act agreeable to their sacred office, they are friends to mankind, valuable and useful members of society, and are therefore entitled to a suitable degree of respect and esteem for their work's sake: and as the neglect of public worship, or a forsaking of the assembling ourselves together, may be considered much in the same light with the contempt of the Christian clergy, I have taken some pains, in the *ninth* discourse, to shew the advantages of public worship, and the obligations we lie under to frequent it. The three following discourses on family religion are plain and practical. They attempt the elucidation and enforcement of one of the greatest and most important duties of a Christian parent, or master of a family. And as the timely and proper religious education of youth, and a constant course of serious exemplary devotion maintained in families, tend greatly to preserve the rising generation from libertinism and infidelity; and as the neglect of these cannot but have a pernicious influence on the interests of religion and morality in the world; so far these discourses may be reasonably presumed to subserve the cause of Christianity, and promote its interests *in the world*. Towards the conclusion of the second of these discourses I have insisted pretty largely, upon a duty exceedingly neglected among these islands, namely, hearty and diligent endeavours to instruct and christianize our heathen slaves. The substance of this discourse was delivered to the people of my charge, shortly after my arrival in the West Indies, and the experience and observation of near nine years, elapsed since that time, confirm me in the same sentiments, and make this humane and charitable duty, equally obligatory, equally practicable, and equally useful and important at this day, as it did then. I am daily more and more convinced, that that remarkable corruption of manners which prevails in these islands, has its source among our heathen slaves, who vitiate the taste, debauch the principles, and corrupt the manners of our youth of both sexes, from their very infancy, and that a general reformation of manners must begin by throwing the salt of Christian knowledge and principles into this polluted fountain: tho' I am *deeply sensible* at the same time, that this is never likely to be done without a greater degree of zeal for the interests of religion and morality in the masters and owners of slaves, than appears any where among us at present, and that, all things considered, such a general reformation is a thing rather to be desired than expected.

This last remark, concerning the great influence of heathen slaves in causing and promoting a corruption of manners, deserves particular notice. Mr. Knox has had the best opportunities for making observations upon the subject, and therefore we cannot dispute the fact: but we should suppose that the inconsistency, too often observable between the behaviour of Christian masters, and their avowed principles, may do much to render the conduct of these unhappy slaves worse than it would otherwise be: whereas humanity and good example might greatly conduce toward civilizing their manners, and would make it more easy to instruct them in the principles of truth and religion. And very commendable it is in those of the clergy who are situated in these places, warmly to insist, in all proper ways, upon
a subject

a subject in which the honour of our religion and the good of mankind seem so much concerned.

It is added concerning these volumes, 'as for the few plain discourses which follow, I can give little other reason for adding them to the present collection, than that they appeared to me to be on subjects of some importance, and that, being chiefly of a plain and practical nature, they might suit the taste, understanding, and circumstances of a certain class of readers, and might prove some compensation to them for the toil of perusing the foregoing speculative discourses, which are, perhaps, not very level to their capacities.'

We suppose these sermons, in general, *level to the capacities* of those who are likely to read them: that they are plain and practical is indeed their chief recommendation. They are, on the whole, well adapted to promote piety and virtue.

Art. 14. *Discourses on various Subjects.* By the late Reverend John Leland, D. D. With a Preface, giving some account of the Life, Character, and Writings of the Author. 8vo. 4 Vols. 11. 4s. Johnston, &c. 1769.

These posthumous discourses were printed by subscription, under the care of the Author's friend, the Rev. Dr. Isaac Weld; whose judicious account of the life and writings of the learned and worthy Author, are a valuable addition to the work. As to the merit of the sermons here given to the public, it is unnecessary for us to say more than that the productions of Dr. Leland's pen are too well known to the world, to require any recommendation from us; and that these Discourses will not injure the reputation so justly acquired by the Author, from his many excellent and pious writings published in his lifetime.

Art. 15. *A Review of Abraham's Case with regard to the offering up his Son Isaac, whom he loved.* By James Favell, D. D. 4to. 2s. Cambridge printed, and sold by Johnson and Co. in London.

There does not appear to have been any very considerable reason for offering this pamphlet to the public. Part of it is employed upon some objections which have been raised against this portion of scripture-history: but the answers to those objections have already been given by several writers with at least as much strength and solidity as by the present Author. His peculiar view seems to be to controvert Dr. Warburton's account of this subject; and therefore (at the back of the title-page) we find the Reader desired, 'before he peruses this tract, to see with the eye of attention, what hath been said between the 81st and 96th pages, and between the 591st and 620th of the 2d vol. in two parts, of the Divine I legation of Moses demonstrated. Edit. 1741.' It is indeed necessary to consult the work here referred to, in order to have some good understanding of Dr. Favell's meaning; for his manner of writing is not the most clear; and his sentences frequently seem imperfect and unconnected. He supposes, if we understand him right, that the whole of this transaction of Abraham's might pass only in prophetic vision; that it was intended 'to shew the patriarch, as in a scene, and in him succeeding generations, the manner of mankind's redemption

redemption by Christ; and further to exhibit a most exemplary instance of obedience to the divine will and command as a pattern for all future times.' He writes much concerning visions and emblematical representations, and has several Latin quotations, from Maimonides and other Authors, which he has gathered in his reading; but whether he or the bishop have the best of the argument, in those particulars in which they differ on this subject, we leave every Reader to determine for himself.

Art. 16. *A Letter to the Right Hon. Horatio Walpole, Esq; written Jan. 9, 1750-1.* By the Right Rev. Thomas Secker, L. L. D. Bishop of Oxford: concerning Bishops in America. 8vo. 6d. Rivington.

An advertisement prefixed, informs us, that this Letter was found among the papers of the late Archbishop Secker; that it was written in consequence of a letter dated May 9, 1750, from the late Lord Walpole, to the late Dr. Sherlock, bishop of London, which was communicated by the latter to Bishop Secker, Jan. 2, 1750-1. It is now printed, we are further assured, in obedience to an order left with it under his grace's own hand, dated May, 2, 1759, a copy of which order is also added. We observe some difference in the account which is given by the Editors, and afterwards by the Archbishop, of the manner in which his grace was first made acquainted with Lord Walpole's letter. The former tells us that it was communicated to him by the Bishop of London; the latter returns thanks to Mr. Walpole for having himself favoured him with a sight of his letter to the Bishop. The circumstance is not of any great importance, but should have been attended to before the publication. Dr. Secker's reply, now before us, is written in an easy, agreeable, and artful manner, and with great appearance of moderation and candour. Had the letter to which this is designed as an answer been published with it, the public would probably have had a yet more satisfactory view of the subject, upon which his lordship appears to have been of a different mind from his grace. The arguments here mentioned in favour of American bishops are the same with those we hear commonly used: that which has the greatest weight is drawn from the principles of religious liberty, which, it is said, 'the members of the church of England in our colonies do not enjoy;' this, with other considerations, the Archbishop urges upon his readers, and endeavours also to remove the objections which are raised against his proposal: some part of what he here says is as follows.—'Allowing the establishment of bishops in America to be reasonable in itself, the second question is, Whether the danger of increasing church power by means of such an establishment be not a sufficient objection against it? Now, against things evidently right and useful, no dangers ought to be pleaded, but such as are both very probable and great; and from *confirming* and *ordaining*, no danger of this kind, I presume, is apprehended. Yet these are the only new powers that will be exercised. No other jurisdiction is desired for the proposed bishops, than the preceding commissaries have enjoyed, and even that, on this occasion, may be ascertained and limited more accurately, if it be requisite. But here it is asked, how any persons can undertake to promise, that no additional powers shall hereafter be proposed and pressed on the colonies, when

when bishops have once been settled? and, strictly speaking, indeed, nothing of this nature can ever be promised in any case. But if the Dissenters had been asked, on their applying for a toleration, how they could undertake to promise, that when that point was once settled, nothing further, nothing hurtful to the established church, should ever be proposed and pressed on the government by them, surely this would not have been sufficient to defeat their application. And yet, what could they have answered? Not more, if so much, as can be answered in the present case: that no such thing is at all intended, and that though it were, there would be no danger, either of the intention taking effect, or causing any disturbance. But on the former of these assertions our sincerity may be questioned. For it is argued, that bishops doubtless think the powers which they have in this nation, to be strictly just and reasonable; and consequently must be desirous of their taking place in the colonies. Now for my own part, and I believe my brethren in general are of the same mind, I have no imagination that bishops are intitled to, or that it would be right to give them, every where, the same powers and privileges, that we happen, by the particular constitution of this country, to possess, here. Several parts of that constitution might perhaps full as well have been formed otherwise. Whether our share of it might or not I have never set myself to consider; I hope and am persuaded, it is, on the whole, as harmless and useful a branch as many others; and I endeavour, so far as I am concerned, to make it so. But were I to live where bishops were only on the same footing, on which it is now proposed they should be in our plantations, I should no more attempt to raise them higher, than I should to overturn the established form of government in any other respect. It may indeed be prudent to suspect clergymen, ministers of state, all men, to some degree. But it cannot be prudent to refuse doing things that are highly proper, on account of little more than a possibility, that an improper use of them may be hereafter attempted.—The Bishop of London's commissaries, I believe, have gained no accessions to what was granted them originally: and bishops will be still more narrowly watched by the governors, by other sects, by the laity, and even the clergy, of their own communion. Nor will they have a greater dread of any thing, if either so good or so discreet men are chosen, as I promise myself will, than of losing all, by grasping at what doth not belong to them.

Thus far the Archbishop. After all that can be said to prove the reasonableness of his proposal, it is still no more a matter of surprize that American subjects, who have learned how greatly their ancestors suffered from civil and ecclesiastical tyranny, should be prejudiced against the introduction of episcopacy, than that bishops in England should plead for it. However well guarded and intended the first scheme of this kind might be, there can be no security that those principles which have been used for its establishment, may not afterwards be employed to stretch its authority. Instances of such encroachments from small beginnings have not been wanting, and this will often render *wise* and *moderate* people cautious in admitting what in itself may be just and reasonable. Much is said, and very speciously said, in this pamphlet, to shew that the design here recommended is of this kind. Some persons will yet think, that there are subjects

which

which do more immediately call for the zealous attention of the governors of our church; as for instance, an alteration in some parts of our liturgy, &c. which has been long so earnestly desired, and is still earnestly desired by many of the wise and pious of our communion. With regard to confirmation, (which is used as a considerable argument in behalf of American bishops) it *may*, if properly regarded, be improved to *some* good end, but it is doubtful whether there are not many here at home, considered as members of the church of England, who have never received it: and among those who have been confirmed, there is reason to apprehend, that numbers know little or nothing of its meaning; that they attend it merely as a form, or have some superstitious notions of its efficacy, which are far from tending to any valuable purpose. Certainly, if the rite itself *is* of any importance, it must be important also that care should be used to explain its nature, and direct it to that advancement of piety and virtue, from its connection with which it must receive its value.

Art. 17. Protestant Armour: Or the Church of England-man's Defence against the open Attacks and artful Insinuations of Popish Delusion. Extracted from the Writings of some of the most eminent Divines of the established Church: and disposed by way of Question and Answer, for the readier Information of Individuals. By Theophilus Anglicanus. 8vo, 4 s. sewed. Robson, Fletcher, &c. 1769.

No subject of dispute has been more fully and judiciously canvassed, than that of which this pamphlet treats. The Protestant cause has been defended by a number of learned and able writers of different denominations, who have pursued their adversaries to every retreat, and if unprejudiced truth may judge, fairly routed and vanquished them. Great care was also used formerly to propagate the principles of protestantism, that private persons, in every station, might be guarded against the attacks of Papists. These labours were very successful: but, for several years past, this cause has been more neglected, and there is reason to believe that many of the inhabitants of these kingdoms, in all ranks, are, to a very great degree, if not totally, unable to defend themselves against the artful endeavours of popish emissaries. For this reason, publications like this before us are seasonable, and ought to be encouraged.

One inducement with this writer for compiling the present performance, he tells us, was the consideration, that 'the arguments upon the subject have probably appeared to some disadvantage, by being scattered abroad in different authors, or dispersed here and there in the works of the same Author,' it seemed therefore, expedient 'to bring them together under one view, that they might act with their joint influence upon the mind.' He farther adds, that 'another and far more considerable motive prevailed with him, *viz.* an apprehension of the increasing number of Papists amongst us, and the probably larger and more frequent imports of seduction from abroad, by means of those restless and pestilent seducers, the lately exiled Jesuits.'

The several arguments which are here produced, are thrown into a catechetical form, expressed by way of question and answer, as being,

being, we are told, 'better suited to inform the understandings of the many, than a continued chain of reasoning, which would probably disgust some, and not easily be apprehended by others.'

This book, it is said, is chiefly intended for those who have not leisure or ability to read or purchase larger treatises upon the subject: the design is really important, and it is to be wished that much smaller tracts than the present were published upon these topics, according to the method that has been pursued in former times; when they were dispersed at an easy price, and often distributed *gratis* among the lower people. This, if properly conducted, would be a means of furnishing them with some view of their principles, and lay a foundation to be improved upon by those who are appointed, and whose duty it is, to assist and instruct others.

Art. 18. *Considerations on the Life and Death of St. John the Baptist.* By George Horne, D. D. President of Magdalen College in Oxford. 8vo. 2s. Printed at the Clarendon-press, and sold by Rivington, &c. in London. 1769.

After some suitable quotations from Lord Bacon's works, this writer tells us in his preface, that 'the doctrines of christianity are best deduced from the facts on which it is founded; that the narration furnisheth both matter and method for the discourse, which is heard with pleasure and remembered with ease;—that the contemplation of faith as it discovereth itself in the lives of patriarchs and prophets, apostles and saints, inclineth us to believe as they did; and the sight of frail mortals like ourselves, who by the divine assistance, surmounted all obstructions, and continued to walk in the paths of righteousness, naturally suggesteth to every beholder, the question—what should hinder me from doing the same?' It is farther added, that 'this author was directed in the choice of his subject, by the circumstances of his situation; some parts of these *considerations* having been delivered from the pulpit, as occasion called for them, in the Chapel of St. Mary Magdalen College, upon the anniversary of the nativity of St. John the Baptist, before a learned and most respectable audience. The reader, it is said, hath now before him a compleat history of the Baptist, extracted from the Evangelists, and methodized according to the order of time, in which the events appear to have happened, with such observations and reflections, as the several parts of it seemed to suggest, for the confirmation of faith, and the advancement of holiness.'

Dr. Horne expresses his hope, 'that an attentive perusal of the subsequent pages, may be of service to the younger students in theology, with a view to whom, and to those more particularly of the society, whose welfare and prosperity the author is bound by every tie to consult and promote, as they were at first composed, so they are now published?' Such is the account given us in the work itself; and we have not much to add to it. We find in the book many serious, pertinent and practical reflections: but we sometimes observe a pomp of style and swell of words which do not seem to convey any answerable sentiments. Thus our author, having spoken of the honourable testimony borne to John the Baptist by Jesus the Son of God, proceeds to say; 'After this declaration made by the master, the

the disciples cannot well be hyperbolical in their praises of St. John, as the great pattern of repentance; the relation of Christ; the friend of the bridegroom; the herald of the king immortal; the glory of saints, and the joy of the world.' *John* the Baptist was undoubtedly an eminent *preacher* of repentance, but we do not so easily see in what sense he may be called; *the great pattern of repentance*, as he is in this passage.

There is a very small share of criticism in this work, though some parts of the subject afford opportunity for it. It is true, that pious and practical reflections, if well founded, are likely to be more essentially useful; but something more of the former, joined with the latter, might justly be expected in a publication of this kind, by the president of Magdalen college in Oxford.

Art. 19. *An historical Catechism: Or, Short Discourses on the Progress of revealed religion, the authority of the scriptures, and the principles of Christianity.* By Daniel Watson, M. A. Vicar of Middleton-Tyas in Yorkshire. 12mo. 1s. 6d. Newcastle, printed by White, &c. Sold by Murray, in London.

Mr. Watson dedicates this little piece to the masters and mistresses of families in Middleton-Tyas. 'It is hoped, he says, these short discourses, though they give but a general and superficial view of the history of Providence, may not be altogether uninstrusive, and that what is offered on the principles of Christianity may have its use in helping young people to understand what they were accustomed to repeat when children, and is perhaps still fresh on their memories, though it is much to be feared not so well understood by them as it ought to be. For it is a misfortune, that even before they come to an age for being properly *catechised*, they become ashamed of it; and think it only fit for mere children. Hence it comes to pass, that though they can repeat the church-catechism by heart, yet if you put the questions to them in different words. they do not know what you mean; whereas, if you ask them a question in common life, they immediately give you a sensible answer.' Our Author afterwards adds concerning his book, 'I have drawn it up with all the plainness I could, and have purposely omitted many questions and answers, in hopes that those I have put down may excite a curiosity in them to turn to the note at the end of each discourse, and read the account at large in their Bibles.' We have only farther to say, that Mr. Watson's intention appears to be very good. He seems to follow Dr. Law's plan in his considerations on the theory of religion: but young persons will still need other assistance to explain, illustrate, and enforce the short account with which they are here presented.

Art. 20. *A Letter to Mr. Harwood*, wherein some of his evasive glosses, false Translations, and blundering Criticisms, in Support of the Arian Heresy, contained in his liberal Translation of the New Testament, are pointed out and confuted. 8vo. 1s. Rivington.

This nameless writer expresses himself with so much warmth and violence, that we shall not be surprised if time should discover, that he was gratifying some private resentment, while employed in the composition

composition of this Epistle ; yet, for the honour of religion and learning, and because the Author appears to be a man of sense, and a scholar, we hope this will never be found to be the case :—but, on the contrary, that all his acrimony and bitterness are to be resolved into mere constitutional irritability.

With respect to Dr. Harwood, as he seems to be a zealous well-wisher to rational religion, and genuine Christianity, we should be glad if we could entirely exculpate his translation from every charge brought against it by this his anonymous antagonist. His work undoubtedly shews his ingenuity and application. The introductory part, in particular, has great merit ; and there is no question but that the whole was well-intended : but to attempt to bias the scriptures toward one side of an argument, where they have not themselves determined the point, and to make them speak in favour of opinions embraced by any party, is an unwarrantable and dangerous practice ; unsuitable with the reverence due to a divine revelation, and inconsistent with true protestant principles.—It seems, moreover, to be the general opinion, that Dr. H. has, in too many instances, degraded the language of scripture, while he has departed from that simplicity which he had himself spoken of as its greatest excellence and beauty.—Nevertheless, he certainly does not deserve to be treated with that contempt and virulence which we find in the angry trinitarian pamphlet before us.

Art. 21. *A serious Address to Masters of Families, with Forms of Family Prayer.* By Joseph Priestley, L.L.D. F. R. S. 8vo. 9d. Johnson and Payne.

Dr. Priestley has rightly observed, in his preface to this tract, ‘ that there seems to be a great want of books of *practical* religion, free from superstitious notions, and recommending no superstitious practices.’ This is peculiarly the case with regard to compositions for family devotion. To supply this want in some measure, the Doctor has here published a few *rational* forms, which he has introduced with a sensible and pathetic address to the heads of families, recommending a *revival* and due discharge, of this now almost exploded and forgotten duty.

Art. 22. *A full and Free Examination of the Rev. Dr. Priestley's Free Address* on the Lord's Supper ; with some strictures on the Treatise itself. To which is added, a Proof of the incomparable Excellency of the Orthodox System, considered in a practical View.* By Henry Venn, A. M. Vicar of Huddersfield, and Chaplain to the Earl of Buchan. 8vo. 1s. 6d. Dilly.

Who does not know the principles of Mr. Venn ; and that Dr. Priestley is one of those called Rational Divines ? Who does not know that in the eyes of Mr. V. Dr. P. must appear in the horrid light of a ‘ *Free Enquirer* † ;’ and who does not, consequently, infer, that in the eyes of Dr. P. Mr. V. must appear to be a fanatic ?

* See Review, vol. xxxviii. p. 290.

† A term of reproach used by such *orthodox* writers as Mr. V. when they have a mind to indulge a little in spiritual Biflinggate.

Kev. Sept. 1769.

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Art. 23.

- Art. 23. *The Utility of establishing human, systematical Confessions of Faith, considered; in an Answer to Letters concerning Confessions, &c. Occasioned by The Confessional, Part III* †. 8vo. 1s. 6d. Newbery.

We have, more than once, had occasion to do justice to the abilities of the ingenious and spirited Writer, who has distinguished himself, with honour, in the controversy occasioned by *The Confessional* §. The arguments in favour of the utility of systematical confessions of faith have been often considered, and are, many of them at least, extremely futile and trifling. It is not to be expected, therefore, that any thing new or striking should be advanced upon the subject, however expedient or necessary it may be to reply to those advocates for *creeds and systems*, who, in the warmth of their zeal to defend *establishments*, seem but too often to forget the fundamental principles of protestantism, and the unalienable rights of men and Christians.

† See Review, vol. xxxix. p. 233.

§ See Rev. vol. xxxvii. p. 316, art. 30.

- Art. 24. *A short and safe Expedient for terminating the present Debates about Subscriptions, occasioned by a celebrated Performance, entitled, The Confessional, with a Letter upon a collateral Subject, and a large Appendix of Authorities, ancient and modern; calculated to promote Peace and Charity, in the Room of Speculation and Controversy. By a Friend to religious and civil Liberty. Published by Benjamin Dawson, L. L. D. Rector of Burgh, in Suffolk. 8vo. 4s. sewed. Dilly. 1769.*

The Author of this work appears to be in reality what he professes to be, viz. *a friend to religious and civil liberty*. His manner of writing is clear, easy, and unaffected, and his manner of thinking rational and candid. Every reader who wishes well to the interests of Christianity, and the honour of our church, will peruse his performance with pleasure.

‘ The established forms, says he, to which subscriptions are hitherto required, being supposed to continue as they are, till authority shall think fit to render them more suitable upon the whole to the large and comprehensive plan of the New Testament, a declaration and promise, drawn up in some such words as the following (extracted principally from the sponsions at ordination in the church of England) might well be thought sufficient to answer all the reasonable purposes, for which any engagements of this kind can be judged either necessary or useful, before admission into the pastoral charge at first, or removal to a new one afterwards.

“ I profess myself a *Christian* and a *protestant*; sincerely believing the Christian religion, as delivered in the holy scriptures, to be from God; and disclaiming all connection with the church of Rome, as having corrupted that religion, and deviated from the scriptures, in matters, not a few, of the greatest consequence.

“ Being persuaded that the scriptures, without any human additions or innovations, do contain the whole will of God relating to the salvation of man, through faith in Jesus Christ, I am determined, with the help of God, to adhere invariably to those scriptures, and out of them,

them, and agreeably to them, to instruct the people who are or shall be committed to my charge, in the true Christian religion, as there delivered; teaching nothing as the religion of Christ, and necessary to salvation, but what, upon diligent examination, and a careful comparing of the whole together, I shall be persuaded to be the true meaning and design of those sacred writings, as the same are received, and acknowledged to be canonical, by the church of England.

“ And I do promise,—

“ That in order to a due progress and improvement in the qualifications of a Christian minister, I will be diligent in prayers, in reading and considering the holy scriptures, and in such other proper studies, as may help to the farther knowledge of the same; laying aside the study of the world and the flesh, as unsuitable to such a profession and character.

“ That in regard to my more immediate duty towards the people of my charge, I will use both public and private admonitions, as well to the sick as to the whole, within my cure, as need shall require, and occasion shall be given.

“ And finally;

“ That I will set forwards, to the best of my power, quietness, peace and love, among all Christian people, and especially among those, who are or shall be committed to my spiritual charge and care.

“ To these declarations and promises, freely, voluntarily, and deliberately made by me, I set my hand this — day of — in the year of our Lord ——. A. B.”

Some declarations and engagements of this or the like kind, will, I presume, appear to candid and unprejudiced men, to be not only unexceptionable, but fully sufficient to answer all the reasonable purposes of admitting persons into the ministry, and committing to them the care of souls; and that, in any church or community whatsoever professing itself protestant, and renouncing the errors and superstitions of the church of Rome.”

M E D I C A L.

Art. 25. *A Treatise on the Structure and Formation of the Teeth, and other Parts connected with them. Together with the several Disorders to which they are subject; and an Enquiry into the most probable Method of preserving them sound to an advanced Age.* By R. Curtis, Apothecary. 12mo. 1s. Oxford printed; and sold by Fletcher and Co. in London.

Although this treatise is inferior to some others which have already been published, yet Mr. Curtis appears to have given particular attention to his subject, and to have acquired no inconsiderable skill in this branch of his profession.

Art. 26. *A Letter to Dr. Richard Huck, on the Construction and Method of using Vapor-Baths.* By Thomas Denman, M. D. 8vo. 6d. No Bookseller's Name. [Sold by Walter.]

The vessel employed for conveying moist vapor, consists of a cylindrical body like that of a common tin tea-kettle, with the head drawn out into a cone, and from the top of the cone there issues a tube to which other tubes may be joined, so as to conduct and direct the vapor at pleasure.—When both dry and moist vapors are to be applied, a tube conveys the dry vapor so as to unite with the moist above the surface of the fluid.

'If it is thought requisite,' says Dr. D. 'to bath the whole body, a piece of oil-cloth is to be laid upon the inferior bed-clothes, and over that a blanket, on which the patient must lie. A cradle, after the fashion of that in common use, to prevent the disturbance of a fractured limb by the bed-clothes, is necessary to allow the free access of the vapor to every part of the body. The cradle ought to be covered with another piece of oil-cloth, and over that what bed-clothes we choose, which must be tucked in close, especially about the neck, to prevent the escape of the vapor; and thin flannel may be thrown loosely over the body, to avoid any inconvenience from the immediate heat.

'A small opening must be left at the feet for the admission of the tin tube.

'No other regulation of the heat is necessary than what will occur to the operator, from the sensations of the patient and his own judgment.

'One or more lamps may be lighted according to the quantity of vapor we desire to raise.

'In bathing particular parts of the body, the same method must be used, and even in this case it is better that the patient should be in bed, as an universal sweat is commonly brought on.

'It seems better not to continue the use of the vapour too long, the first time it is applied. The usual time has been about fifteen minutes, but the moist vapour has been continued occasionally, with moderation, to particular parts, for three or four hours, after which the spontaneous sweat which follows may be kept up at pleasure.'

Art. 27. *Two Papers on the Use of Ol. Asphalti in Ulcers of the Intestines, Lungs, and other Viscera: taken from the Verhandelingen van de Maatschappye te Haarlem*, by Thomas Healde, M. D. Fellow of the Royal College of Physicians. 8vo. 1s. Hingeston.

Mr. Hofkens de Courcelles, the Author of the two papers here translated, observes, that the *Ol. Asphalti* will remove the Hætic excited by the absorption of matter, and at the same time heal up the ulcerated part. If the ulcer, however, is formed in consequence of any fault in the constitution, or any predisposition in the habit, such predisposing causes must be removed, before the medicine here recommended can effect the cure.—Suppose an ulcer of the lungs, for instance, to be produced by acrimony, or a general fault in the habit; that acrimony must first be removed, and the whole habit brought into a proper state, and then the ulcer may be healed by the *Ol. Asphalti*.—But when the cure is so far advanced by correcting every thing wrong in the constitution, we would ask Mr. Hofkens, Whether the ulcer would not heal without the assistance of the *Ol. Asphalti*?

The manner of preparing and administering the oil, is as follows:

R. *Asphalti five Bitum: Judaic: lbj*
Salis decrepitati lbss
Arenæ puræ lbjss

'Put these into a retort, and distill with a strong fire. There comes over first a little water, which you may throw away, taking off the recipient, or let it remain with the oil, to be separated afterwards with a funnel. There comes next a black oil, which is precisely what

what I make use of. Continue to draw it off whilst it continues of a black, or deep brown colour.

The manner of using it, is, to give from ten to fourteen drops in a morning fasting, and the same quantity going to bed. I have given fourteen drops four times a day at the medical hours, without any oppression or considerable disorder. Perhaps twice as much may be given. The dose may be varied according to the age, and strength, the nature, and duration of the disease. It is most conveniently taken dropp'd upon sugar.'

For the cases and observations, we must refer our Readers to the Papers themselves.

Art. 28. *Practical Thoughts on the Prevention and Cure of the Scurvy. Especially in the British Navy.* By William Jervey, M. D. 8vo. 2s. Nourse, &c.

The following hints for preventing the scurvy in the navy are pointed out, as deserving the attention of government.—To purchase a piece of ground in a proper situation to supply a sufficient growth of vegetables for the use of the navy; to bake the ship-biscuit in such a manner as to render it more light and porous; to use oil instead of salted butter, and rice instead of pease and oatmeal.

The contrivance for making tainted water sweet by ventilation, was never put in practice in the manner described by our Author, and never existed but in his own imagination.—'The late ingenious Dr. Stephen Hales, says he, has proposed, with his small box-ventilators, ventilating the surface of the water, to sweeten it. But as this takes up a considerable time, it is more speedily and effectually done, by *causing the air pass* entirely through the body of the water. I shall endeavour to shew how I think this may, with least trouble, be put in execution. There should be a copper pipe of five feet and a half long, in diameter about an inch and a quarter, whose lower end is joined to a circular flat box of the same metal, about two inches and a half deep, whose upper surface is made full of holes, and with a ledge opens and shuts upon the lower part, for the convenience of cleansing it. The upper end of the pipe should be made to bend sloping, to receive the nose of a small box-ventilator, or of a large pair of bellows, such as are used for forges. When this metal pipe and box are plunged into a butt, into which the water has been started, the diameter of the box being made nigh equal to the diameter of the end of the butt; or it may be made square to enter the skuttle of a skuttle cask. The bellows or ventilator then being applied to the upper end of the pipe and worked, the air, passing thro' it, finds no resistance till it comes to the lower part of the box; where being stopped, it passes up the holes on its upper part, through the whole cask of water up to its surface; and by thus working the bellows or ventilator, for about a quarter of an hour, though the water stunk never so offensively, it becomes entirely sweet.'

Is it not evident that part of the water to be ventilated must pass through the holes of the box, fill the box, and rise in the pipe to the height of the water in the butt?—How can it be said then, that the air, passing through the pipe, finds no resistance till it comes to the lower

lower part of the box? or does Dr. Jervcy suppose, that his fancy is to overturn the well-known laws in hydrostatics?

Art. 29. *A plain Account of the Diseases incident to Children; with an easy Method of curing them. Designed for the Use of Families.* By John Cooke, M. D. 12mo. 1s. Dilly.

The best recommendation of this crude and unfavoury mess is contained in the following words:—‘To render the work still more useful, the price is but small, for the sake of the poor.—And if the circumstances of some are so very narrow, as ~~unables~~ them yet to purchase, upon application, I will present them therewith for nothing.’ *Preface*, p. 6.

M I S C E L L A N E O U S.

Art. 30. *A Critical Dissertation on the Character and Writings of Pindar and Horace.* In a Letter to the Rt. Hon. the Earl of B—. By Ralph Schomberg, M. D. Fellow of the Society of Antiquaries. 8vo. 2s. Becket. 1769.

A remarkable piece of plagiarism. We have now before us a little duodecimo, printed at Paris, in 1673, and entitled, *Comparaison de Pindare et d'Horace. Dedite à Monf. le Premier President. Par Monf. Blondell, Maître des Mathematiques de Monfigneur le Dauphin.* From this work has Dr. Ralph Schomberg, of Bath, pilfered and translated what he has given to the public as HIS OWN *Critical Dissertation on the Character and Writings of Pindar and Horace*: a procedure which requires no farther explanation!—But it is hoped we shall hear no more of this honourable gentleman, in the republic of literature.

Art. 31. *Additional Articles to the Specimen of an Etimological Vocabulary; or, Essay, by means of the Analytic Method, to retrieve the ancient Celtic.* By the Author of a Pamphlet, entitled, ‘*The Way to Things by Words, and to Words by Things.*’ 8vo. 1s. L. DAVIS.

We have already mentioned *The Way to Things by Words**, &c. and the *Specimen of an Etimological Vocabulary*†—In this additional tract on the subject, the Author farther explains the nature of his learned enquiries, gives us a more extensive view of their importance, and modestly reminds the public of the necessity of their patronizing his labours, by promoting the subscription to his grand work, in two vols. 4to. entitled, *The Celtic Retrieved*‡, &c. which, he assures us, now waits ‘for nothing towards its being carried into execution for publication, but a competent encouragement.’—Nothing, certainly, is more reasonable than his plea, ‘that whoever considers the vast comprehensiveness of this plan, and the aids, of all kinds, which it must, to have justice done to it, indispensibly and implicitly require, will easily allow the undertaking to be not only impossible to a small private fortune, but even where there might be a large one, the work itself to imply so much of proposed utility to the public, as not to be without some right to solicit the assistance of the public.’

* See Rev. vol xxxv. p. 363;
 † Vol. xl. p. 80,
 ‡ Sub-
 scription-price, 2l.

† Vol. xl. p. 80,

‡ Sub-

- Art. 32. *Real Characters, and genuine Anecdotes. Interspersed with some fugitive miscellaneous Pieces of the best modern Authors and Poets.* 12mo. 2s. Bingley.

A jest-book for both the great vulgar and the small.

- Art. 33. *Remarks on a Passage from the River Balise, in the Bay of Honduras, to Merida, the Capital of the Province of Yucatan, in the Spanish West-Indies.* By Lieut. Cook, ordered by Sir William Burnaby, Rear-admiral of the Red, in Jamaica, with Dispatches to the Governor of the Province, relative to the Logwood Cutters in the Bay. 8vo. 1s. C. Parker.

Mr. Cook was sent on this errand in the year 1765. In his passage, and journey through the country, the attentive Lieutenant made such observations as may be useful to mariners and travellers; and some of them, though not written with elegance, will be entertaining to readers in general.

- Art. 34. *The Works of the Marchioness de Lambert.* A new Edition, from the French. 12mo. 2 Vols. 6s. Owen. 1769.

We suppose this to be the same translation that was printed some years ago, in one duodecimo.

- Art. 35. *Memoirs of Osney-Abbey, near Oxford. Collected from the most authentic Authors; together with various Observations and Remarks.* By John Swaine, Esq; 8vo. 1s. Harris.

Osney-Abbey was formerly one of the principal monasteries in the kingdom; but now there is not, it seems, so much as a stone of it remaining. Mr. Swaine, however, unwilling that the memory of it should perish with the building, has here collected, from Dugdale, Hutton, Willis, &c. such particulars of its foundation, endowments, and dissolution, as are to be found in the writings of those eminent antiquaries. These particulars he has digested, with a due regard to method; and has interspersed among them such reflections of his own as naturally arose from the subject.

- Art. 36. *The Philosophy of Words, in two Dialogues between the Author and Crito; containing an Explanation, with various Specimens, of the first Language, and thence of all Dialects, and the Principles of Knowledge; a Lexicon of difficult Names and Passages in the Bible, and ancient Authors; and a Plan for an Universal Philosophical Language.* By Rowland Jones. 8vo. 2s. Doddsley, &c.

We never meet with the wonderful compositions of this zealous Labourer in the mines of mysticism and verbal antiquities, without recollecting the noted epigram,

Pox on't, quoth TIME to THOMAS HEARNE,
Whatever I forget you learn!

NOVELS.

- Art. 37. *The History of Emily Montague.* By the Author of *Lady Julia Mandeville.* 4 Vols. 12mo. 10s. sewed. Doddsley. 1769.

The very ingenious Mrs. Brooke has, in this work, exhibited an instance of heroic love on the banks of the river St. Laurence, in Canada;

nada; but the remoteness of the scene of action does not affect the characters, which are those of English officers and English ladies: it however affords the Writer an opportunity of introducing several curious and just descriptions of the country, the Indian natives, and the French settlers; and thus, agreeably to decorate a short story which has nothing extraordinary in it;—it being usual, in novels, to find disinterested affection most unexpectedly, and most amply rewarded.

Art. 38. *Female Constancy: or the History of Miss Arabella Waldegrave.* 12mo. 2 Vols. 5s. sewed. Davies.

The fidelity of these lovers is almost miraculous; especially that of the hero; whose constancy seems to have as good a right to be celebrated in the title-page, as that of the lady:—but, it was just as the Author pleased.—For the rest, we need only add, that the story of Miss W. may be considered as an affecting representation of the difficulties and dangers to which a young woman may be exposed, who, through misfortune, or imprudence, is deprived of the protection of her friends.

Art. 39. *Two Novels, in Letters.* By the Authors of *Henry and Frances.* In Four Volumes. The first and second, entitled, *The Delicate Distress*, by Frances; the third and fourth, entitled, *The Gordian Knot, or Dignus Vindice Nodus*, by Henry. 12mo. 10s. sewed. Becket.

This loving pair of Authors seem extremely fond of repeating the experiments made by Sternhold and Hopkins, and Beaumont and Fletcher, to prove that Pegasus, however mettlesome and prancing a tit he is thought to be, will sometimes stoop to the sober drudgery of carrying double. So, whenever Henry has a mind for an airing on the double-top'd hill of Phocis, Frances, forsooth, must get upon the pillion, and away they trot, as

—— Social, fond, and billing,

As William and Mary on a shilling.

In this jaunt, however, for the frolic's sake, Madam Frances mounts before, and Master Henry, we see, is got behind: reminding us, by their appearance, of the two riders at a Skimmington.—But let 'em e'en settle it as they like: turn and turn about, perhaps, is the scheme—and next time Henry may take the reins.

To drop these allusions—this joint publication, as the Reader has seen above, is divided into two distinct Novels. In *The Delicate Distress*, Mrs. Griffith, whose productions we have occasionally* recommended to the public, has told us an interesting tale, embellished with an agreeable variety of characters; the Reader's attention is kept awake by some very affecting incidents; and the letters, in general, are written in natural, easy language.

In *The Gordian Knot*, Mr. G. under the assumed name of Henry, gives us, as his title-page may seem to import, a more complicated and more elaborate, but less sprightly and less pleasing history.—

* See, besides the *Letters of Henry and Frances*, *The Platonic Wife*, *School for Rakes*, Translation of the *Letters of Ninion de L'Enclos*, &c. &c.

Novel-writing, in short, does not appear to be the gentleman's talent; but he is a good moralist, and a man of sense.—We therefore hope he will, for the future, make a more proper use of his literary abilities.

POLITICAL.

Art. 40. *The Free-Briton's Memorial, to all the Freeholders, Citizens, and Burgesses, who elect the Members of the British Parliament, presented in order to the effectual Defence of their injured Right of Election.* 4to. 1s. Williams.

Administration is not only arraigned in this Memorial, on account of the Middlesex election, but for the late unfortunate proceedings with regard to the colonies. This is a warm writer; but he has some observations which deserve the Reader's cool reflection.

Art. 41. *The True Intention of Dr. Musgrave's Address to the Freeholders of Devonshire.* 8vo. 1s. Robinson and Roberts.

Represents the affair of Musgrave's Address, as all a vile plot—the wicked machination of a daring and desperate party,—and that there has been a secret understanding between D'Eon and the Doctor, who have acted in concert, in order to amuse the credulous public, and serve the purposes of a diabolical faction. This does not, at present, seem very probable.

Art. 42. *Pasquin, a new allegorical Romance on the Times: with the Fortysecond, a burlesque Poem.* Published by the Editor, Thomas Rowe, Esq; 12mo. 2 Vols. 5s. sewed. Bladon.

A satirical representation of the conduct of *Wilkes* and the *Wilkesites*; written in a strangeustian style, and breathing a most rancorous spirit against the popular party. *Wilkes a Devil! Churchill a Devil! Horne a Devil!*—BUTE, WEYMOUTH, GRAFTON, &c. Angels of Light!—For the Author, let his Readers pronounce.

Art. 43. *A Letter from a Member of Parliament to one of his Constituents, on the late Proceedings of the House of Commons in the Middlesex Elections. With a Postscript, containing some Observations on "The Case of the late Election for the County of Middlesex considered."* 8vo. 1s. 6d. Hingston.

We consider this as the most argumentative piece that hath yet appeared on the popular side of this very important question. If the ministerial writers cannot invalidate the Author's reasoning, they must give up the point; and the constitutional rights of the collective body of the people will for ever remain triumphant.

The animadversions in the *postscript*, on the pamphlet entitled *The Case**, &c. highly merit the attention of the ingenious writer of the last-mentioned performance.

* See Rev. July, p. 77.

Art. 44. *Vox Populi Vox Dei*, Lord Weymouth's Appeal to a General Court of India Proprietors considered. 4to. 6d. Richardson and Urquhart.

Contains some very striking remarks on the probable ill consequences of admitting the king's officers to interfere in the proceedings of the East India company. In the greater national view, likewise, he strongly intimates the danger of opening the treasures of the eastern world to the crown [i. e. the ministry] of Great Britain.—It is the work of a sensible and solid Writer, (to us utterly unknown) whose experience in the conduct of the company's affairs in the East, appears to have enabled him to form a right judgment of their true interests.

P O E T I C A L.

Art. 45. *Hymns, adapted to Divine Worship: In two Books. Book I. Derived from select Passages of Holy Scriptures. Book II. Written on sacred Subjects and particular Occasions.* Partly collected from various Authors, but principally composed by Thomas Gibbons, D. D. 12mo. 3s. Buckland, 1769.

Of the numerous compositions of this kind, by writers of different persuasions among us, these, by Dr. Gibbons, are not the meanest, —though we cannot rank them with the hymns of Addison or Watts.

SHAKESPEARE'S JUBILEE.

Art. 46. *An Ode upon dedicating a Building, and erecting a Statue, to Shakespeare, at Stratford upon Avon.* By D. G. 4to. 1s. 6d. Becket.

This ode, though not intended as a mere vehicle for music, should not be brought to the test of severe criticism, as a literary performance intended for the dispassionate leisure of the closet.

The Author wrote part of it for his own elocution, and part for music; for those parts which, in compositions of the like kind, have been condemned to be neither sung nor said, in what is called *Recitative*, he spoke; which, as may easily be imagined, produced a very great effect.

He is known to be peculiarly happy in catching and improving hints from local and temporary circumstances, and, perhaps, the ode before us is the greatest example of this rare felicity that he ever gave; so that, taking it for all in all, it may be the best that could possibly have been produced upon the occasion.

One instance of the Author's skill appears in the beginning of this performance. Shakespeare is not named till the 30th verse, yet every preceding line contributes to his being there named with advantage.

'To what Genius,' says he, 'shall Gratitude erect the temple and the statue? does not the heart confess its lord! It is he who trod the flowery margin of the Avon, while Nature directed his path, and sportive Fancy, in wanton circles, flew round him: but before our joy breaks out in the fascinating strains of music, let Silence, for a moment, hold us in awful suspense; then let Rapture sweep the strings, and

and Fame, with all her tongues, pronounce SHAKESPEARE! SHAKESPEARE! SHAKESPEARE!

The repetition of the name, so long deferred, and the immediate joining in of other voices and music, produced the effect he intended, and gratified his utmost hope.

In the prologue which Mr. Garrick spoke when he first became a patentee, and which was written by his celebrated friend Mr. Samuel Johnson, are these verses:

"Each scene of many-colour'd life he drew,
Exhausted worlds and then imagin'd new,
Existence saw him scorn her bounded reign,
 And panting Time toil'd after him in vain.

This thought is happily adopted in the ode, and is in some measure made new by contrasting Shakespeare with Alexander:

Tho' Philip's fam'd unconquer'd son,
 Had ev'ry blood-stain'd laurel won;
 He figh'd—that his creative word,
 (Like that which rules the skies,)
 Could not bid other nations rise,
 To glut his yet unfated sword:

But when our Shakespeare's matchless pen,
 Like Alexander's sword, had done with men;
 He heav'd no sigh, he made no moan,
 Not limited to human kind,
 He fir'd his wonder-teeming mind,

Rais'd other worlds, and beings of his own!

The Author then wishes for one spark of Shakespeare's 'muse of fire,' that he might tell

How sitting on his magic throne,
 Unaided and alone,
 In dreadful state,
 The subject passions round him wait;
 Who tho' unchain'd, and raging there,
 He checks, inflames, or turns their mad career;
 With that superior skill,
 Which winds the fiery steed at will,
 He gives the awful word—
 And they, all foaming, trembling, own him for their lord,
 With these, his slaves, he can controul,
 Or charm the soul;
 So realiz'd are all his golden dreams,
 Of terror, pity, love, and grief.
 Tho' conscious that the vision only seems,
 The woe-struck mind finds no relief.

In these lines there is great ardour of imagination; and the Author was not at leisure to consider that he attributed to all the passions what could be proper or true only with respect to some; or that the passions which should have been exhibited on this occasion, are those which the Poet excites, rather than those he represents. Raging, is a fit word to signify the excess of jealousy, hatred, or indignation; but not

not of pity, or sorrow, or love : as these passions cannot with propriety be said to *rage*, much less can they with propriety be said to *soam*. The passions which Shakespeare *commands* are principally terror and pity, and these should not have been confounded, by an indiscriminate imputation of the same attributes. This ardour has also betrayed him into the impropriety of giving the epithet of *golden* to the dreams of *Terror* as well as to those of *Love*, and representing the mind as *woe-struck* by a golden dream of *love*, as well as by a golden dream of grief. Perhaps, however, the epithet *golden* might be used to express the excellence of Shakespeare's fictions, and not their species. It may also be remarked, that there is no proper opposition between the words *control* and *charm*. To *charm* is to *control* by power more than natural ; it is also to *delight*, but, taken in that sense, the mind that is *charmed* is *controlled* by the power of the charmer ; and the soul that is *delighted* in this verse, is *woe-struck* in the next but three.

The following air is very poetical, especially the thought in the fourth verse, which is repeated in the last :

Though crimes from death and torture fly,
 The swifter muse,
 Their flight pursues,
 Guilty mortals more than die !
 They live indeed, but live to feel
 The scourge and wheel,
 " On the torture of the mind they lie ;
 Should harra's'd nature sink to rest,
 The poet wakes the scorpion in the breast,
 Guilty mortals more than die !

In the next stanza, Shakespeare is represented as a *magician*, fired by *charms*, and *spells*, and *incantations* ; but there is some incongruity in this image ; a magician is not the *subject* of charms and spells, and incantations, but the *agent* that employs them.

The Author then, by a natural and pleasing transition, exhibits the comic powers of Shakespeare ; and, in this instance, he has almost rivalled the humour of the great master he celebrates.

His representation of the birth of Falstaff from the brain of Shakespeare, his calling him first a Mountain, as a contrast to the Mouse which a Mountain was said to bring forth, and then a World, and his illustration, by observing that Falstaff and the World are both of them *round* and *wicked*, would do honour to any imagination.

While Fancy, Wit, and Humour spread
 Their wings, and hover round his head,
 Impregnating his mind,
 Which teeming soon, as soon brought forth,
 Not a tiny spurious birth,
 But out a mountain came,
 A mountain of delight !
 Laughter roar'd out to see the fight,
 And Falstaff was his name !
 With sword and shield he, puffing, strides ;
 The joyous revel-rout
 Receive him with a shout,

And

And modest Nature holds her sides :
 No single pow'r the deed had done,
 But great and small,
 Wit, Fancy, Humour, Whim, and jest,
 The huge, misshapen heap impress'd ;
 And lo—SIR JOHN !
 A compound of 'em all,
 A comic world in ONE.

A I R.

A world where all pleasures abound,
 So fruitful the earth,
 So quick to bring forth,
 And the world too is wicked and round.

As the well-teeming earth,
 With rivers and show'rs,
 Will smiling bring forth
 Her fruits and her show'rs ;
 So Falstaff will never decline ;
 Still fruitful and gay,
 He moistens his clay,
 And his rain and his rivers are wine ;
 Of the world he has all, but its care ;
 No load, but of flesh, will he bear ;
 He laughs off his pack,
 Takes a cup of old sack,
 And away with all sorrow and care.

Upon this occasion it may be observed, that the advantage of speaking his own composition, much more than counterbalanced any superiority in correctness or beauty that might have been found in the composition of another.

A man always has images and conceptions antecedent to terms ; the exhibiting these images and conceptions forcibly and precisely, in another mind, is what he labours to effect, not by the terms only, but by that pronunciation and manner which faithful Nature always suggests, when the images and sentiments are first conceived, and which Garrick preserves till the repetition : but a man who speaks the composition of another, very often substitutes no image under the terms ; perhaps seldom, perhaps never, the very same, with all its circumstances, which the term was intended to convey ; he therefore can be prompted to no aid of the term, as expressive of that image, by tone, gesture, or aspect. Every man has a peculiar manner, always natural and expressive, of conveying, jointly, by word, aspect, and gesture, such ideas as he is able to conceive ; but no man can have acquired a peculiar manner of expressing ideas which he is not able to conceive : when therefore he is to express such ideas, he must become a mere creature of imitation, and adopt the manner peculiar to some other, or attempt a fantastic and imaginary excellence, by the rules that have been absurdly given for producing what no rules can produce.

To this Ode are added several testimonies to the genius and merit of Shakespeare, from the writings of Ben Johnson, Milton, Dryden, Pope,

Pope, Sam. Johnson, Addison, Lyttelton, Warburton, and some others.

Art. 47. *Shakespeare's Garland, being a Collection of new Songs, Ballads, Roundels, Catches, &c. performed at the Jubilee at Stratford upon Avon.* The Music by Dr. Arne, Mr. Barthelemon, Mr. Ailwood, and Mr. Dibdin. 8vo. 1s. Becket.

These ballads, &c. will be read to great disadvantage, after the occasion for which they were written.

Art. 48. *Shakespeare's Jubilee, a Mask.* By George Saville Carey. 8vo. 6d. Becket.

Of this piece the first four verses will be a sufficient specimen.

Enter three Witches.

First Witch sings,

RECITATIVE.

Well met my wayward sisters once again,
Ye spell-fraught offspring of great Shakespeare's brain
Immortal spirits were we made by him,
Whose fame-beam'd glory Time can never dim.

Art. 49. *Garrick's Vogary; or, England Run Mad.* With Particulars of the Stratford Jubilee. 8vo. 1s. Bladon.

'— About it, Goddeffs! and about it.'

Art. 50. *The Stratford Jubilee.* A new Comedy, of two Acts. To which is prefixed *Scrub's Trip to the Jubilee.* 8vo. 1s. Lownds, &c.

There is some humour in this hasty sketch; which may boast as much merit as can reasonably be expected in a piece conceived and born, as the Writer says*, *within eight days.*

* In his rhiming dedication to Mr. Foote.

HERALDRY.

Art. 51. *The New Peerage; or, Present State of the Nobility of England, Scotland, and Ireland. Containing an Account of all the Peers [of the three kingdoms,] either by Tenure, Summons, or Creation; their Descents and collateral Branches; their Births, Marriages, and Issue. Also their Paternal Coats of Arms, Crests, Supporters, and Mottos.* Small 8vo. 3 Vols. 5s. bound. Davis.

The Editor of this work assures us, that no pains have been spared to render it as correct as possible; and he accordingly ventures to offer it to the public, as having the fewest errors of any book upon the subject.—This is saying a great deal, and we really think it may possibly be true; though some errors (and pretty obvious ones too) are here to be found. For example, Vol. I. p. 155, Anne, late Countess Dowager Fitz-William is said to have died May 4, 1759, though she was certainly living since the publication of this work, and died, in reality, but very lately.—*Ibid.* p. 207, The Earl of Castlehaven is erroneously styled 'Baron of Orier in England,'—whereas that is undoubtedly

edly an *Irish* title.—*Vol. II. p. 13*, The *second* marriage of the Dutchess Dowager of Gordon, to Col. *Morris*, is not mentioned,—though marriages are specified in the title-page, to be particularly noticed, as of prime account in a work of this nature.—*Ibid. p. 128*, Charles, the present Viscount Irwin, is put down as the son of *William*, who was, in fact, his uncle; and his real father, *Charles*, is represented as ‘*dying without issue*.—*Vol. III. p. 54*. The arms of the Earl of Tyrone are rightly made to have a border, *sable*;—but in the plate this border is engraved, as if it were, *gules*.—In the same page, his lordship [tho’ unmarried] is said [sometimes] to use the motto of his lady’s [instead of his mother’s] family.—*Ibid. p. 141*; *John*, sixth son of Scrope, the second Viscount Howe, is said to have ‘*died young*;’—whereas he was alive since the publication of this book.

But notwithstanding the above-mentioned, and other almost unavoidable slips, we readily acknowledge, that the present state of our noble families is more clearly, and fully exhibited in the work before us, than could well be expected within so small a compass. We cannot, however, subscribe to the propriety of its title, [*The New Peerage*] as it appears, in reality, to be little more than a new edition of *Salmon’s Short View of the English, Scottish, and Irish Nobility*, published a few years ago, and now brought down (with some improvements) to the present time; together with the very material addition of all the arms, distinctly engraved upon copper,—which were wanting in *Salmon’s Peerage*.—The extinct peers are also inserted: and to each volume is added a copious table,—‘in which every person mentioned in the volume, who is related to any of the nobility, may be found, and the family referred to, notwithstanding their name may have been changed by marriage, or otherwise.

GARDENING.

Art. 52. *The Practical Gardener, and Gentleman’s Directory, for every Month in the Year. Adapted to the New Style. An entire new Work. Containing the latest and most approved Methods of cultivating and improving the Kitchen, Flower, Fruit, and Physic Garden; and for managing the Vineyard and Pine-apple, the Nursery, Shrubbery, Greenhouse, and Hotbouse. With proper Directions for raising Mushrooms. To which is prefixed, an Essay upon Vegetation, Soil, Manure, and the Nature and Form of Stoves, Hotbeds, &c. With a Copper-plate, exhibiting at one View the several Aspects for planting a Fruit-Garden.* By James Garton. 12mo. 3s. bound. Dilly.

As the art of gardening has, with its subjects, greatly increased of late years; so have the instructions and treatises, written thereupon, been greatly multiplied. Inasmuch that, in the croud of writers upon this subject, a person who desires to be informed of the best methods to order his garden, is often bewildered, when he meets with so many different rules and directions, many of them taken upon trust, or adopted from books written for other countries, whose cultivation, as well as climate, differs very much from ours. In order to avoid these inconveniences, Mr. Garton has here contracted into a pocket volume the various branches of gardening, and given such instructions and directions in every part thereof, as [he affirms] have been tried and proved by the experience of more than thirty years practice;—the book of nature being [undoubtedly] ‘the best instructor

tor in the cultivation of the earth.'—He has, however, availed himself of the works of former writers; and though but little really new appears to be advanced, yet his book will be of considerable use to such practitioners, as may wish for the necessary instructions, delivered 'in a plain style,' and 'at a low price;'—two circumstances, which the Author himself holds forth as no small recommendation of his plan.

Art. 53. *The Royal Gardener; or, Complete Calendar of Gardening, for every Month in the Year. Digested in regular Order, and so contrived as to exhibit, in a clear and comprehensive Manner, the Business to be done in the Flower, Fruit, and Kitchen Garden, at all Seasons. Likewise, Directions, founded on Experiment, for sowing, planting, pruning, transplanting, engrafting, and every other Particular, necessary to be known by such as desire to arrive at a perfect knowledge of this most ancient, beautiful, and agreeable of all Sciences.* By Anthony Powell, Esq; Gardener to his late Majesty King George II. 12mo. 1s. 6d. Fell.

An useful memorandum-book; but certainly far too concise, to convey a perfect knowledge of every particular; in the ancient science of gardening;—as the title, vauntingly, sets forth.

S E R M O N S.

I. *A Charge and Sermon, together with an Introductory Discourse and Confession of Faith, delivered at the Ordination of the Rev. Mr. Abraham Booth, February 16, 1769, in Goodman's Fields.* 1s. Keith.

II. A Sermon at the Visitation at Wakefield, July 25, 1769. By James Scott, B. D. Fellow of Trinity College, Cambridge. Richardson and Urquhart.

III. Before the University of Oxford, at St. Mary's, on A&S-Sunday, July 9th, 1769. By Matthew Frampton, L.L.D. Rector of Bremhill, Vicar of Westport, Wilts, and Chaplain to the Earl of Berkshire. White, &c.

IV. On the Death of the Rev. John Rutter, at Honiton, May 14, 1769. By John Turner. Baldwin.

V. *An eternal Mansion prepared in the Heavens for the Righteous.* On the Death of Mr. Thomas Cox, who died August 20, 1769. By Benj. Wallin. Buckland.

VI. By the Rev. Mr. George Whitefield, being his last Farewel to his Friends,—at the Tabernacle, Moorfields, August 10, 1769, immediately before his Departure for Georgia. Taken in Short-hand, and published at the Desire of many who heard it. Bladon.

E R R A T U M.

In the following quotation from Dr. Goldsmith's Roman History*, "the champions on each side met in combat together, and totally regardless of his own safety, each only sought the destruction of his opponent," the word *his* relates not to *champions*, which precedes it, but to *each*, that follows it; and in this construction the passage is not strictly ungrammatical; but if the Author had written, "the champions met, and each regardless," &c. it would not have been liable to a misconstruction.

* See p. 188, of this month's Review.

T H E
MONTHLY REVIEW,

For OCTOBER, 1769.



The Light of Nature pursued. By Edward Search, Esq. *Continued* *.

WE closed our last account of this work with a quotation from the chapter upon the Divine Goodness. In the sequel of his discourse on the subject, the Author justly infers, from the preponderancy of good over evil, observable in this part of the creation lying within our view, that there is a character of goodness in the Creator and Disposer of all things; and, consequently, that the proportion of good must greatly surpass that of evil in the universe, and that good is given for its own sake, but evil never sent unless as a means productive of some greater good. In the mean time, the evil we experience cannot imply an opposite character in the Author of Nature, because our clearest judgment informs us that contradictory characters cannot subsist in the same subject; nor yet a defect of goodness, because the attributes of the first cause must be perfect and infinite. The concluding section of this chapter is comprised in the following words:

* Since then we find the estates of happiness in this sublunary kingdom subject to taxes, we must take the whole together, the rents and profits together with the disbursements. Or, since evil is so interwoven with good, that one cannot be had without the other, we must not pick out single threads, but regard the whole contexture as one piece; and in this light it will appear, that every dispensation is good, and worthy Divine Bounty to bestow. As to the existence of evil, and its being so interwoven into the fortunes of creatures, we can do no otherwise than refer this to some unknown attribute. For, as has been observed before, the little we know of God being drawn from those few of his works lying within our cognizance, we cannot expect they should discover the whole of his nature, but there may probably be other attributes belonging to him of which we can en-

* See Review for August, p. 126.

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tain no conception. We have already found the necessity of some such in the article of omniscience: for though wisdom may discern what capacities and stations are requisite for completing the grand design in view, it cannot determine what particular substances shall have such or such capacities, or occupy such or such stations, preferable to any others. So, upon the present article, we have found it repugnant to our notions to suppose, either that Infinite Bounty could stop until there was nothing further to bestow, or yet that creatures should be raised to the perfection and ineffable happiness of the Creator. Therefore we must necessarily conclude there is some other attribute to moderate between goodness and omnipotence, to set the proper limits of imperfection, ascertaining how near it may approach towards perfection, and what distance it must always keep therefrom, and to be the origin of evil: with all which we need not perplex our thoughts, either to raise doubts or attempt discoveries concerning them, since they spring from a source whereof we can have no comprehension.

We have quoted this paragraph on account of the peculiar notions it contains respecting some unknown attributes of deity which the Author thinks necessary both to determine the capacities and stations of particular substances, and to moderate between goodness and omnipotence. It has been generally imagined that unlimited power and perfect goodness, under the direction of infinite wisdom, were sufficient for every conceivable purpose in the formation and government of the universe. In our view of the matter, to refer any appearance in nature to some unknown attribute, is little more than to confess our total inability to account for it. But though we, with our limited faculties, may be unable to assign the reasons of any particular appointment, it is no proof, either that no reasons are to be assigned for it, or that the matter in debate is not an object of wisdom. The same wisdom, which is able to discern what capacities and stations are requisite for effecting such and such purposes, is also able to direct in the production of substances peculiarly adapted to them. Wisdom is, in our opinion, the perfection which moderates between goodness and omnipotence; and which sets the proper limits of imperfection, ascertaining how near it may approach towards perfection, and what distance it must always keep from it. In regard to the origin of evil, if, as Mr. Search himself allows, upon a view of good and evil as interwoven with each other in the present state of things, it will appear, that every dispensation is good, and worthy Divine Bounty to bestow; and if we have reason to conclude, from the little we know of him from those few of his works lying within our cognizance, that there is a character of goodness in the Author of Nature, and consequently that evil is never sent
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but as a mean productive of some greater good, what occasion is there to suppose some unknown attribute necessary in order to account for it? Again, the supposed unknown attributes of the Deity must either be consonant with wisdom and goodness, or repugnant to them. They cannot be repugnant to them, because, as our Author justly observes, contradictory characters cannot subsist in the same subject. But if they are consonant with them, we shall still be equally at a loss to account for those things which appear to us inconsistent either with the one or the other. To account for particular appearances in the moral world, is, to shew that they are the result of infinite wisdom and goodness. So far as any valuable end is answered by them, so far they are the dictates of wisdom; so far as they are productive of happiness, they are the effects of goodness. If no valuable end be answered by them, if happiness do not result from them, if neither wisdom nor goodness be concerned in them, surely they are unworthy of that perfect intelligence which we justly ascribe to the First Cause of all.

The last attribute of Deity which our Author considers is, 'Equity.' We shall defer our remarks upon what he hath advanced in relation to this perfection till we come to the conclusions which he hath drawn from it in a subsequent chapter, entitled, 'Equality.'

The eighteenth chapter has this title, 'Two Characters in God.' The characters intended by the Author are those of Creator, and Governor. As Creator he gave existence to all substances by his almighty power, determined their number, properties, and stations; and established that constitution of things, to which the difficulties starting up in our minds concerning absolute impossibilities, the necessity of previous objects to serve as materials for wisdom to work upon, the limitation of goodness, and the origin of evil, must be ultimately referred. As Governor of the Universe, he works upon that nature of things, which, as Creator, he hath established; disposing and giving motions to substances according to the properties assigned them, ordering the laws of nature, and directing all events falling under our cognizance, providing all the happiness for the creatures which their capacities can receive, or the pre-established nature of things will admit, and allotting a just proportion of good and evil among sentient beings, so as that none may have cause to complain of being unequally or arbitrarily dealt with.

We do not see the advantage of this distinction of characters in the Supreme Being, in regard to the satisfying of our minds as to the existence of evil, or its admission into the works of God. It is the same Being who created, that now governs the world; and we may reasonably imagine, that the same wisdom and goodness were concerned in the first consti-

tution of things, as may be observed in their subsequent direction. The same disposition which engages an intelligent being to remedy an evil, would lead him to prevent it, if it were in his power. Therefore the only method by which we can reconcile the admission of evil to the wisdom and goodness of God, is, by having recourse to this maxim;—that evil is never sent, unless as a mean productive of some preponderating good, which could not otherwise be produced.

The Author proceeds, in his next chapter, to consider External Nature. 'By Nature,' saith he, 'I understand here that disposition and order of things wherein we are likely to have any concern.—We know that this body of ours shall be dissolved, when whatever was of use or solace to it shall be no longer serviceable; yet the spirit shall remain entire with her two faculties of perceptivity and activity, but what organs, what instruments, what materials she shall have to exercise them, experience informs us nothing of: nevertheless, our curiosity and concern for the future naturally incline us to look forward, but we find nothing affording any glimpse of light, unless in the Character of that Power which disposes of things visible and invisible.' From this character Mr. Search infers, in the sequel of the chapter, that the universe is one immense kingdom, governed and administered by the same legislative and executive power, and, consequently, that there is probably a complication or connection of interests running through the whole: that every provision terminates in good, worthy the largeness and extent of it; that whatever brings evil, or little advantage or none at all to man, redounds to the greater benefit of something else; and whatever appears unaccountable, either in the works of nature or courses of fortune, has a purpose which it does not fail to answer; that evil extends no farther than the welfare and good order of the whole creation require; and, consequently, that we may reasonably expect to exchange our present condition for a better, provided we do not, by our own ill conduct, prevent it. But in what our future happiness will consist, or by what instruments or channels we shall receive it, we know not. Our sensations and reflections in another state may be totally dissimilar from what we now experience, and our occupations and enjoyments, as well in kind as degree, such as eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive.

The four next chapters compose, according to our Author's division of his work, the second part of the second volume, in which he hath framed and illustrated an ingenious, but very fanciful system, in regard to our manner of existence in another state, the stages through which we may expect to pass, the occupations in which we may be employed, &c. In the first of these

these chapters, entitled, *Hypotheses*, he hath given us some very just and pertinent observations upon the nature and usefulness of figure, allegory, fable, and parable, and on the nature of hypotheses, the manner in which they should be formed, and the use which may be made of them in his present inquiries. The two next chapters contain the system that he has framed. He supposes that when death puts an end to the animal circulation, and the spirit quits her present mansion, it carries away with it an integument from among those wherewith it was before invested: this integument, or vehicle, is so small, and of so fine a contexture, that the nicest eye cannot discern it when going, nor the finest scales discover an abatement of weight in what remains after it is gone, yet may be supposed to contain an organization capable of exhibiting a greater variety of ideas than we now experience. In a subsequent chapter he describes it as a kind of sack, or bag, filled out like a bladder with air; which the indwelling spirit hath the power of forming into the different organs of sensation as it pleases, and the inside of which is lined with little hairs like the nap of velvet, which are the instruments for the mind to act upon, and by which it receives all its ideas. Besides the language which the inhabitants of the vehicular state hold with each other, by means of the organs of speech which they have the power to form, they have another called the Sentient, that is carried on by applying their vehicles close to one another, and raising certain figures or motions on their outsides, which communicate the like to their neighbour, and thereby excite in him the same ideas that gave rise to them in themselves, making him as it were feel their thoughts. This vehicle lying so long inclosed in the human body, cannot fail of receiving some little changes in its texture from the continual play of our sensitive organs, and action of our animal circulation thereupon: 'so that every man goes out of the world with a differently modelled vehicle, according as he has been a soldier or a scholar, a merchant or a mechanic, a gentleman or a labourer, according to the pursuits and expectations that have taken up his thoughts, the successes and disappointments, the joys and afflictions that have hung upon his mind, the occupations and amusements that have filled up his time.' Above all, our manner of conduct may be supposed to have an influence upon our vehicle, which may be considered as a little *suetus*, continually forming and fashioning by the gross body wherein it lies inclosed. 'The practice of virtue invigorates and supple the little limbs, strengthens the senses, quickens the faculties, and improves that small mixture of unfibrous matter, which may serve as an integument or instrument for the uses of the soul. Whereas vice debilitates, distorts, overclouds and benumbs the soul, and fixes too much

of the terrene concretion, so as to disturb the operations of the nobler parts.' In this manner our present conduct may be supposed to influence our future fortunes; and as it is probable that we shall enter into another life, as it were in a state of infancy, it may be a considerable part of the employment and amusement of the old inhabitants to take new comers under their care and tuition, to give them all needful instructions, and especially to cleanse them from such impure mixtures of their former composition as can possibly be removed. That the inhabitants of the vehicular state form a community, 'we cannot well doubt, when we reflect on the variety of dispositions wherein we quit our present mansion to take up our abode in theirs. For if we were to live single and apart from each other, one kind of preparative would serve us all; but the great difference among us in our manner of living and dying indicates a like difference of occupation in the country whereto we are going; and as a nation cannot subsist here without a variety of professions to supply the wants and conveniencies of the whole, so there will be a public interest there to be served by members variously qualified, contributing their several parts to the general emolument.' Finally, the vehicular life may be supposed to consist of several stages, similar to those of youth, maturity, and age; 'the last not indeed attended with the pains and infirmities accompanying it here, but distending and separating the fibres of the vehicle, until at last they open and let loose the enclosed spirit, which will then fly off naked and alone.' The spirit thus separated from its vehicle, and no longer connected with any determinate portion of matter, will be received into the world of spirits, and become a part of that which was anciently styled, the Mundane, or Universal Soul. The Mundane soul is composed of an innumerable host of distinct spirits, having the same capacities, the same primary properties of perceptivity and activity, one common sensory, the same perceptions, sentiments, motives, and determinations; serving as organs to each other for conveying perceptions instantaneously from the most distant regions of nature, and contributing their respective shares in perfect concert and unanimity towards carrying on one general plan. On account of the immediate and reciprocal communication of perceptions among them, their entire unanimity of sentiment, and perfect harmony of action, they may be considered as one being, to whom the material world serves as a sensory, exciting sensations and reflections, exhibiting ideas, and furnishing instruments of action. This Being may be looked upon as the minister of the Deity by whom the laws of nature are executed, all the material systems that we behold from the greatest to the least were originally formed, and the world and all things therein kept in order; and, upon
many

many considerations, may well be pronounced immortal, unchangeable, compleatly intelligent, wise and happy. 'This host of happy spirits,' says our Author, 'called by one name, the Universal Soul, from their uniformity of action and sentiment, we suppose the receptacle for particular spirits, as they can disengage themselves from their vital union with matter, and that upon the disruption of a vehicle, the perceptive inhabitant will be discharged therein, and incorporated therewith: whereby the communication with spiritual substance being opened, it will instantly partake of all the knowledge and designs of its neighbours, and immediately take its share in their operations and pleasures. And if we consider the sources of enjoyment to the Mundane Soul, viz. the contemplation of universal nature, the science of all operations, as well in the largest as the minutest bodies, the possession of an enlarged understanding and perfect reason, the assurance of an immortality and unchangeableness of character, the constant occupation, without labour or difficulty, in the most magnificent, delightful, and important works, the consciousness of acting invariably right, and the clear conception of the divine attributes, we may well admit this the happiest state created substance can be placed in.'

This is a general account of the hypothesis which our Author hath advanced, in regard to the future and final condition of men; and which he hath explained and illustrated with his usual sprightliness and ingenuity. We recommend the whole to the attentive perusal of our Readers, who, whatever opinion they may entertain of the scheme itself, cannot fail to admire the lively imagination and glowing benevolence of the writer.—In the last chapter of this part of his work, entitled, *The Vision*, Mr. Search has further illustrated his hypothesis by way of scenical representation. He supposes himself first translated into the vehicular state, and afterwards absorbed into the mundane soul; and gives a very particular and entertaining account of the scenes through which he passed, the occurrences which befel him, the various observations that he made, and the curious knowledge that was imparted to him during his absence from the body. Soon after his entrance into the vehicular state, Mr. Locke took him under his care and tuition, and claimed a relation to him. The discourse in which he made out his relation, containing in general a number of ingenious and useful observations, and, in particular, the reasons which may be supposed to have induced our Author to assume the name of Search, we shall give our Readers at length.

"You must have read, (says that great philosopher) that, in the early ages, such as applied themselves to the study of nature were reputed conjurors by the vulgar, thought knowing and

expert in every thing, and dignified with the appellation of wise men: not that they ever assumed this title to themselves, as being more sensible than any body how little human science deserved it, but they could not help what other people called them. At length Pythagoras prevailed to have the name of Wise Man changed into that of Admirer of Wisdom, by which he intended to take upon himself the character of a person assiduously employed in the search of knowledge, without ever pretending to have attained it completely. Thus he became the founder and father of *philosophy*, and his descendants for a while preserved the same tenour of conduct and temper of mind; always inquisitive, always improving, sensible their greatest wisdom lay in the knowledge of their ignorance, and unsollicitous to conceal it. But, in process of time, another set of persons mingled among them, whether really of the family, but tainted with a corrupt mixture of foreign blood, or whether a spurious issue, gaining admittance through the negligence of the heralds. These folks, finding how great submission had been paid to the ipse dixit of the founder, and from thence supposing he delivered his doctrines as oracular truths never to be controverted or examined, thought to prove themselves his offspring by an air of positiveness and self-sufficiency: so they set up for oracles too, issued their ipse dixits like the edicts of an emperor, and re-assumed that claim to wisdom which he had taken so much pains to reject.

“ From thenceforward the family became parted into two branches, the Searches and the Knowalls. The former, retaining the spirit of their ancestor, were perpetually searching after knowledge, without ever thinking they had enough, pursuing always the useful rather than the curious, or regarding the latter only as it might be made subservient to the former. Diffident of their understanding, they examined their premisses carefully before they built upon them, and submitted their deductions to a review upon proper occasions: and though despairing of absolute certainty in any thing, they wanted not moral assurance to keep them steady in following the best lights of their judgment. In their intercourse with others they were docile, humble, and modest, willing to learn of any body, and ready to communicate what they had, were it ever so small: desirous of reputation only as it might gain them the better hearing, wishing to be believed no further than as they could offer reasons convincing to the hearer: lovers of unity and reconciliation rather than opposition, striving to interpret a different opinion, so as to bring it compatible with their own, rather than to overthrow it.

“ On the contrary, the Knowalls, confident in their abilities, soon thought themselves masters of whatever they undertook: they

they scorned to examine their principles minutely, as betraying a want of genius and penetration, so they commonly took up their tenets at hap-hazard, and then pleased themselves with showing how dexterously they could maintain them; more solicitous to gain the applause, than promote the benefit of mankind: assuming, peremptory, and overbearing, proving every thing by demonstration, or expecting their word should be taken in lieu of demonstration: impatient of contradiction themselves, and delighted to overthrow all who but seemed to differ from them. This branch produced the Sophists of Greece, the academics of after times who would maintain the *pro* and *con* upon any subject proposed, the schoolmen and popish doctors in the dark ages of Christianity. According to the humour of the times they lived in, they would brag of being skilful in all arts whatever, even to making the shoes upon their feet, and ring upon their finger; or of running ye off two hundred lines while they stood upon one leg; or of writing a-gallop, and furnishing sheets for the press faster than they could be printed off. In modern days there have been offsets sprung out from them: the Methodists, who pretend to know the secrets of Heaven, and deliver all their fancies with a Thus saith the Lord: and the Freethinkers, who, though sole masters of reason, do not use it for the information of mankind, but only to pick holes in the works of others, and, if they can make themselves laugh, esteem it the same as making an adversary submit.

“ The Search branch, not fond of putting themselves forward, have scarce ever composed a visible church, but lie dispersed up and down, minding their own business quietly, according to their several talents and stations. To this branch belong those who have made any real improvement, not only in philosophy, but in any art or science conducive to the benefit of mankind, and those who, wanting ability to strike out improvements of their own, endeavour fairly to understand and make a good use of those imparted to them by others. For many of the Searches have very moderate parts, but then they do the best that is to be done with them: on the other hand, we often find shining talents among the Knowalls, but then they seek no more than to shine with them, and it is well if they do not turn them to mischievous purposes.

“ As I was a Search myself, (continued the Philosopher) it is natural for me to favour my own relations, and I need not use flattery to persuade you of your being one: for it is not brightness of parts, nor extensiveness of learning, but an honest industrious temper, a cautious freedom of inquiry, a sobriety of mind, an humility of disposition, that characterise our line. If I had found no other mark, I should have known you for a true Search by the pliability of your neck. The Knowalls have a wonderful stiffness in the
vertebræ,

vertebræ, therefore they judge of their size by the noise they make, and, having most of them pretty loud voices, they despise the rest of us as so many pygmies."

We shall take leave, at present, of this original Writer, with observing, that he has maintained the character of a Search through the whole of his performance, and proved himself a true descendant and zealous admirer of Mr. Locke: some of his readers, perhaps, will be of opinion, that he has discovered too close an attachment to the principles and reasoning of that great master.

[To be concluded in another Article.]

An Essay on Diseases incident to literary and sedentary Persons. With proper Rules for preventing their fatal Consequences, and Instructions for their Cure. By S. A. Tissot, M. D. Professor of Physic at Berne. The Second Edition *, with very large Additions. With a Preface and Notes by J. Kirkpatrick, M. D. 12mo. 3s. Nourse. 1769.

DR. Tissot, on being appointed Professor of Physic in the university of Berne, delivered before the members of that university, an *inaugural oration* on the diseases incident to literary and sedentary persons.

These diseases are derived from two principal sources, *the perpetual labours of the mind, and the constant inaction of the body.*

'That we may understand,' says our Author, 'the influence the workings of the mind have upon the health of the body, we need only remember in the first place, the fact I have already mentioned; and which every person who thinks, and takes notice of his thinking, must be sensible of, viz. that the brain is in action during the time of thinking. 2dly, That every part of the body which is in action becomes weary; and that if the labour continues for any length of time, the functions of the part are disturbed. 3dly, That all the nerves proceed from the brain, and exactly from that part of it supposed to be the seat of thinking, and called the *sensorium commune*. 4thly, That the nerves are some of the most principal parts of the human frame; that they assist in all its functions; and that whenever their powers are disturbed, the whole animal œconomy must suffer. These evident principles being once established, every one must be sensible that when the brain is exhausted by the action of the soul, the nerves must of course be injured; in consequence of which, health will be endangered, and the constitution will at length be destroyed without any other apparent cause.'

The parts first injured by the undue exercise of the mind, are, the brain itself, the nerves which arise from it, and the stomach, which is furnished with many nerves of an exquisite sensation; and by degrees indeed the whole body.

* See Review for February, Art. 39, of the Catalogue.

The following is a singular instance of the bad effects of an over exercise of the brain :

‘ My friend M. Zimmerman,’ says Dr. T. ‘ gives an instance of a literary complaint of too interesting a nature to be omitted. A young gentleman of Switzerland, says that learned physician, gave himself up entirely to metaphysics ; he soon perceived that his mind grew weary, which he endeavoured to conquer by closer application : this increased his disorder ; notwithstanding which he studied still more earnestly. This contest lasted for six months, and the disease increased to such a degree, that the body and the senses became injured. The health of his body was restored by medicines, but the mind and senses degenerated in a manner almost imperceptible into a comatose stupor. Although he was not blind, he appeared not to see ; although he was not deaf, he seemed not to hear ; and altho’ he was not dumb, he never spoke a syllable. He slept however, eat and drank, without taste, or without aversion ; never asking for food, nor refusing it when offered. He was deemed incurable, and therefore no medicines were given to him ; and he continued in this state during the space of a year. At the expiration of this term, a letter was read out loud in his presence ; he started, complained inwardly, and put his hand up to his ear. This being observed, the person who was reading raised his voice ; he then began to cry out, and discovered symptoms of exquisite pain : the experiment was repeated, and he recovered his hearing by excess of pain. The other senses were restored one after another in the same kind of way ; and at the return of each sense, it was observed that he recovered gradually from his stupidity ; but his pains were so acute, and his strength so far exhausted, that he was for a long time in great danger of dying. At length nature prevailed almost without any assistance of art ; his health was entirely restored ; and he is at present one of our most learned philosophers. It is impossible to explain these phenomena otherwise, than by admitting the nerves to be affected, and by the influence the soul has upon them.’

The injuries which the stomach sustains from immoderate labour of the mind, are evinced by daily experience.—We know that one of the first symptoms of an injured brain, after a blow on the head, is a disordered stomach, accompanied with vomiting.—We likewise know, that those who are most addicted to hard study, perform their digestion, *cæteris paribus*, with greater difficulty.

‘ A man of extraordinary genius, who has been extremely studious, told me not long ago, that after having applied very closely for several hours together, as he found his imagination highly worked up, he perceived that his head became suddenly weak, his ideas were all confused, he lost his comprehension, became sick, and vomited several times. Mr. Pome speaks of a learned man who had so far weakened his stomach by study, that he vomited after every meal. This unhappy consequence of intense application has been more constantly observed than any other. Aristotle was obliged to wear upon the region of the stomach a bladder filled with aromatic oil ; and M. A. Antoninus had so far injured this viscus, by the continual state of extension in which his mind was kept, by the government of the empire

pire of the world, and the cultivation of literature; that, according to the report of his first physician, Galen, he was subject to indigestions he could not get rid of, without fasting for four and twenty hours, and taking a glass of warm wine, in which a few grains of pepper were infused. The same author has handed down to us the story of a woman, named Arria, whom he was very fond of, and who, by an assiduous application to Plato's philosophy, had so weakened her stomach, that she could not take any nourishment, and was so debilitated, that she could not support herself any other way than by laying [lic]ing on her back. M. Boerhaave, who lived long in a city where learning is much cultivated, says, that study begins by impairing the stomach; and that if the complaint is not relieved, it may degenerate into a melancholy. A famous Portuguese physician used to say, that a vitiated stomach attends learned people, as surely as the shadow follows the body. I have myself seen patients who have suffered for this immoderate thirst of learning, first by a loss of appetite, an entire inability of the digesting powers, and a total debility which ensued; afterwards they have been tormented with spasms convulsions, and at length with a total privation of all their senses.'—

'The first symptoms which indicate a weakness of the nervous system, are a kind of pusillanimity we were before strangers to; diffidence, fear, dejection and dispiritedness: he who was the most intrepid man now becomes the most timorous; the slightest undertaking frightens him, the most trifling unforeseen incident makes him tremble; the slightest indisposition appears to him a fatal disease; and the idea of death fills him with intolerable horrors. Some tyrants have condemned certain philosophers to death, but have never been able to make them fear it; how much more effectually would their cruelty have been exercised, if by suffering them still to live, they could have inspired them with those fears of death hypochondriacs are tormented with? We see instances every day of men of learning, who perceiving the first signs of this distemper, have been obliged to forsake their favourite studies; whose nerves being weakened, they become incapable of attention; their memory fails; their ideas are confused; a sensation of heat in the head, palpitations, a total dejection, and the apprehension of death makes the pen fall from their hands. Quiet, nourishing food, and exercise, soon restore them to their former health; but as soon as they return to their books, they are again obliged to quit them. The day passes in these alternatives; at night they are fatigued and cast down; they go to bed, but their nights are much disturbed; the irritability of their nerves prevents them from sleeping, and oftentimes even from the power of thinking. I know a young man, who after having studied very hard, could never open a book without being seized with convulsions of the muscles of the face and head, which then seemed as if it were bound tight with cords.'

The bad effects of immoderate application of the mind are deduced from three laws of the animal oeconomy.—The first is, that when the soul has made too great an impression on the brain, it becomes unable to efface that impression; the action therefore continues involuntarily, and re-acting on the soul,

fills

fills it with ideas truly *delirious*, because they no longer correspond with the objects which surround them.

Spinello, a famous Tuscan painter, having painted the fall of the angels, gave such terrible features to Lucifer, that he was seized with terror in beholding them; and during the rest of his life thought himself haunted by that devil, who was continually reproaching him for having represented him in so horrible a shape. M. Pascal, a man of an uncommon strong mind, did so much injury to his brain by intense application and deep thought, that he always imagined there was a gulph of fire near him; the constant agitation of some of his fibres conveyed this sensation to him perpetually; and his reason, subdued by his nerves, could never get the better of this idea.

There are many observations of the same kind extant; and I have been told by a man of veracity, that Peter Jurieu, so famous for his theological disputations, his controversial writings, and his commentary on the Apocalypse, had so far injured his brain, that although his judgment was still preserved in many instances, yet he used to affirm that his frequent colics were caused by the fighting of seven knights shut up in his bowels.

The second law, (on which many disorders of the brain proceeding from study depend) is, that the humours are more abundantly derived to any part which is in action.

When the brain acts, says Dr. T. it receives an additional quantity of blood, which increasing the tone and motion of the vessels, produces that sensation of pain and heat before mentioned, besides other fatal distempers, according to the various dispositions of the brain, the blood, and the concurrence of other foreign circumstances. These distempers are, tumours, aneurisms, inflammations, schirrosities, ulcers, dropsies, headaches, deliriums, drowiness, convulsions, lethargy, apoplexies, and the want of sleep, so frequently troublesome to men of letters, which if it lasts, is generally productive of various disorders both of the body and the mind. M. Boerhaave experienced this complaint for six weeks together, after a long series of intense thinking; and during that time was in such a state of total indifference, that nothing could interest him. Every person must have experienced that uneasy kind of sleep which comes on after fatigue, and is attended with a troublesome feel of tightness and weight in the head.

The third law is, the induration of the animal fibre by exercise.

The whole body becomes hard in process of time, and old age itself is a general induration. In labouring men, those parts most used in their respective employments grow callous; in men of letters, the brain itself is attacked in this manner, they become incapable of connecting ideas, and grow old much before their time. In children the brain is too soft, in old persons too hard, and in the two extremes it is equally unfit to communicate the oscillations excited by thinking. Galen has rightly observed, that our memory fails first, and forebodes the weakening of our reason.

Our Author next considers the disadvantages which arise from the want of exercise, and points out the evils attending that inaction

action of the body to which studious persons are accustomed.— He then observes, that though over-attention of the mind, and inactivity of the body, are the principal, yet they are not the only, causes of the disorders incident to the learned. Others may be pointed out, and these are; the attitude in which studious persons generally sit; the night-watchings; the oily vapours arising from candles; confined air; slovenliness; eating in a hurry, and returning to their studies without allowing a sufficient time for digestion; often suppressing the evacuations by urine or stool; and lastly, secluding themselves from the pleasures of society.

The diseases, however, enumerated by our Author, do not arise from study alone; immoderate application of the mind, of whatever kind, will produce the same effects.

‘The employments of majesty, of administration, of judicature, deep speculations of all kinds, and in short every thing which exercises the faculties of the soul too powerfully and for too long a time, will produce the same disorders as the cultivation of the most abstruse sciences. Kings, senators, ministers, ambassadors, projectors, will suffer in the same manner as men of letters do, if they dedicate as much time, and apply as intensely to their affairs as the learned do to their studies. They have indeed this advantage, the importance of which I have before indicated, that even the duties of their office often divert their attention, and oblige them to use exercise, an advantage the mere student is deprived of: but again, their labours are often attended with uneasiness and vexation of mind, the consequences of which are still more grievous than those of inaction, and are equally oppressive to the soul and body; so that I am much amazed when I see persons bear up amidst the business of great undertakings, and the solicitude inseparable from them. Cæsar, Mahomet, Cromwell, and Paoli, greater perhaps than either, must certainly have been supplied with powers more than human; notwithstanding which, they would still have sunk, if not supported by the assistances of temperance and exercise.’

It is a common observation, that nervous disorders are much more general than they were half a century ago.

‘I make no doubt,’ says our Author, ‘but that the love of the sciences, which has prevailed so universally for these hundred years past, is one of the principal causes of the present increase so remarkable in disorders of this kind.’

‘The diseases of the nerves are much more frequent and various than they were sixty years ago: this is a fact commonly known and generally complained of. Every body observes and asks the reason of it. There are many to be alledged, and I shall here point out the chief of them. 1st. The love of the sciences and cultivation of literature is more extended: we might say, as Cicero formerly said of the gods, It is more easy to meet with an academician than a man. The number of printing-presses continually at work in Europe, the infinite variety of writings daily coming from them, necessarily employ a great number of men, who although they may not all be learned, are yet

yet more or less exposed to the same diseases as the learned men; among which the disorders of the nerves are reckoned. So many authors give rise to a number of readers, and constant reading produces nervous complaints; so that perhaps of all the circumstances hurtful to the health of women, the chief has been the innumerable collection of novels published within these hundred years. From the earliest infancy to the most advanced old age, they read them with so much eagerness, that they are apprehensive of a moment's interruption, take no exercise, and often sit up very late to satisfy this inclination; by which their health is entirely destroyed. To these I might add the women who are turned authors, the number of which increases daily. A girl of ten years old, who sits herself down to read, when she ought to be running about, will be an hysterical woman at twenty, and not a good nurse as she should be. 2dly. The use of warm liquors becoming much more common, the dangers of which I have set forth in the ensuing paragraph. 3dly. The increase of luxury, which brings on a more effeminate kind of life, both among masters and servants, and has multiplied prodigiously the number of the sedentary arts; the establishing of which, however boasted of, has destroyed at once both agriculture and health. I have seen in this country some villages, whose inhabitants were all employed in cooper's work, whose life was taken up in going to cut down the trees in the woods, making them into casks, and carrying them to market; and in this district were found the handsomest, strongest, most healthy men of the country, and who lived in the greatest plenty. Thirty years ago some jewellers settled themselves in this place, money became more common and seduced the people, the love of jewels prevailed, cooper's work was neglected, a sedentary life succeeded to an active one, strangers were hired to cultivate their lands; at last the new profession failed also, and it is at present a part of the country where languid diseases prevail most, where the men are degenerated, and from whence plenty and ease are fled, perhaps never to come back again, since they always leave those countries in which the men are weak and indolent. Many people who waited on themselves thirty years ago, now make themselves be waited upon: many who then walked, now go on horseback; others who then went on horseback, now ride in a carriage: the public carriages even are thought too rough for them; and we shall soon see the time, when the meanest artists will not travel without coaches well hung upon easy springs. People live more in towns than they used to do; the uncertain term of education is attended to; and, without knowing the ideas annexed to it, they come into towns for the education of their children, where health, and ostentatious virtue, is the forfeit. Instead of which the children acquire, 4thly, more passions: these are necessarily brought into play by the luxurious way of living prevalent in towns; they increase vanity, lust, ambition, and jealousy; injurious passions, destructive of health, and productive of all nervous complaints; which destroy the social connections, friendship, and cheerfulness so beneficial to mankind. 5thly. A fondness for high food, of a much more inflammatory nature, which must necessarily waste the organs, bring on weakness, slow fevers, and all nervous diseases. 6thly. A degeneration which is unavoidable. The disorders of parents are transferred

ferred to the children. Our ancestors began by going a little astray from the most wholesome kind of life; our grandfathers therefore were born weaker than our ancestors, were more delicately brought up, and have begotten children still weaker than themselves; and we, of the fourth generation, have scarce any ideas of strength and health, except among old men of fourscore, or from hearsay. To bring them back again to us, would require a reasonable conduct we cannot expect, or a few ages of barbarism, we dare not even wish for. 7thly, The effects of secret diseases.

We have given the above quotation as containing a number of interesting and important observations, rather than a satisfactory explanation of the subject in question.

Dr. Tissot having thus treated of the diseases of literary and sedentary persons, proceeds to point out the most proper methods of relief.—The first thing to be enjoined, and, indeed, without which, all other helps are ineffectual, is a *due relaxation of the mind*. This, however, is not easily accomplished.

‘Warnings, arguments, intreaties, chidings, are often used in vain; they find out a thousand ways of deceiving themselves; one depends upon the strength of his constitution; another pleads the force of custom; a third flatters himself he shall still escape, because he has never yet suffered; a fourth encourages himself with examples which prove nothing in his favour; all of them resist the physician’s advice with an obstinacy mistaken by them for resolution, which they think commendable, and therefore become the victims of it. Far from being sensible of approaching danger, they sometimes cannot be persuaded that they are ill; or rather, they think a cessation from study is the greatest injury they can suffer, and reckon others for nothing, provided they can screen themselves from that. When the opposite extreme prevails, and that they are attacked with such mobility of the nerves as makes them fear even the most imaginary evils, they are not less difficult to be dealt with. Want of courage does not always make them tractable; on the contrary, an irresolution worse than obstinacy takes place; so that it can hardly be expected they will submit to the confinement of a regular treatment. It may indeed be affirmed in general, that learned men are the most ungovernable patients; which is an additional reason for giving them an insight into the means of preserving and restoring their health.’

The next point to be attended to is *Exercise*.

‘Every man who has been confined to his study for some days, feels his head heavy, his eyes inflamed, his lips and mouth dry; he complains of a certain uneasiness about his breast, a slight tension at the pit of his stomach, is more disposed to melancholy than mirth, his sleep is less refreshing, and his limbs are weighty and benumbed. If he still persists in shutting himself up, all the symptoms increase, and lay the foundation of the mischiefs I have described. A walk for two or three hours in the country dispels them entirely, and brings back serenity, freshness, and strength. The learned in general are not sufficiently convinced of the influence the body has on the soul, although it was well known to our greatest men, who have been sensible that the mind was subject to the powers of physic as well as the body.’

body. "The soul, says Descartes, is so much influenced by the constitution and state of the bodily organs, that if it were possible to find out a method of increasing our penetration, it should certainly be sought for in medicine." This conjecture of Descartes has been verified by M Hoffman. This famous practitioner expressly declares, that he has known some stupid persons acquire judgment from being put a little into motion. All men of letters ought firmly to resolve to give up at least two hours every day to exercise; and Mr. Boerhaave is of opinion it should be taken before dinner. Walking alone is very beneficial, but not quite sufficient; and it cannot be too much recommended to them to ride out frequently on horseback; this kind of exercise is of great use to the head, the breast, and the viscera of the lower belly, especially by preventing or dispelling their obstructions, which have been mentioned among the diseases common to sedentary persons. I should even wish that the present age and posterity might be indebted to our learned for the restoration of those various exercises which the ancients made a part of their duty, which our ancestors were still expert in, and which have been so much neglected for the two or three last generations, that in all probability in a few years hence their very names will not be found but in dictionaries. History, which men of letters are certainly well acquainted with, abounds with instances of the good effects of exercise. Herodicus, a famous physician, the master of Hippocrates, who first introduced the *medicina gymnastica*, restored his own health by this means, and lived to the age of one hundred years, notwithstanding the weakness of his constitution: he might perhaps be too free in prescribing it to his patients, but we are all apt to be too zealous in favour of useful discoveries, because we know not at first how to determine their benefits and disadvantages. Strabo being seized with a disorder of the spleen, one of those incident to the learned, cured himself only by exercise. In the same manner Hismonæus got the better of a weakness of the nerves. Galen, who was sickly till he was more than thirty years old, tells us himself, that he could not recover his health any other way than by giving up some hours every day to exercise. Socrates and Agesilaus riding across a sick with their children; the great pontiff Scævola, Scipio, and Lælius, playing at chuck, and making ducks and drakes by the sea-side to rest them from their labours, and to preserve their health, spirits, and strength; appear to me as examples worthy to be proposed, without offence, to the most learned amongst us, for their imitation; and it is probable they will not disdain to follow them. "It is surprising, says Pliny the younger, that the powers of the mind should be so much quickened by motion and bodily exercise."

The exercises most suitable for men of letters are such as put the whole body in motion; these are, tennis, the shuttle-cock, billiards, the mall, hunting, skittles, bowling, and even chuck; but these are unfortunately in such discredit in many parts, that persons who are tender of their good name would almost be ashamed to be seen playing at them, and will not be convinced that the neglect of these useful amusements is one of the principal causes contributing to the increase of their disorders. It is much to be wished, that the use of these exercises should be restored, in the many academies which are now established for the education of youth, and that the gymnastic

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art should become, as it was formerly, a part of the master's care, as well as the diversion of the young people : under this general term I comprehend young ladies also, whose sedentary life often disturbs their health, and I may even venture to say, the happiness of society.'

The remaining parts of this work are taken up in giving precautions concerning exercise; directions about diet; observations on water, wine, tea, coffee, chocolate, tobacco; the bad effects of drinking warm liquors; the uses of the bark, cold-bath, frictions, and mineral-waters.—Here the Reader will meet with many useful and well-known observations; in some few places, however, Dr. Tissot's arguments are rather ingenious than conclusive.

As to the translation, it is, upon the whole, tolerably well executed; and the additional notes, by Dr. Kirkpatrick, are, in general, pertinent and judicious.

Travels of a Philosopher : or Observations on the Manners and Arts of the various Nations in Africa and Asia. Translated from the French of M. Le Poivre, late Envoy to the King of Cochin China, and now Intendant of the Isles of Bourbon and Mauritius. Small 8vo. 2s. 6d. sewed. Becket. 1769.

THE travels of a philosopher are certainly the only travels which furnish information of any importance; but a reader may perhaps receive more gratification in discovering a writer to be a true philosopher, than in attending to one who sets out with declaring, *I am a philosopher*. However, though this claim may not altogether suit the taste of an English reader, it may be overlooked in a French writer.

In our last *Appendix*, we briefly spoke of this book, as a foreign publication. Its appearance in our language now entitles it to farther notice.

The two following short paragraphs contain part of what the Author (*M. le Poivre*) has himself said of his work :

'The state of agriculture has ever been the principal object of my researches among the various people I have seen in the course of my voyages. It is almost impossible for a traveller, who perhaps only passes through a country, to make such remarks as are necessary to convey a just idea of the government, police, and manners of the inhabitants. In such a case, the criterion which best marks the internal state of a nation, is to observe the public markets, and the face of the country. If the markets abound in provisions, if the fields are well cultivated, and covered with rich crops, then in general you may conclude that the country is well peopled, that the inhabitants are civilized

lized and happy, that their manners are polished, and their government agreeable to the principles of reason.—You may then say to yourself, I am amongst *men*.

‘When, on the contrary, I have arrived amongst a people, whom it was necessary to search for amidst forests, whose neglected lands were overgrown with brambles; when I have traversed large tracts of uncultivated deserts, and then at last stumbled on a grubb’d-up wretchedly cultivated field; when arrived at length at some canton, I have observed nothing in the public market but a few sorry roots, I no longer hesitated to determine the inhabitants to be wretched savages, or groaning under the most oppressive slavery.’

The almost total neglect of cultivation on the western coasts of Africa occasions the Author to execrate both the country and its inhabitants; while the far different appearance of the southern extremity, about the Cape of Good Hope, affords him an opportunity, in the exultation of his heart, to make the following liberal reflection, the effusion of philanthropy:

‘The countries around the Cape were condemned to the same sterility before the Dutch took possession of them; but since their establishment on this point of Africa, the lands produce in abundance wheat and grain of every kind, wines of different qualities, and a considerable quantity of excellent fruits, collected from every quarter of the world. There you see extensive pastures covered with horses, black cattle, and sheep—these herds and flocks thrive exceedingly well. The abundance which this colony enjoys, compared to the barrenness of the surrounding countries, evidently demonstrates that the earth denies her favours only to the tyrant and the slave; but becomes prodigal of her treasures, beyond the most sanguine hope, so soon as she is free, and cultivated by men of discernment, whom wise and invariable laws protect.’

This remark indicates a generous mind, but it may nevertheless lead a person to a wrong general conclusion from partial premises. It is not every part of England or France, that shews the same degree of fertility and cultivation; for though the influence of laws is general, local disadvantages cannot always be counteracted: and there are some districts in either of them, from which, if a traveller’s view was confined to them, he might, without careful inspection, and correct information, be induced to draw very romantic conclusions.

A writer animated with so warm a love of liberty, is an honour to any country: but such principles as the following were hardly to be expected from the soil which has produced them:

‘Liberty and property form the basis of abundance, and good agriculture: I never observed it to flourish where those rights of mankind were not firmly established. The earth, which multiplies

tiplies her productions with a kind of profusion, under the hands of the free-born labourer, seems to shrink into barrenness under the sweat of the slave. Such is the will of the great author of our nature, who has created man free, and assigned to him the earth, that he might cultivate his possession with the sweat of his brow; but still should enjoy his liberty.'

Alas poor *Corfica*! this Frenchman would never have stained thy shores with the blood of one half of thy valiant sons, to enable him to impose chains on the other!

One of the fullest descriptions in this work, in which we have hardly any thing but mere sketches and outlines, only causes us to regret that it was not fuller:

'Beyond the kingdom of Siam is the peninsula of Malacca; a country formerly well peopled, and, consequently, well cultivated. This nation was once one of the greatest powers, and made a very considerable figure on the theatre of Asia. The sea was covered with their ships, and they carried on a most extensive commerce. Their laws, however, were apparently very different from those which subsist among them at present. From time to time they sent out numbers of colonies, which, one after another, peopled the islands of Sumatra, Java, Borneo, the Celebes or Macassar, the Moluccas, the Philippines, and those innumerable islands of the Archipelago, which bound Asia on the east, and which occupy an extent of seven hundred leagues, in longitude, from east to west, by about six hundred of latitude, from north to south. The inhabitants of all these islands, those at least upon the coasts, are the same people; they speak almost the same language, have the same laws, the same manners.—Is it not somewhat singular, that this nation, whose possessions are so extensive, should scarce be known in Europe?—I shall endeavour to give you an idea of those laws, and those manners; you will, from thence, easily judge of their agriculture.

'Travellers, who make observations on the Malais, are astonished to find, in the center of Asia, under the scorching climate of the line, the laws, the manners, the customs, and the prejudices of the ancient inhabitants of the north of Europe. The Malais are governed by feudal laws, that capricious system, conceived for the defence of the liberty of a few against the tyranny of one, whilst the multitude is subjected to slavery and oppression.

'A chief, who has the title of king, or sultan, issues his commands to his great vassals, who obey when they think proper. These have inferior vassals, who often act in the same manner with regard to them. A small part of the nation live independent, under the title of *Oramçai*, or noble, and sell their services

services to those who pay them best ; whilst the body of the nation is composed of slaves, and live in perpetual servitude.

‘ With these laws the Malais are restless, fond of navigation, war, plunder, emigrations, colonies, desperate enterprizes, adventures, and gallantry. They talk incessantly of their honour, and their bravery, whilst they are universally considered, by those with whom they have intercourse, as the most treacherous, ferocious people on the face of the globe ; and yet, which appeared to me extremely singular, they speak the softest language of Asia. That which the Count de Forbin has said, in his Memoirs, of the ferocity of the Macassars, is exactly true, and is the reigning characteristic of the whole Malay nations. More attached to the absurd laws of their pretended honour, than to those of justice or humanity, you always observe, that amongst them, the strong oppress and destroy the weak : their treaties of peace and friendship never subsisting beyond that self-interest which induced them to make them, they are almost always armed, and either at war amongst themselves, or employed in pillaging their neighbours.

‘ This ferocity, which the Malais qualify under the name of courage, is so well known to the European companies, who have settlements in the Indies, that they have universally agreed in prohibiting the captains of their ships, who may put into the Malay islands, from taking on board any seamen of that nation, except in the greatest distress, and then, on no account, to exceed two or three.

‘ It is nothing uncommon for a handful of these horrid savages suddenly to embark, attack a vessel by surprise, poignard in hand, massacre the people, and make themselves masters of her. Malay batteaus, with twenty-five or thirty men, have been known to board European ships of thirty or forty guns, in order to take possession of them, and murder, with their poignards, great part of the crew. The Malay history is full of such enterprizes, which mark the desperate ferocity of these barbarians.

‘ The Malais, who are not slaves, go always armed : they would think themselves disgraced, if they went abroad without their poignards, which they call *Crit*. The industry of this nation even surpasses itself, in the fabrick of this destructive weapon.

‘ As their lives are a perpetual round of agitation and tumult, they could never endure the long flowing habits, which prevail amongst the other Asiatics. The habits of the Malais are exactly adapted to their shapes, and loaded with a multitude of buttons, which fasten them close to their bodies in every part. —I relate these seemingly trifling observations, in order to prove, that, in climates the most opposite, the same laws produce

duce similar manners; customs, and prejudices. Their effect is the same too with respect to agriculture.'

We have also some general remarks on the natives of China, and Cochin China, with their agriculture; but the most extraordinary relation in the work is the origin of the kingdom of Ponthiamas; which, if we had not conceived a favourable impression of the Author, might be supposed to owe some embellishment to his imagination:

'Departing from the peninsula of Malacca, and the islands of the Malais, towards the north, I fell in with a small territory called *Cancar*, but known, on the marine charts, under the name of *Ponthiamas*. Surrounded by the kingdom of Siam, where despotism and depopulation go hand in hand; the dominions of Camboya, where no idea of established government subsists; and the territories of the Malais, whose genius, perpetually agitated by their feudal laws, can endure peace neither at home nor abroad: this charming country, about fifty years ago, was uncultivated, and almost destitute of inhabitants.

'A Chinese merchant, commander of a vessel which he employed in commerce, frequented these coasts. Being a man of that intelligent reflective genius, which so characteristically marks his nation, he could not, without pain, behold immense tracts of ground condemned to sterility, though naturally more fertile than those which formed the riches of his own country: he formed, therefore, a plan for their improvement. With this view, having first of all hired a number of labourers, some Chinese, others from the neighbouring nations, he with great address, insinuated himself into the favour of the most powerful princes, who, for a certain subsidy, assigned him a guard for his protection.

'In the course of his voyage to Batavia, and the Philippine islands, he borrowed from the Europeans their most useful discoveries and improvements, particularly the art of fortification and defence: with regard to internal police, he gave the preference to the Chinese. The profits of his commerce soon enabled him to raise ramparts, sink ditches, and provide artillery. These preliminary precautions secured him from a *coup de main*, and protected him from the enterprizes of the surrounding nations of barbarians

'He distributed the lands to his labourers, without the least reservation of any of those duties or taxes known by the names of service or fines of alienation; duties which by allowing no real property, become the most fatal scourge to agriculture, and is an idea which revolts against the common sense of every wise nation. He provided his colonists, at the same time, with all sorts of instruments proper for the labour and improvement of their grounds.

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‘ In forming a labouring and commercial people, he thought, that no laws ought to be framed, but those which nature has established for the human race in every climate: he made these laws respected by obeying them first himself, and exhibiting an example of simplicity, industry, frugality, humanity, and good faith:—he formed, then, no system of laws—he did more—he established morals.

‘ His territories soon became the country of every industrious man, who wished to settle there. His port was open to all nations. The woods were cleared; the grounds judiciously laboured, and sown with rice; canals, cut from the rivers, watered their fields; and plentiful harvests, after supplying them with subsistence, furnished an object of extensive commerce.

‘ The barbarians of the neighbourhood, amazed to see abundance so suddenly succeed to sterility, flocked for subsistence to the magazines of Ponthiamas; whose dominions, at this day, are considered as the most plentiful granary of that eastern part of Asia; the Malais, the Cochin-Chinese, the Siamese, whose countries are naturally so fertile, considering this little territory as the most certain resource against famine.

‘ Had the Chinese founder of this colony of mercantile labourers, in imitation of the sovereigns of Asia, established arbitrary imposts; if by the introduction of a feudal system, of which he had examples amongst the neighbouring nations, he had vested in himself the sole property of the lands, under the specious pretence of giving them away to his colonists; if he had made luxury reign in his palace, in place of that simplicity which distinguished his humble dwelling; had he placed his ambition in a brilliant court, and crowds of fawning slaves; had he preferred the agreeable to the useful arts, despising the industrious who labour the ground with the sweat of their brow, and provide sustenance for themselves and their fellow-creatures; had he treated his associates as slaves; had he received into his port strangers in any other shape than as friends; his fields had still been barren, his dominions unpeopled; and the wretched inhabitants must have died of hunger, notwithstanding all their knowledge of agriculture, and all the assistance they could derive from the most useful instruments either for tilling or sowing their grounds. But the sage Kiang-tse, (the name of this judicious Chinese) persuaded that he should be always rich, if his labourers were so, established only a very moderate duty on all the merchandize entered at his port; the produce of his lands appearing to him sufficient to render him powerful and great. His integrity, his moderation, and his humanity made him respected. He never wished to reign; but only to establish the empire of reason. His son, who now fills his place, inherits his virtues as well as his possessions: by agriculture, and the

commerce he carries on with the produce of his lands, he has become so powerful, that the barbarians, his neighbours, stile him King, a title which he despises. He pretends to no right of sovereignty, but the noblest of all, that of doing good; happy in being the first labourer, and the first merchant of his country, he merits, as well as his father, a title more glorious than that of king—the friend of mankind.

‘How different such men from those conquerors so celebrated, who amaze and desolate the earth; who, abusing the right of conquest, have established laws, which, even after the world has been delivered from these tyrants, has perpetuated, for ages, the miseries of the human race.’

This work is far from bringing the Reader intimately acquainted with any people it mentions, but we know so much from it of M. Le Poivre, as to acknowledge him to be really what he professes—a philosopher.

The conqueror of Corsica has no distinction so honourable, no title so noble, at his disposal.

Arguments against the Doctrine of General Redemption considered,
12mo. 1s. 6d. sewed. London: 1769. No Bookseller's
Name. Sold by Dilly.

ALTHOUGH the Author of this tract appears to be master of a competent share of critical learning, his work does not, however, come recommended to us by any elegance of style, or power of language: the composition is, indeed, *very plain*, and sometimes, perhaps, not only negligent, but rather mean and vulgar; yet, considerable labour and attention seems to have been employed to establish the point here contended for.

‘It has been a question, says this Writer, often put to me, If there is no such thing as absolute, unconditional predestination and election, why did all the ancient writers teach it? why does the church of England maintain it? and why is it asserted in the holy scriptures? To the first branch of this question I answer, 1. I will venture to say, that not one in a hundred of those that propose and insist upon this question, ever read *one*, much less *all* the ancient writers. What they mean by ancient writers is, such as wrote a little before and after the synod of Dort. But those are rather late than ancient writers; and their writings have gained the character of antiquity, only because they have been dusty, wormeaten, and loose in the binding. 2. All, even of those writers, do not teach such a predestination and election as is contended for by the rigid Calvinists. 3. None of those who are justly entitled to the character

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ter of ancient writers, and that lived in the three first centuries after our Saviour's days, ever taught any such doctrine. St. Austin, indeed, did teach it afterwards, and his followers; yet not without sometimes contradicting himself.

In answer to the second branch of this question, I say, the church of England, *truly scriptural* in her doctrine, maintains no such election and predestination as these contend for. That in her liturgy, articles and homilies, she makes mention of election, is true; but she nowhere teaches, that some are personally and unconditionally elected to eternal life from all eternity, who, in consequence of such election, shall, in spite of all misdemeanours whatsoever, be infallibly brought to Heaven. In the suffrages at morning and evening prayer, there is this petition, 'Make thy chosen people joyful.' The collect for All-Saints day begins thus: 'O Almighty God, who hast knit together thine elect in one communion and fellowship in the mystical body of thy Son, Christ, our Lord.' But in these passages, by chosen and elect, nothing more is meant than members of the Christian church; this title, according to the apostolic use, being given to all in general that were baptized into the faith of Christ, as it had been given before to all in general that were members of the Jewish church. Accordingly, when any one is baptized, our church prays that such a person 'may ever remain in the number of God's faithful and elect children.' Whence it is evident, though she styles the baptized person elect, she does not look upon him as elect in such a sense, as that it is impossible for him not to remain in the number of the elect. So, in the catechism, the catechised person is taught to profess, 'I believe in God *the Holy Ghost*, who sanctifieth me and all the elect people of God.' Yet not to profess himself in such a sense elect, that he is infallibly sure of going to heaven. Again, in the burial-office, our church prays, that God would shortly 'accomplish the number of his elect;' whereby she means no more than that God would soon cause *the fulness of the Gentiles to come in to the Christian church; and the kingdoms of this world to become the Kingdoms of our Lord and of his Christ*. A glorious event much expected, and earnestly desired, by our pious reformers. In the 17th article, indeed, the notion of election is carried much higher, and the elect there meant are not only such persons as are chosen to partake of outward church privileges, but, moreover, (as sometimes in the Scriptures) such as answer the end of their outward election,—and *give diligence to make their calling and election sure*. Such indeed are chosen of God as undoubted heirs of the kingdom of Heaven: yet not as being such and such persons by name; but as being in such and such respects qualified, as the article declares.' The Author farther endeavours to vindicate the 17th article from implying an

an absolute predestination; he then proceeds to give a brief history of the rise and progress of this doctrine in the Christian church, and to shew by what means it was so generally received in the church of England.

For an answer to the last part of the question mentioned above, Why this doctrine is inserted in the Holy Scripture, we have *the book itself*. The Author concludes his *introduction* with proposing no less than one and twenty rules (pertinent indeed to his purpose) which he desires his reader to observe, in order to the right understanding of the Scripture, and for the due consideration of the arguments and texts which are pressed into the service of the doctrine of predestination and election.

The arguments, says our Author, brought against the doctrine of general redemption, are such as arise from the perversion or misinterpretation of certain passages of Scripture, or from the fallacies or perverse disputings of men of corrupt minds or weak heads. With regard to the Scriptures, certain it is, that not a single text can be produced, which affirms that Christ died for the elect *only*, for believers *only*, or the like: or denies that he died for *all men* without exception.

After considering particular places which, we are told, are commonly managed with greatest confidence in the speakers, and received with most applause by the hearers, against general redemption, he attacks other arguments, more remotely drawn from the Scriptures. The general answer which is given at first to one or two of these reasons seems sufficient for several of the twenty four which are here mustered together; but this Writer chooses distinctly and minutely to consider and reply to each.

The farther part of the book is employed in a large examination of passages of Scripture, from the Book of Genesis to the Epistle of Jude, which are commonly insisted on to prove particular election and reprobation. Most, if not all, of these passages, have at one time or another fallen under critical examination by learned and able writers, but they are here collectively considered in their order. It may not be unacceptable to some of our Readers to present them with two or three of the criticisms.

A noted text on this subject is, *Exod. xxxiii. 19. I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy*. After having shewn that the words, which are translated in this place by the same phrases, are, indeed, different in the Hebrew, the text is compared with a quotation of it in *Rom. ix. 15.* and it is added, “the words here, as quoted from the Septuagint, are, ἐλεήσω *I will have mercy on whom*, ἐλεῶ *I should, or ought, to have mercy*; and Ὀικτιρεύσω, *I will have compassion, on whom*, Ὀικτιρῶ *I should, or ought, to have compassion*; i. e. upon such sinners as my wisdom, justice, and truth, permit. Now, an ordinary reader, that knows not a letter in the original,

ginal, may easily perceive that there is a remarkable difference between the two *Hebrew* words, as well as between the two *Greek* words. And every honest reader that knows any thing at all of the original, must acknowledge a change of *tense* in the *Hebrew*, and of both *mood* and *tense*, in the *Greek*; consequently, our translators have shamefully departed from the word of God, and handled it deceitfully, in translating both words in the *future tense* of the *indicative mood*, instead of translating the latter words in each member of the sentence, in the *imperfect tense* of the *subjunctive mood*: or, to make the matter plain to every one, in putting *I will have mercy and compassion*, instead of, *I should, or ought, to have mercy and compassion*. And that the interpretation I contend for, is right, will appear more plainly still, by considering the occasion of the apostle's quoting these words. In the preceding verse he mentions this objection, *What shall we say then? Is there unrighteousness with God?* *God forbid*, he replies; and then to prove that there is not, he urges these words of God to Moses. But if those words are to be taken in the sense we have them in our translation, what a gross absurdity must the Apostle be guilty of, in citing words in defence of God's justice, which represents him as the *Grand Turk*, an arbitrary, self-willed tyrant, that spares or punishes merely by humour and caprice, without regard to wisdom, mercy, justice, or truth? whereas, if they are taken in the sense I have given, and as it is evident they ought, they then suit the apostle's purpose, and do prove that there is no unrighteousness, no injustice in God. The doctrine of absolute, unconditional predestination and election, therefore, I presume, cannot rest upon these texts."

The criticism appears just, but the censure rather severe, and the reflections which follow not expressed in the most agreeable manner. The translators of the Bible, though they may sometimes deserve reproof, are entitled to great respect. They were men, and therefore liable to mistake, and might sometimes be biassed by particular prejudices; but as their version is on the whole highly valuable, they ought to be remembered with veneration.

Another text, which we shall give, on account of the diverting application of a noted passage from Bishop Latimer's sermons, is, John iv. 4. *And he must needs go through Samaria.* "And why (in our Author's words) must Christ of necessity go that way? We are confidently told, because there was an elect sinner there that must needs be saved. That there was a sinner there is true, and that she was elect I shall not pretend to deny, because I find that she believed in Christ, and I do not read that she ever turned apostate. But that she *must needs be saved*, I require proof; as well as that Christ must needs go that way to save her, when he could have found out a hundred ways to bring about

about her salvation, without going through Samaria on purpose. Well then, the true reason why Christ *must needs* go through Samaria, I will tell you. Upon looking into the map of Judea, I find, that his ready and nearest way from Galilee to Jerusalem lay through Samaria. And, as it seems, he intended to take the nearest way, *he must needs go through Samaria*. As well then may the Papists establish the Pope's supremacy, because Christ got into Peter's boat, as the Calvinists establish their doctrine of election from our Saviour's going through Samaria. This puts me in mind of a passage in Bishop Latimer's sixth sermon before King Edward the Sixth. "Christ comes, says the bishop, to Simon's boat. And why rather to Simon's boat than any other? I will answer by my own experience. I came hither to-day from *Lambeth* in a wherry. And when I came to take boat the watermen came about me, as the manner is, and one would have me, and another would have me. Now will ye ask me, why I came in that boat rather than in another? Because I would go into that, which I saw stood next me. It stood more commodiously for me. And so did Christ by *Simon's* boat. It stood nearer for him, or he saw a better seat in it. A good natural reason. Now come to the Papists, and they make a mystery of it. They will pick out the supremacy of the bishop of Rome in Peter's boat. We may make allegories enough of every place of Scripture," But surely it must be a simple matter that standeth on so weak a ground. And just such a simple matter is election, built upon Christ's going through Samaria.'

We shall add one farther text from this book, which is 2 Pet. ii. 12. *But these, as natural brute beasts, made to be taken and destroyed.* 'The generality (we are told) of Calvinistic writers and interpreters infer from these words, that God made these and such-like men *on purpose* to be destroyed. But surely words were never more miserably perverted! Ω s here is a note of comparison used to shew how these men *acted*, not what they *really were*, nor what they were *made for*. He that will stretch the comparison to this length, may as well prove from *Rev. iii. 3.* that Christ is a thief. Again, $\gamma\epsilon\gamma\epsilon\nu\eta\mu\acute{\epsilon}\nu\alpha$ (as it should have been printed in this work) *made*, agrees not with *these men*, but with $\zeta\omega\alpha$, *beasts*. He therefore that will prove from this verse that men are made to be destroyed, may just as well prove that they are really natural brute beasts. All that the apostle asserts here is, that these men act as if they were void of reason, and debase themselves to a level with beasts, that are made to be taken and destroyed; for he adds, *they speak evil of the things that they understand not, and shall utterly perish in their own corruption; i. e. in their own destruction.* So *Piscator* himself interprets the words. Though, because he will not rob God of his *sovereignty*, as the Calvinistic cant-phrase is, but will give him all

all the honour of *destroying sinners* without hope or remedy, as well as of *decreasing their sins*, he adds “*their own* i. e. that which is destined to them of God. But I say, *their own destruction*, made so by their own obstinacy and perverseness; and I have God himself for my authority. *O Israel, thou hast destroyed thyself*, Hof. xiii. 9. But further, there is no need that we should take the words *εις αλωσιν η; φθοραν*, in a *passive* sense to be *taken and destroyed*, but in an *active*, for *taking and destroying*; which is the genuine sense, and is more agreeable to the apostle's scope here, and especially to what follows, ver. 18. *They allure, through the lusts of the flesh, through much wantonness, those that were clean escaped from them that live in error*. In this sense then, all that the apostle means is, that this sort of men, *like brute beasts made for taking and destroying*, allure, and so take and destroy, such as are not upon their guard against them. In which sense soever you take the words, predestination has no footing here.’

In this manner our Author labours to destroy the opinion that absolute predestination is the doctrine of Scripture. The work is not destitute of merit, particularly because the Reader has here, at one view, the several texts upon the subject, with some suitable criticisms and observations.

The Evidence of Christianity deduced from Facts, and the Testimony of Sense, throughout all Ages of the Church, to the present Time. In a Series of Discourses, preached for the Lecture founded by the Hon. Robert Boyle, Esq; in the Years 1766, 1767, 1768. By William Worthington, D. D. 8vo. 2 Vols. 12s. Rivington, &c. 1769.

IT hath been objected by unbelievers, that the evidence of Christianity hath been much impaired by time. Dr. Worthington, in the discourses now before us, endeavours to refute this cavil, and to shew, that ample provision hath been made to perpetuate the original evidence of it, and of the facts on which it is built, in full force;—that many subsequent evidences have been vouchsafed, in aid of those original ones, which likewise are grounded on a series of so many facts; or, which amounts to the same thing, may be reduced to fact and experience;—and that, upon the whole, the evidence of revealed religion, and more especially of Christianity, is not a *decaying*, but a *growing* evidence.

The Doctor endeavours to shew, that Christianity hath received an accession of evidence, and is constantly receiving more, from the gradual and successive completion of prophecies, some respecting the state of Christianity in general; others of a
more

more particular nature; most of them extending throughout all ages of the church, down to the present times.

The prophecies which he has particularly selected in support of his general argument, as having their accomplishment extended to these later ages, are—that of *Noah*, concerning his three sons, more especially *Ham*; with regard to whom, the curse predicted, we are told, has operated throughout the several branches of his family; still continues on some of them; and lies heavier now upon them, than perhaps it ever did before.

Particular judgments having been denounced against three distinguished branches of his family, the *Babylonish*, the *Egyptian*, and the *Tyrian*; our Author shews how these have severally been executed; and, how, in the execution, the fulfilling of these prophecies respectively was at the same time fulfilling the general prophecy respecting *Ham*; whereby they all mutually coincide with; and corroborate each other; though all delivered by different prophets, on different occasions, in different and distant ages, and without any apparent view to each other.

The prophecies concerning *Ismael*, and his sons, it is said, have been remarkably fulfilled; in their general temper and disposition; their freedom and independency; their roving and rapacious manner of life; and every other part and peculiarity of their character; throughout their whole history, from the beginning, down to the present generation; which verifies the prophetic description of them, no less than every preceding one.

The accomplishment of the many and various prophecies concerning the Jews, is a matter, we are told, of such notoriety, that it is every day brought home to us, and presented to the senses and observations of all men, in all countries, 'as they are every where interspersed with the rest of mankind; and at the same time every where distinct, and distinguishable from other people; notwithstanding their intercourse and commerce with them.

Nebuchadnezzar's dream of the four great monarchies, as interpreted by *Daniel*, came to pass, it is said, accordingly; with regard to every part of the image, by which they were respectively represented; and more explicitly with regard to those parts, by which the fourth monarchy was set forth, notwithstanding the variety and heterogeneous natures of them; all concurring, notwithstanding their repugnancy to unite, in confirming the truth of the prophecy, through the several periods of its accomplishment, to the present time.

Daniel's own vision of the same great monarchies, under the emblem of four monstrous animals, appears, it is said, to have been

been no less punctually verified in fact; and the justness of the portraiture, however monstrous, must be acknowledged by all, who impartially compare it with the history of those kingdoms, throughout the several revolutions, which each of them hath hitherto successively undergone.

The infidelity of these latter times, strange and astonishing as it is, in opposition to so much gospel-light, and beyond the example of any former age, is no more than was foretold in Scripture should come to pass in these very times; and its coming to pass accordingly in the very times prefixed to it, proves to be a remarkable verification of that truth which it opposeth.

Many predictions too, we are told, in the *Revelation* relate to, and are clearly accomplished in, these latter ages; particularly in the idolatry, and manifold corruptions of the church of Rome; and in its persecutions of the saints.

The *two witnesses*, prophesying in sackcloth, *ch. xi.* are none other, it is said, than the distressed churches of the *East*, groaning under the *Mahometan* tyranny; and the reformed, protestant churches of the *West*, often persecuted, and always oppressed, by popish powers, instigated by the church of *Rome*.

Ch. xii. is a kind of prophetic history, setting forth the state of Christ's church, its sufferings and persecutions, under the emblem of the *woman in the wilderness*; in a regular series of events, according to historical order; from its infancy downwards.—Its preservation under, its deliverances from, and its triumph over, the many desperate attempts, made by its enemies to destroy it; under the reign of the *dragon*, the old serpent, and Satan; who was the genius of the *Roman* state, and the real object of its worship, under heathenism; the *seven* crowned *heads* of the dragon being the seven kings of *Rome*; which was its first form of government; and his *ten horns*, the ten persecuting heathen emperors, under the last form of it.

The description of the *first beast*, *ch. xiii.* is very suitable to the heathen empire of old *Rome*. The very spot in which it had its rise is particularly pointed out: its *ten* crowned *horns* signifying the ten kingdoms into which it was divided; its power, its worship, the continuance of its reign, its persecutions, and every other part of the character, have an equal propriety.

The *second beast* is descriptive of the papal power, in its encroachments upon, and usurpations of, the power of the empire; and in its many other extravagant claims and pretensions—its terrible menaces, and cruel oppressions, all carried on under the cloak and semblance of innocence itself.

Such are the topics from which our Author attempts to prove the continuance and increase of the evidence of Christianity.

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The argument he makes use of is an argument of great compass and variety, comprehending a long series of facts, events, and circumstances, relating to the characters, polity, and religion of large kingdoms, of many nations, and indeed of all the kindreds of the earth.

An attentive and serious reader, who is well acquainted with history, and is capable of taking an enlarged and comprehensive view of things, will undoubtedly receive much satisfaction from such a view of the evidences of Christianity, how much soever he may differ from our Author in some particulars concerning the meaning and accomplishment of certain prophecies, which, he says, *flash conviction in the faces of the men of this incredulous generation.*

The Loves of Othniel and Achsah, translated from the Chaldee.
8vo. 2 Vols. 6s. bound. Wilkie. 1769.

THE account given of the manuscript from which this is said to be a translation, by the Editor, is not only inconsistent, but contradictory in terms. In the preface it is said to be a copy in *Chaldee* upon parchment: in a postscript to a preliminary discourse, it is said to be in *scriptural Hebrew*, except some *periods of Chaldaic*, and some words and phrases of *Syriac*. Where it is pretended to be *Chaldee* upon parchment, it is said; that on one corner of the first side there is written, E Mus. Alcal. num. 31572.

In the preface, it is pretended to be a work of the *Zabians*, and the *Arabians* are said to have translated it into *their language* with the rest of the books attributed to that sect or people; but, in the preliminary discourse, the language of the *Zabians* is said to be *Arabic*.

The MS. of which this strange account is given, is said to have been lately in the possession of Mr. M***s M****s a Jewish gentleman lately naturalized, who translated the first book, the rest being translated by the Editor.

As the MS. is pretended to be *Zabian*, an account of the *Zabians* is prefixed to the translation. It is, however, involved in such obscurity, that, fearing to change terms under which we have not clear and definite ideas, we have transcribed the passage, which, if our Readers understand, their sagacity is greater than ours.

‘ Arabia is commonly distinguished into Arabia Petreæ, Arabia Desertum, and Arabia Felix. We here mean *not* that *part* which is stiled the *Desart*, lying on the north of *Zabia*, and *first* planted by *Ishmael*, whose *posterity*, afterwards, (having learned the language of the *Zabians*, or *Arabic*) were called *Arabians* also;

also; or more properly Hagareens, as descended from Hagar, and Al Aarab Al Maftiaarabah the *made* Arabians, (that is made such by cohabitation and conversation with the true Arabs) but those *other* true Arabs, the inhabitants of Arabia *Desertum*, and of Arabia *Felix*, the former of whom descended from *Nebaioth*, the son of *Ischmael*, and are by Pliny, Strabo, and Ptolomy called Nabatæans, (as the country itself Nabatæa) the latter from Zaba, the son of Chus, the son of Cham, after whom they were stiled Zabians (as the country Zabia) and (in distinction from the made Arabians, of Arabia *the Desert*) the native Arabians.'

A common Reader who hunts for sense through the labyrinth of these periods and parentheses, will certainly be bewildered and at fault: he will be apt to conclude, that Arabia *the Desert* is not Arabia *Desertum*, that although the *posterity of Ischmael* are *not* true Arabians, yet the *posterity of his sons are*, and that there are indeed two sorts of true Arabians, one of which is not true. These conclusions, however, cannot be admitted, though if the Author affords no clue, it will be very difficult to track better.

The Zabians, in plain English, are descendants of Zaba, the third descendant from Noah, by Cham; and inhabitants of Arabia Felix, a country that is also called Zabia. The Zabians are also distinguished by a particular religion, and therefore considered not as a nation only, but a sect, the founder of whose opinions is unknown.

Dr. Pocock derives the name Zabian, not from that of Zaba, the father of a race, but from *Zabub*, the host of Heaven, which certain Arabians were used to worship, and from which therefore they were denominated as a sect. They pretended to have books written by Adam; and their whole history, as far as contained in this work, is not less extravagant and absurd than the tales of the Talmud, except that, in confirmation of Dr. Pocock's conjecture, the host of Heaven were their gods.

The work called *The Loves of Othniel and Achsah*, is said, in the original, to be a poem. The style of the translation, if a translation it is, is neither verse nor prose, but something between both, having just as much verse as destroys all the harmony of prose, and just as much prose as destroys all the harmony of verse: it may rather be said to hop than to flow, and consists wholly of forced metaphor, and dissonant periods; it is printed too, in fantastic divisions, that are marked by strokes, the intention of which can scarcely be guessed, as they indicate no inflexion of voice, nor are intended as stops, some following a comma, some a full point, and some a note of admiration. The description of Othniel by Achsah may serve as a specimen:

' Tall and comely is my beloved,—with tresses—black tresses of hair.—His eyes—effulgent as the stones of the ephod—and
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in looking, his looks beam forth lightning!—O sweeter than his fellows!—Tell me; have ye seen my beloved?

How does it ‘elevate and surprise,’ when after having been told that the lover of Achsah had *treffes*, we find that they were *treffes of hair*! and to learn that when his *looks* beamed forth lightning, it was *in looking*! If it is pretended that these strokes mark the interruption of the sentence, the pretence cannot be allowed; for, supposing Achsah intended to say, ‘how tall and comely is my beloved *with* treffes of hair,’ and stopped at *treffes*, to add the word ‘*black*,’ what can be supposed to intervene after *beloved*, and before *with treffes*?

Though the Zabians, to whom this work is attributed, are said to worship the host of Heaven, the deity is mentioned in it as *one*, by the names of *Jehovah* and *Schaddai*, and there are innumerable passages in which it corresponds exactly with the Jewish theology, and no other: particularly one in which mention is made of the *ark*, of enquiring of God, and of obtaining an answer from between the cherubim. Probably it never existed but in the language in which it now appears: if there had been a MS. in any oriental language from which the English is a translation, it is scarce possible that the account of it should have been embarrassed and contradictory, as the account here given appears to be.

It consists almost wholly of descant and declamation, by which the few incidents, such as they are, may be said to be overlaid: we have taken them from under the fatal load, and they are here presented to our Readers.

Achsah laments the absence of Othniel, beneath a fir-tree in a valley; she rises and attempts to walk, but is unable: some damsels of Hebron find her fallen upon the ground, in an agony of distress, but, like uncourteous damsels, they pass on without taking the least notice of her. She continues her complaints, declaring that ‘she wastes herself in tears, and that when *sombrous* horrors reign upon the lawn, she roves *lugubriously* solitary.’ At length exhausted with fatigue and sorrow she faints, and Death is represented as about to lead ‘her *feet* into the *bills* of darkness, and to bear *her*, to the *pits* of never-ending night. As *she* was to be borne to a *pit*, and her *feet* to a *hill*, she would have been deplorably dismembered if Gabriel had not come to her assistance. It was the delight of honest Gabriel, it seems, ‘to *pour* *streamy* comforts down *floods* of sorrow,’ and he kindly supports Achsah to a grove that belonged to Barzai, a man of a venerable character, and great age: she is touched with gratitude, and exclaims, ‘O gracious God how *pitable*, how merciful!’ She certainly did not know that *pitable* means not a disposition to pity, but a state to be pitied, and therefore, as Sir Hugh says, “her meaning was goot.”

While she is sleeping in this grove, she is found by Barzai, who mistakes her for a celestial Being, till he perceives she had been weeping; she wakes, and Barzai takes her to his house. After some refreshment, she tells him that Othniel is absent upon a military expedition, and she fears he will be slain. Barzai tells her that he too is wretched, having, in his early days, lost Elim, a beautiful and beloved wife. It must be supposed that this pious and sorrowful pair drank temperately, yet it appears that Achsah suddenly forgot that she was in a house; and, night approaching, she talked wildly of having no shelter but a cave in a wilderness, and being exposed to the fury of wild beasts. Barzai, however, brings her a little to her senses, reminds her that she is under an hospitable roof, and conducts her to her chamber; but, as he was about to leave her, he remembers that he has an absent daughter, Zeboim, and imagining she may have been seized by some tyrant, he wishes *ten thousand Hells* may surround his *noxious* soul, and then faints; Achsah with much ado brings him to himself, and they part for the night.

In this place Achsah continued two months; and, wandering one morning into a thick forest, she heard a female voice complain of misfortune, in a song. Pursuing the sound, she saw a beautiful young woman sitting with her legs in the water, and shedding, as this Writer expresses it, ‘one tear softly from her eye:’ she probably had two eyes, though she seems to have wept thus sparingly with but one. The two beauties soon become acquainted, and Achsah accompanies her new companion to a neighbouring grotto, where she is entertained with a collation of excellent fruits, and a relation of her adventures.

She was the child of a happy pair who lived in that country, and was born ten years after their marriage; her mother died in child-bed, and her father took up his residence at one of the palaces of the kings of Hebron, which came to him by descent, and lived in a total seclusion from the world. Here she dwelt some time with her father, who was one night suddenly struck speechless to the ground, as he was walking in a grove, by ruffians, who seized her, as this Writer says, ‘in their *noxious* arms,’ bound her on a mule, and carried her off. In the way she was comforted by the angel Hamiel, who assured her of protection. She at length arrived at the palace of Anak, where she was received by twenty virgins, and placed upon a couch, under a most magnificent canopy. Here the relation is interrupted by the approach of evening; the friends part, with a promise to meet next day.

Achsah related to Barzai, at her return, all that had happened, and the old man perceived that the person whose story she had heard, was the daughter whose loss he deplored: he fell

into an agony, and expressed the utmost anxiety and impatience to know whether she had escaped violation. The reader may naturally suppose that he would be very inquisitive after the grotto in which she was to be found, and that he would repair thither with Achsah at peep of day, to gratify his parental affection and resolve his doubts. This, however, was not the case: Achsah in the morning finds him at his devotion, in which she joins, and then repairs alone to the grotto, where she hears the sequel of the adventures of Zeboim, her new friend, without asking any question, or dropping the least hint that she was the guest of her Father. Zeboim, it seems, remained all night upon couch where the twenty virgins had placed her, but without sleep. In the morning she was told that she was brought thither for the king's pleasure, and soon after summoned to his presence. He made such a declaration of love as eastern tyrants usually do, and she fainted in the arms of an attendant, whose name was Şçhekadsen. With this youth she fell desperately in love; the tyrant discovered it, and threatened violence and revenge; but an enemy suddenly rushed upon the palace, subverted the empire, seized upon her person, and ordered that she should join the other captives of her sex. Among the male captives she saw Şçhekadsen, with whom she could only interchange a look of tenderness and despair. At length she found means to escape, and discovering the grotto in the forest, took up her residence in it. Thus, said the fair recluse, thou hast heard the oppressions of Anak, the history of Zeboim, and the achievements of Othniel.

The names of Othniel and Zeboim, produce such exclamations as might be expected on the occasion, and Zeboim sets out with Achsah to visit her father: they meet, the old man gives them good counsel, and dies. The two friends continue to live together in the grove, and Achsah's father, Caleb, sends to seek her, but without effect. How she came to leave him does not appear. Kenaz, the father of Othniel, also sets out in search of his son; he meets with an old man who is called the Seer of the Mountains, who tells him his son is alive, but not where he may be found. As he proceeds in his search, he is taken prisoner by some Chaldeans, under Rahazan, and put into prison, but released by the advice of an Israelitish woman, who, from the captive of Rahazan, had become his mistress, and who, knowing Kenaz to be the father of Othniel, procures, in return for his liberty, a promise, that if Othniel shall return safe from the war against Anak, some of his spoils shall be given to Rahazan. Rahazan, however, was soon after slain by Melchor, who was enamoured of his sister, and reigned in his stead. With Melchor, Kenaz became a favourite.

In the mean time, Schekadsen having found means to escape from his captivity, wanders into the grove of Barzai, where he finds Achsah and Zeboim. He tells them that Othniel is living and victorious.

Othniel in the mean time carries on the war with various success, but at last gains a compleat victory, and, after the manner of the Jews, cuts the throats of all the inhabitants, sparing neither the matron nor the virgin, infancy nor age. This, however, the Author says, was not commanded, but disapproved by the Almighty.

As Othniel was returning from his conquests, he was taken prisoner by some Chaldeans, and brought before Melchor, where he found Kenaz, his father, with whom he soon after set out for Hebron, accompanied by Schekadsen, who had returned to Othniel, and fought under him.

In the way, they pass through the grove of Barzai, where Othniel finds his beloved Achsah, Kenaz his daughter, and Schekadsen his Zeboim. It now appears, that although Achsah had lamented Othniel as her *spouse*, they were not yet married, the parties therefore proceed together to Hebron, where Caleb gives his daughter Achsah to Othniel, but it does not appear that Zeboim and Schekadsen had the same good fortune. Othniel, however, did not continue at peace. IncurSIONS were made upon him by neighbouring enemies, who carried off Achsah his wife, and Zeboim; but they were soon after recovered with a great slaughter of the enemy. So, says the Author, Othniel continued to judge Israel many years, and the gracious Schaddai was with him, and with Israel, all his days; and this is the hymn which they sung over his tomb:

“ Strong was thine arm in battle, O son of Kenaz!—The enemies of Israel were trodden down.

“ Thy sword and thy bow were terrible unto them.—Thy feet did tread upon the hosts of Anak.

“ Our hearts shall weep for Othniel.—Alas! he is gone down into the grave!—The strength of Israel is fallen—he is bowed like a broken reed.

“ He did spread forth his hands in the midst of Judah, and his shield was as a covering unto Israel—but he is passed by, as the summer’s cloud; and vanished like the gentle dew.

“ Behold, Israel mourneth, even the plains thereof do languish—for the light of Judah is gone out—the beloved of the Highest is no more!

“ For thy sake did Schaddai return unto his people—for thee was he reconciled unto Israel—but thou art gone down into the grave, and we are fallen with thee.

“ Unto whom shall we now look for defence?—For the

shield of our arm is broken, and the buckler which had strength is spoiled.

“ All ye that loved Othniel, draw near unto his dark abode.—All ye that knew him, come, and bring your lamentation.—Drop your tears upon his lifeless body—O bemoan him with the floods of sorrow !

“ Ye virgins of Israel, bring the doleful herbs—bring flowers in your hands, ye daughters !—Strew them on the corse of Othniel.—With the grief with which ye moan your fathers, weep for Othniel.

“ Dark and miserable is thy father's house, O Hathath !—dreary is the house of death.—A very doleful place it is.—The wall thereof is wet with drops, and serpents lurk in its foundations.

“ His name shall remain—and his valiant deeds shall not be given over unto forgetfulness—in the morning we will think on Othniel—nor shall the dark night obscure the remembrance of him.

“ But trust ye, Judah ! in the Highest—his power shall not fail, nor shall his might be brought down.—He it is, that knoweth not decay.—He it is, whose strength is not abated.”

From this epitome and specimen, the Reader will be able to judge for himself of the performance, in which, with all its imperfections, there appears to be much Rabbinical learning, and several passages which shew the Author's proficiency in the Latin and Greek languages.

CONCLUSION of the Account of *Dr. Smith's New and General System of Physic*, from the last Review, page 194.

WE now enter, in form, on the body of this system, or, as the Author in his preface chooses to call it, *body of physic* ; and shall give a general idea of its contents, and of the Author's method in arranging them. This method is no other than that observed by Quincy of old, in his dispensatory ; in which the articles of the *materia medica* are classed, according to their real or supposed virtues, under the denominations of cardiacs, diaphoretics, &c. with this single difference, that, whereas Quincy first gives an account only of the simple medicines under these divisions, and afterwards of the officinal preparations and compositions by themselves, under their different titles of oils, salts, spirits, &c. the Doctor comprehends both under the same heads. We shall not stop to enquire how well or ill adapted this method, or that of Quincy. from which it differs so little, is to a *dispensatory* : but we may justly and confidently affirm that it is execrable in a book offered to the public under the

the specious title of a general system of physic. Our Author is not only obliged to Quincy for his method, but also for a considerable part of his matter. He copies him (or his ingenious corrector and improver, Dr. Lewis) from the beginning to the end of his book, and particularly (which is shameful enough) in those little essays or dissertations, which are prefixed to, and which explain, the operation of the different classes of medicines. He has his eye on this old dispensatory-writer, at his first setting off with his section on nervous medicines; and never entirely loses sight of him, till he ends with sternutatories and narcotics. Sometimes, indeed, after the Doctor has been transcribing him, we suddenly lose sight of him: but at these times, we justly suppose, and very often find him, verbally copying some other writer. Presently he comes again in view, and claps rank hold of Quincy once more. We have not, indeed, for a long time, (to use a term of the chase) had such a *burst* at author-hunting, as in following the Doctor in all his turns and doublings. It has been, indeed, a fatiguing pursuit: but a minute relation of the chase would not be very joyous to our Readers.

As we wish to do all possible justice to the Author, we shall give, from his introduction, the only acknowledgment which he vouchsafes to make on this head: observing, however, that the names of Quincy, or Lewis, or Berkenhout, or of the many other authors with whose property the Doctor has taken equal liberties, are neither here, nor in any other part of his book, even so much as once mentioned. It is comprized in the following short sentence: 'I humbly hope,' says he, 'those *learned gentlemen*' (never naming one of them) 'whose writings I have so liberally made use of, will pardon the *freedom*: their words are generally so expressive of their meaning, that I have *endeavoured* to confine myself to them as much as possible.'—In truth, we are not much pleased or edified with this short and indiscriminate acknowledgment. We like better the frank and cavalier, but specific address of old Falstaff (who was just such an universal borrower as the Doctor) to his friend, Justice Shallow. "*Master Shallow!*" (says the fat knight, without a doit in his pocket that he could call his own) "*I owe you a thousand pounds.*" The Doctor, as poor perhaps, considered as an author, as Falstaff, makes no such explicit declaration, either of names or sums. Instead of honestly particularizing his creditors, he contents himself with entitling them, in the lump, *the learned gentlemen*; and downright plundering, he softens into *freedom*s. Indeed, after the specimens, which we gave last month, of the Author's manner of copying writers, our Readers will perhaps be of opinion that transcribing from authors, in the erroneous manner there specified, without naming them, is

a more pardonable offence than that of tacking their names to errors not their own. The first may be considered as only simple *plagiarism*: but the latter, as little less than downright *defamation*.

On a revision of what goes before, we hasten to qualify our too general assertion, concerning the Doctor's *total* silence, with regard to the names of the authors from whom he borrows, which is not, we confess, strictly consonant to truth. We are sorry, however, to observe, that our punctilious precision on this head will not turn out to the credit of the Author. Under the article, *Angina*, and perhaps once or twice elsewhere, he has named Dr. Pringle, as having made certain observations: the name of Dr. Huxham likewise occurs as often in this work;—as if almost the whole of what the Author has said on the few diseases of which he treats, in the passages preceding and following these acknowledgments, were not as much theirs as the passages in which they are named. The Author goes on silently copying sentences, paragraphs, and pages from them, backwards and forwards; and generally, when they have nothing more to say upon the subject, he too is silent. This occasional naming of them, therefore, is evidently meant only as a blind: or the Doctor may be said, in this *manœuvre*, to throw a small part of his cargo overboard, to preserve the bulk of his lading. In our review of his former work (Oct. 1768. p. 309.) we noticed the very same practice: but we apprehend our detection and censure of it came too late to save this work from publication; though we more than suspect they extorted from the Doctor the poor, uncircumstantial acknowledgment above quoted from the introduction.

Though the Doctor generally speaks in the third person, on these occasions, yet he sometimes unguardedly *identifies* himself with his authors, by copying them in the first person. To give but one instance: “*I*,” says Dr. Huxham, “*am persuaded, if persons, regularly prepared, were to receive the variolous contagion in a natural way, far the greater part would have them in a mild manner, &c.*” — “*I*,” says Dr. Smith, “doubt not, but that if persons rightly prepared, were to receive the variolous contagion in the natural way, they would have it very mildly, &c.”†. Now, if an author, or compiler, who does not choose to quote his authorities, proposed to write a chapter on the small-pox, for instance, and had little or nothing of his own to deliver on that distemper, we should expect that, after carefully perusing all that the best writers had said upon that subject, he should ruminate upon, and digest the marrow and substance of their reasonings and precepts into one consistent whole, and thus, in

some measure, make it his own. But the Doctor follows an easier and more expeditious method, which may be illustrated by a not very dissimilar allusion. Before the flesh of a turkey, for instance, can be assimilated into the substance of a fox, and become a constituent part of his being, it must undergo the various operations and processes of mastication, deglutition, digestion, chylification, &c., but the Doctor's *process of Identification* is performed without any of these long formalities. The individual substance of Pringle and Huxham is assimilated into that of the Doctor, the instant he lays his right hand, armed with a goose quill, upon it; and, by the mere motion of that little tool, without either rumination or digestion, he performs, in a jerk, a true *literary* TRANSUBSTANTIATION.—But to proceed:

Beside the patched-up dissertations above-mentioned, which are followed by accounts of the nature and virtues of the particular medicines, simple and compound, under their respective classes, which are, upon the whole, very meagre, jejune, and unsatisfactory, we should observe that this work contains some particular chapters, interspersed here and there, which treat of certain physiological points; and that some of the classes of medicines have certain diseases in their train, of which the Author particularly treats. Indeed these are the only parts of the work which distinguish it from a common dispensatory. Thus the first section, on nervous simples, is preceded by three chapters, in which the Author discourses on the solids, and fluids, and on the circulation of the blood. In the first of these, he affirms, that 'we have an *intuitive* knowledge of the nature, cause, and symptoms of diseases;' and exclaims, 'how vain and ridiculous it is to say, there is no *certainty* in physic, when it is attended with the *greatest certainty*, INTUITION!'—The Doctor must be peculiarly gifted above his fellows, if he is right in these, and his former pretensions to all this certainty and *intuition*: see our account of his *Dissertation on the Nerves*, M. R. Oct. 1768, p. 307, 308.] On that supposition, we really envy the lot of those fortunate beings, who are happily seated within the sphere of our *intuitive* Author's practice, and are in a condition to enjoy the full benefit of his unerring prescriptions. At the same time, we are sorry (we speak in the name of all our brother Reviewers, of the medical tribe) that we feel but a moderate portion of these inward convictions, in our own practice; and are no less concerned that the Doctor wants either the will or the power of communicating his certainties and illuminations to us, and his other bewildered medical readers.—After all, however, we must confess, that we are somewhat inclined to doubt of their existence, and that we rather approve of the very opposite and modest declaration of a celebrated practitioner, who,

who, as we are told by D'Alembert, terminated a very creditable course of thirty years practice, honestly exclaiming, "*I am tired to death with GUESSING.*"

To the fourth section, which comprises the stomatick class of medicines, are added two short chapters on fermentation and digestion; and in the fourth chapter of the fifth section, under the article, Detergents, the Author, after copying, according to custom, the little that Quincy has said on that class of medicines, gives us, without any previous warning of his intention, a set discourse on the *scurvy*: the first distemper which has yet made its appearance in form, in this work. After a very rambling account of this disease, he wanders into the *rationale* of fevers; the fundamental cause of which he makes to be a sulphureous and saline matter combined, and closes the chapter with a very notable *soup de main*, by falling pell-mell on Mr. Sutton, in a place where he might least expect such an attack. We cannot help figuring to ourselves that unfortunate gentleman, reading and yawning over this same chapter on the *scurvy*, with the greatest *sangfroid* imaginable, and Dr. Smith, armed *cap-a-pé*, rushing forth from his ambuscade, towards the close of it, on this poor unsuspecting, and unprepared inoculator. As the Doctor, in a subsequent part of the work, treats professedly and regularly of the small-pox, in a chapter a-part, we naturally suspect that this sudden onset was the result of deep design, and think that the Doctor has shewn great generalship in this *manceuvre*.

As the passage above alluded to is undoubtedly of the Author's own composition, we shall give it as a fair specimen of his manner, when writing in a polemical capacity: first premising (that we may do justice to the share of argument contained in it) his observation that, in the small-pox, the variolous matter requires a certain time to come to maturity, and to become fit to communicate that distemper, so as to secure the patient from any future infection; and that if 'one was to inoculate from the variolous matter *before* it is thrown out to the surface of the body,' [the Doctor does not say how, or by whom, this feat is to be done] 'then perhaps it would raise no ferment in the body:—' but that when it is separated upon the surface of the body, it is a fluid *sui generis*—and will not fail to raise a fermentation.' He then proceeds:

'What the disposition of the habit, and the modification of the parts of the variolous matter, and how the *myasma* raises a fermentation, or gives the small-pox to one that never had it, and not to another that has, are matters that have been generally looked upon as above our comprehension; but I believe it will be found to depend upon the structure of the absorbent lymphatics; which receive more or less infection, according as they are more or less dilated; and, if this is true, it will be no
difficult

difficult matter to conceive, and also to *demonstrate*, that some people cannot, by any means, have the small-pox, while others have it: and it is very easy to see the danger many are in of a second infection, who have been inoculated by Mr. S. and some other of our modern quacks: [who, we beg leave to add, are not, we must suppose, so intimately acquainted with the exact gage or bore of the absorbent lymphatics, or at what rate these pipes will receive and convey the variolous *myasma*, as our *demonstrating* Doctor] ‘therefore I beg leave, seriously, to advise people, not too hastily and rashly to run into the fashion of inoculation; and, when they do determine to be inoculated, let them look out for *one who has judgment and learning enough to know his duty*;’ [we all know who this means—the Doctor is a fly-boots] ‘and integrity enough to do it. I shall conclude this subject, at present, as I * design to handle it more at length in another part of this book; by asking those that are so fond of inoculation, and run into it as *a blind horse into a ditch*, how they *come to know* whether they should ever have had the small-pox, if they had not gone to the giver of that disease, Mr. S.? and if the person dies, is not that person guilty of suicide? Many have had the small-pox, by means of inoculation, that never would have had it in the natural way; even though they had frequented places, and visited patients in the small-pox. If Mr. S. does not understand, and believe this, let him discover his ignorance, or infidelity; and if he has any sense, more than that of imposing upon the credulous, and thereby of getting *more*,’ [what?] ‘he shall receive satisfaction.’—If Mr. Sutton be not absolutely stupid, or incorrigible, surely he must profit by the forceable, close and consequential reasoning contained in this quotation, and which neither he, nor any man else, will find it easy to answer.

The next, or sixth division of the work, in which the Author treats of Diuretics, is a very wholesome section; as it has not a single disease annexed to it: but under the seventh, on Diaphoretics, (we know not why here, rather than any where

* For *I*, read, *Dr. Huxham*; if the Author means his subsequent chapter on the small-pox: for almost every paragraph in it, except the two or three first, is properly his. And yet the Doctor sets off with great parade, declaring that ‘when one considers that—the cure’ of this disease ‘is undertaken by every illiterate mechanic, and ignorant boasting quack,—it is almost enough to discourage a regular physician from treating of the natural small-pox:’ and, after expressing no great liking to inoculation, and giving poor Sutton a second drubbing, ‘*I shall proceed*,’ says he, ‘to treat of the natural small-pox, as there are still many left who must and will wait *God’s time* for having it.’—And then falls to his old trade of transcribing from Huxham, as fast as he can lay his pen to the paper.

else)

else) the distempers come, all at once, thick and threefold upon us:—fevers, phrensies, peripneumonies, sore throats, and various inflammations; with the small-pox bringing up the rear, which is closed with no less than one hundred and twenty-five prescriptions, of the diaphoretic class, following each other in one continued string, without any breaks, or other distinctions, than of antiphlogistics and antiseptics. A force sufficiently ample, to rout this mighty host of distempers, if it be in the power of diaphoretics to do the business.

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upon an empty stomach, for fourteen or twenty days together; or longer.

If the Doctor were not so very much addicted to mistake, we should now conclude that the long contested question, concerning the antiquity of the venereal disease, was absolutely settled.—But after all, it may be asked, by others as well as ourselves, who is this same *Dioscorides*? We have all, it is true, heard of an ancient Greek of that name; but never suspected that he had left a prescription behind him for the pox. These same Greeks were, to be sure, a set of surprising, long-sighted mortals. It has been affirmed, that, with the mind's eye, they spied the satellites, without the use of telescopes; and that they became acquainted with the *animalcula in semine*, without the help of a microscope: but had they such a reach of sight as to discover a disease *in fieri*, 1200 years before the time of its probable conception and developement in these eastern parts of the earth? or, if they really peeped so far into the womb of time, as to spy the *germen* or seed of this villainous distemper lurking at the farther end of it, were they so very hasty as to prescribe *at it*, at such a distance?—Be it Grecian, or be it modern, the Doctor seems very fond of this curious receipt: for he has given it us again, (and it is the only one which he has thus honoured) in the very *index*, under the article, *Gonorrhœa*; kindly cautioning us once more about the black pepper! But woe be to the thins and noses of those who put their trust in this diet-drink *a la Grecque*!

This is the second singular medicine for this distemper, which we have met with in the course of our critical labours within a few months past. The Abbé Chappe, in the *Travels into Siberia*, of which we gave an account in our last *Appendix*, informs us that the Calmuck Zongore Tartars use in this distemper, with great confidence in its efficacy, a powder rasped from a baked idol, made of earth taken from one of their sacred mountains, and representing one of their divinities. What if we were to *pit* this *Tartarian powder* against the Grecian diet-drink? Our medical Readers will, we believe, be strangely puzzled to which of the two medicines to give the preference. For our own parts, we rather incline to the powder; as it is simpler, has no mace, cinnamon, black pepper, or other spice in it, and will not make the patient tipsy; as a gill and a half of wine, made into a *cawdle*, and tossed off in a morning, fasting, might be apt to do, in some constitutions.

The preceding instances appear strange with regard to the substance or *matter* of them. There are many of the same kind in this work; and a still greater number whose strangeness consists, we apprehend, in the *manner*, or the Author's uncouth mode of expressing his meaning. To give but two instances.

We

We were greatly staggered with a very odd expression of the Author, which occurs at page 316, where mentioning his disapprobation of the exhibition of hot diaphoretics, he says, that 'there is seldom occasion for them, except to kill the patient.'—But when can such occasion ever occur? Whatever opinion we may entertain of the Doctor, as a writer, we hope he is a good man: though, by the bye, this is strange talking!

As the Author, in the preceding passage, advises us not to give hot diaphoretics, unless there should be occasion to kill the patient, at page 436 he appears to us, by his manner of expression, to dissuade us from throwing away a purge on a man that is dying, and, least we should commit this needless piece of extravagance, he gives his reasons. 'Hence, we see,' says he, speaking of the action of the muscles of the *thorax* and *abdomen* in the exclusion of the *feces*, 'it is in vain to give purges to dying persons, for the respiration also fails at the same time; therefore in vain do we expect them to operate.'—But, it may be said, why give purges at all to the dead, or (which amounts to the same thing) the dying, if they would even operate ever so plentifully? Would any body think of giving a cathartic, as a *viaticum*, in *articulo mortis*? Will the *soul* fare the better for it?—for the *body* is out of the question. No, Mr. Critic: but you are either dull by design, or have no knack at fishing out a meaning. The Doctor means—but it is scarce worth while to say what.

In behalf of the fair sex, we cannot pass over, without animadversion, the Author's reviving a cruel practice proposed by *Celsus*, in the tympany, which he adopts by mentioning it without disapprobation. '*Celsus* advises,' says he, 'to make ulcers in several parts of the belly with red hot iron, and keep them running a good while.' We have formerly taken notice of a proposal of making a prolapsed *uterus* retreat into its place, by presenting a red-hot poker, at a distance, before it: but that is mere playful dalliance, compared with this close rencounter. Our imaginations are shocked by the idea of *Celsus's* irons, after having been cooling for many centuries past, brought again to a red heat, and hissing against the tender *abdomen* of a *tympanitic* girl. Nay, the Author himself seems to relent, immediately adding, 'if this operation appears cruel, then use blisters, which ought to be often repeated.' Agreed: apply any thing you please to it, except these horrid irons.

But we promised a specimen or two of the very high-flown philosophy contained in this treatise, which we could swear to be the Author's own, with as much confidence as if *Author loquitur* had been printed in the margin. The Doctor nowhere envelops himself in a thicker and more impenetrable coat of mystery, than where he speaks of the *air*: 'I shall beg leave,' says he,

he, page 301, 'to say two or three words concerning the nature of air, which seems to be a fluid very similar to the nervous; and upon it both the life and REASON of animals, the vegetation, and growth of vegetables, and all the motions and revolutions of the Heavens, depend.'

That the *reason* of animals depends upon the air, is an uncontraverfible truth. The profoundest reasoner of us all, even the Doctor himself, cannot go on with the plainest argument five minutes without it. He might indeed as well attempt to reason without a head. No human noddle was ever yet known so syllogize in *vacuo*. And yet this is too plain a truth, we think, to be the Author's meaning: but we cannot pretend to soar up to the sublimest, or to fathom the profundities of such writing as this. The Author soars or sinks, we know not which, beyond mortal ken, in the passage which follows:

'Air exists in three states or conditions, which go under different names, viz. fire, light, and spirit; and fire is light, and light is spirit, and spirit is fire, and *these three are one*; spirit is air in a *storkened**, languid, and dead state, and according as it is more or less *sluggish, torpid, and gross*, so we have more or less darkness. Light is air in a more rarified fluid state, with a greater degree of motion and circulation. Fire is air in its most *rarefied, subtle and refined* state, with a very quick, *impetuous, and rapid* motion.'

Now, what can all this mean? Verily, we are as perfect strangers to the import of every syllable that we have been transcribing, as we are to the language and philosophy of *George's Island*, or *Terra Antarctica*. We may indeed view and review such philosophy as this till we are blind, without growing one jot the wiser: accordingly we venture not to express a single sentiment of our own upon this paragraph; as we find ourselves in such a mortifying situation, that we can neither contradict nor assent to, its contents. We can only humbly admire it as a *chef d'œuvre* of composition, and particularly the four graceful triads of well-chosen and *distinctive* epithets, with which the Author has adorned this deep mystery, and which, to do honour to, and to shew our taste for, good writing, we have distinguished by *Italics* †.

We

* We have been, and still remain, grievously puzzled about the import of this strange word, which seems to be a favourite of the Author's. It has lain in our path no less than three times in the compass of five lines, and even twice in one line, and has tripped up our critical heels as often as we have stumbled against it.—But strange doctrines, we suppose, require uncouth words to cloath them in.

† We have luckily an opportunity, before this article goes to the press,

We are glad to find the Author descend from his altitudes, *ad captum humanum*, or down to our level, in the succeeding and concluding sentence of this paragraph. 'The weight of the air,' says he, 'differs in different parts of the earth, and at different seasons of the year and weather, and at different hours of the day; for the air is *always heaviest at night* when it is grossest, for the weight of air depends upon its grossness, and that again depends upon its greater or smaller motion; and accordingly *the state of the air disposes more to sleep at night than in the day.*'—For our own parts, we have always thought we were most disposed to sleep at night, because it was dark; because we had been awake all day; because—But, not to squabble with the Author about a trifle, *Sancho Panca's* heartfelt exclamation on this subject is, perhaps, of more worth than all that the Doctor or we can say upon it. "*Blessings on his heart,*" cries the honest fat-headed fellow, "*who first invented this self-same thing called sleep—it covers a man all over like a cloak.*"—As to the constant, increased weight of the air at night, we propose to look sharp to our barometers, for the future; as we protest it had hitherto escaped us. In the next paragraph, the Author discourses about the sun, and of the refined beings who, he says, probably inhabit 'that ball of liquid fire or air,' and all that. But we have not forgot the trip which we took with the Doctor last October into the *Empyraum*, foundering every step in the darkness in which he involved us. One such voyage in a year, in such company, is abundantly sufficient to satisfy any

press, of saving, in some degree, our critical credit, by hinting a suspicion that we have been rather too hasty in offering to *swear* to the Author's property in the preceding passages, which we have now great reason to believe are transcripts from the writings of the profound author of *Moses's Principia*, the Rabbi Hutchinson. In our account of the *Dissertation on the Nerves*, (M. R. September 1768, p. 222, 223) we complained of the "*more than Hutchinsonian darkness*" of certain passages which we quoted from that work. little dreaming that it was neither *more* nor less than the *darkness of Hutchinson himself*, clothed in the identical sable vest, in which that sage was wont to envelope his mysterious doctrines. Surely—(but we will not *swear* to it; as we are not deeply read in the works of that adept, and know not now where they are to be found) we have been all this time profanely sneering, not only at the doctrines, but at the very *words* of this mystic seer. On that supposition, well may the Doctor triumph, and exclaim with our satyric poet,

——— "I cannot chuse but smile,

When every coxcomb knows me by my stile."

'e should take shame to ourselves on this slip of ours, did we not now find the Doctor to be so universal a plagiarist, that old Scaliger himself would be puzzled to say what his style is: for we now confess we saw not in what part of his works a specimen of it is to be found.

REV. OCT. 1769.

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reasonable curiosity; and we have no inclination to be *in nubibus* again.

But though we are shy of accompanying the Author in these his transcendental excursions, we own we are grieved at his extreme reservedness, in withholding from us the many curious and important experiments which he declares himself qualified to give us, relating to a subject nearer home: we mean the *æremphiticus*, whose effects, he says, page 304, are not only wonderful and enlightening, but likewise 'satisfactory; as leaving the soul entirely satisfied, without the least room to doubt. Many experiments,' adds he, 'have I made, which I should at this time have been glad to have mentioned, was I not afraid of the Reader's displeasure in being so much interrupted.'—Right glad, however, should we have been, to have seen some of these enlightening and satisfactory experiments recorded in this work; particularly those, by means of which, we suppose, the Author discovered that 'the highest volatilised part of the air supplies the nervous fluid itself,' while the '*harder* part' of the same air 'goes to supply the coats of the nerves;' that is, in plain English, how the nerves are *fed and clothed* by air of different qualities.—By the *prism* of Newton, and by the *electrical kits* of Franklyn, we swear we would exchange the *New and General System of Physic*, which cost us fourteen shillings, sewed, for one good experiment on this, or any other subject.—What a nigard this Doctor is of his own, and how profuse he is of other people's intellectual property! A contrast to the character of Catiline, as given us by Sallust, he is *alieni profusus, sui parcissimus*.

After so particular an account of this work, we may now with confidence pronounce that it carries a *misnomer* in almost every word of the title of it. It cannot justly be called a *system* of physic, any more than scattered heaps of brick, and mortar, and rubbish, can be called a palace. Much less, supposing it a *system*, can it be termed a *general* one: still less a *new system*. We can only call it a huge, overgrown dispensatory, with wens, or morbid excrescences protuberating from different parts of it; or, in three words, a bulky mass, without form, or light,

Monstrum—informe, ingens, cui lumen ademptum.

Before we take our leave of this work, we think it proper to add a word or two by way of address to our Readers and to the Author. In the first place, we would apologise to such of the former, as may be of opinion that we have dwelt too long on a performance which, according to our own account of it, does not appear to have merited so large a notice; by observing that we thought it expedient, indeed necessary, to accompany so full and absolute a condemnation of a work, ushered into the world

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under so plausible a title, and with such specious pretensions, by a number of proofs sufficient to establish the justice of the sentence which we have passed upon it. We have accordingly, on this occasion, rather chosen to run the hazard of being thought too diffuse, or even tedious, than that of appearing dogmatical, capricious, or unjust. At the same time, we must own that, on other occasions, the narrow limits of our work, and our apprehensions of tiring the patience of our Readers, frequently deter us from supporting, so fully as we have now done, the just censures which truth obliges us to pass, by the numerous and solid proofs on which they are founded. We are accordingly, for these very reasons, frequently obliged to throw ourselves on their favourable opinion of our impartiality: in hopes that they will not hastily believe (to use nearly our own words, on a former occasion) that when we do not give *all* the reasons which determine us, we have *no more* reasons to give.

With regard to the Author, we honestly assure him that we have not been unmindful of his request above quoted from the introduction, and that, accordingly, we have not, in any part of this article, been actuated by *pride, prejudice, or envy*. We entertain not an overweening opinion of our own talents; nor do we envy those of the Author; still less can we entertain any prejudice against him; as we are perfect strangers to his person and connections. We sat down to this account in perfect charity with him, and, severe as it may seem to him, have drawn it up, not in the spirit of cankered criticism, but as favourably as is consistent with that critical integrity which we profess and mean to practise, and with that duty which we owe to the public, and which we hold superior to all private or personal considerations. If we have been more than usually ludicrous in our strictures on some parts of this work, we profess, and our Readers cannot but be sensible, that there is something in the Doctor's manner which rendered it impossible for us to resist the numerous and provoking temptations to risibility which he laid before us. In short, both the severities and the pleasantries of the preceding account have been extorted from us by the unfair title, the unexampled plagiarisms, and strange contents of this work, which would justify a greater asperity of censure, and a more pointed ridicule than what we have bestowed upon it.

Having premised this much in justice to ourselves, our good nature at the same time induces us to express our wishes that the Readers of this account, who may be more nearly connected with the Author, would make a distinction between Dr. Smith, viewed only in the light of an *author*, and the same gentleman considered as a *practitioner*; as it is very far from our wish or intention that what we have said of him, in the former of these characters, should be unfairly extended to his prejudice, in the latter.

latter. We have indeed fully, and without ceremony, convicted him of being the *author* of a very bad, and, which aggravates the offence, a voluminous work: at the same time, we do not, nor would we have others from thence hastily, perhaps inconsequentially, infer that the private practice of the *Doctor* is infected with the errors, puerilities or absurdities contained in this injudicious, perhaps hasty, compilation. Though we may appear to have shewn no great degree of tenderness towards the *Author*, we are tempted to say *thus much* in favour of the *physician*, and of the *man*; while our perfect ignorance of his person and practice does not enable us, with justice, to say *more*.—And, to give the best proof in our power that we bear no ill-will towards him, nor wish for a fresh occasion of criticising or ridiculing his productions, we heartily and sincerely advise the *Doctor* to suppress, or at least to postpone the publication of, his intended treatise on poisons, and of that which he is meditating for the instruction of surgeons; unless they should be of a very different stamp either from the present or his former performance. The *Author* may possibly consider this advice as an additional piece of severity, or even insult: but in so doing he will do very great injustice to the friendly intentions with which it is given, and in which we consult his credit as much at least, as we do our own future ease.

Commentaries on the Laws of England. Book IV. By William Blackstone, Esq; Solicitor General to her Majesty. 4to. 18 s. in Sheets. Oxford, printed at the Clarendon Press. 1769.

THE reputation of this work is so well established, and we have had such frequent opportunities of acknowledging its great merit and usefulness, that it is altogether unnecessary, at present, to add any thing to the praises already bestowed upon it.

Our *Author* is now arrived at the fourth and last branch of his *Commentaries*; which treats of *public wrongs*, or *crimes* and *misdemeanors*. Having considered private wrongs, or civil injuries, in his third book, he now proceeds to the subject of public wrongs, with the means of their prevention and punishment. In the pursuit of this subject he shews, in the first place, the general nature of crimes and punishments; secondly, the persons capable of committing crimes; thirdly, their several degrees of guilt, as principals or accessories; fourthly, the several species of crimes, with the punishment annexed to each by the laws of England; fifthly, the means of preventing their perpetration; and, lastly, the method of inflicting those

those punishments, which the law has annexed to each several crime and misdemeanour.

The judicious Reader will be highly pleased with many of his remarks upon our *criminal law*, and the observations wherewith he introduces this part of his subject :

‘ The knowledge of this branch of jurisprudence, says he, which teaches the nature, extent, and degrees of every crime, and adjusts to it its adequate and necessary penalty, is of the utmost importance to every individual in the state. For (as a very great master of the crown law * has observed upon a similar occasion) no rank or elevation in life, no uprightness of heart, no prudence or circumspection of conduct, should tempt a man to conclude, that he may not at some time or other be deeply interested in these researches. The infirmities of the best among us, the vices and ungovernable passions of others, the instability of all human affairs, and the numberless unforeseen events, which the compass of a day may bring forth, will teach us (upon a moment’s reflection) that to know with precision what the laws of our country have forbidden, and the deplorable consequences to which a willful disobedience may expose us, is a matter of universal concern.

‘ In proportion to the importance of the criminal law, ought also to be the care and attention of the legislature in properly forming and enforcing it. It should be founded upon principles that are permanent, uniform, and universal; and always conformable to the dictates of truth and justice, the feelings of humanity, and the indelible rights of mankind: though it sometimes (provided there be no transgression of these eternal boundaries) may be modified, narrowed, or enlarged, according to the local or occasional necessities of the state which it is meant to govern. And yet, either from a want of attention to these principles in the first concoction of the laws, and adopting in their stead the impetuous dictates of avarice, ambition, and revenge; from retaining the discordant political regulations, which successive conquerors or factions have established, in the various revolutions of government; from giving a lasting efficacy to sanctions that were intended to be temporary, and made (as Lord Bacon expresses it) merely upon the spur of the occasion; or from, lastly, too hastily employing such means as are greatly disproportionate to their end, in order to check the progress of some very prevalent offence; from some, or from all, of these causes it hath happened, that the criminal law is in every country of Europe more rude and imperfect than the civil. I shall not here enter into any minute enquiries concerning the local constitutions of other nations; the inhumanity and mistaken

* Sir Michael Foster. pref. to Rep.

policy of which have been sufficiently pointed out by ingenious writers of their own §. But even with us in England, where our crown-law is with justice supposed to be more nearly advanced to perfection; where crimes are more accurately defined, and penalties less uncertain and arbitrary; where all our accusations are public, and our trials in the face of the world; where torture is unknown, and every delinquent is judged by such of his equals, against whom he can form no exception nor even a personal dislike;—even here we shall occasionally find room to remark some particulars, that seem to want revision and amendment. These have chiefly arisen from too scrupulous an adherence to some rules of the ancient common law, when the reasons have ceased upon which those rules were founded; from not repealing such of the old penal laws as are either obsolete or absurd; and from too little care and attention in framing and passing new ones. The enacting of penalties, to which a whole nation shall be subject, ought not to be left as a matter of indifference to the passions or interests of a few, who upon temporary motives may prefer or support such a bill; but be calmly and maturely considered by persons, who know what provisions the law has already made to remedy the mischief complained of, who can from experience foresee the probable consequences of those which are now proposed, and who will judge without passion or prejudice how adequate they are to the evil. It is never usual in the house of peers even to read a private bill, which may affect the property of an individual, without first referring it to some of the learned judges, and hearing their report thereon †. And surely equal precaution is necessary, when laws are to be established, which may affect the property, the liberty, and perhaps even the lives, of thousands. Had such a reference taken place, it is impossible that in the eighteenth century it could ever have been made a capital crime, to break down (however maliciously) the mound of a fishpond, whereby any fish shall escape; or to cut down a cherry-tree in an orchard *. Were even a committee appointed but once in an hundred years to revise the criminal law, it could not have continued to this hour a felony without benefit of clergy, to be seen for one month in the company of persons who call themselves, or are called, Egyptians †.

* It is true, that these outrageous penalties, being seldom or never inflicted, are hardly known to be law by the public: but that rather aggravates the mischief, by laying a snare for the unwary. Yet they cannot but occur to the observation of any

§ Baron Montesquieu, Marquis Beccaria, &c.

† See

Vol. II. p. 245.

* Stat. 9 Geo. I. c. 22. 31 Geo. II. c. 42.

† Stat. 5 Eliz. c. 20.

one, who hath undertaken the task of examining the great outlines of the English law, and tracing them up to their principles: and it is the duty of such a one to hint them with decency to those, whose abilities and stations enable them to apply the remedy. Having therefore premised this apology for some of the ensuing remarks, which might otherwise seem to favour of arrogance, I proceed now to consider (in the first place) the general nature of *crimes*.

In treating of offences against God and religion, and in other parts of his truly admirable work, we are sorry to say, that our Author shews a narrow and somewhat illiberal turn of mind in regard to *Protestant Dissenters*, and of course a strong attachment to what are called High-Church principles. Justice to our Readers, and to ourselves, obliges us to take notice of this, though we are really concerned to see so able and judicious a Writer betray a *littleness* and *parvity* of spirit, which he might easily have concealed without any injustice to his subject.— Hear what he says:

‘ Another species of offences against religion are those which affect the *established church*. And these are either positive, or negative. Positive, as by reviling its ordinances: or negative, by non-conformity to its worship. Of both these in their order.

‘ 1. And, first, of the offence of *reviling the ordinances* of the church. This is a crime of a much grosser nature than the other of mere non-conformity: since it carries with it the utmost indecency, arrogance, and ingratitude: indecency, by setting up private judgment in opposition to public; arrogance, by treating with contempt and rudeness what has at least a better chance to be right, than the singular notions of any particular man; and ingratitude, by denying that indulgence and liberty of conscience to the members of the national church, which the retainers to every petty conventicle enjoy. However it is provided by statutes 1 Edw. VI. c. 1. and 1 Eliz. c. 1. that whoever reviles the sacrament of the Lord's supper, shall be punished by fine and imprisonment: and by the statute 1 Eliz. c. 2. if any *minister* shall speak any thing in derogation of the Book of Common Prayer, he shall be imprisoned six months, and forfeit a year's value of his benefice; and for the second offence he shall be deprived. And if *any person* whatsoever shall, in plays, songs, or other open words, speak any thing in derogation, depraving, or despising of the said book, he shall forfeit for the first offence an hundred marks; for the second four hundred; and for the third shall forfeit all his goods and chattels, and suffer imprisonment for life. These penalties were framed in the infancy of our present establishment; when the disciples of Rome and of Geneva united in inveighing with the

utmost bitterness against the English liturgy: and the terror of these laws (for they seldom, if ever, were fully executed) proved a principal means, under providence, of preserving the purity as well as decency of our national worship. Nor can their continuance to this time be thought too severe and intolerant; when we consider, that they are levelled at an offence, to which men cannot now be prompted by any laudable motive; not even by a mistaken zeal for reformation: since from political reasons, sufficiently hinted at in a former volume *, it would now be extremely unadvisable to make any alterations in the service of the church; unless it could be shewn that some manifest impiety or shocking absurdity would follow from continuing it in its present form. And therefore the virulent declamations of peevish or opinionated men on topics so often refuted, and of which the preface to the liturgy is itself a perpetual refutation, can be calculated for no other purpose, than merely to disturb the consciences, and poison the minds of the people.

‘ 2. Non-conformity to the worship of the church is the other, or negative branch of this offence. And for this there is much more to be pleaded than for the former; being a matter of private conscience, to the scruples of which our present laws have shewn a very just and Christian indulgence. For undoubtedly all persecution and oppression of weak consciences, on the score of religious persuasions, are highly unjustifiable upon every principle of natural reason, civil liberty, or sound religion. But care must be taken not to carry this indulgence into such extremes, as may endanger the national church: there is always a difference to be made between toleration and establishment.

‘ Non-conformists are of two sorts: first, such as absent themselves from the divine worship in the established church, through total irreligion, and attend the service of no other persuasion. These by the statutes of 1 Eliz. c. 2. 23 Eliz. c. 1. and 3 Jac. I. c. 4. forfeit one shilling to the poor every Lord's day they so absent themselves, and 20*l.* to the king if they continue such default for a month together. And if they keep any inmate, thus irreligiously disposed, in their houses, they forfeit 20*l.* per month.

‘ The second species of non-conformists are those who offend through a mistaken or perverse zeal. Such were esteemed by our laws, enacted since the time of the Reformation, to be Papists and Protestant dissenters: both of which were supposed to be equally schismatics in departing from the national church; with this difference, that the Papists divide from us upon material, though erroneous, reasons; but many of the dissenters up-

on matters of indifference, or, in other words, upon no reason at all. However the laws against the former are much more severe than against the latter; the principles of the Papists being deservedly looked upon to be subversive of the civil government, but not those of the Protestant dissenters. As to the Papists, their tenets are undoubtedly calculated for the introduction of all slavery, both civil and religious: but it may with justice be questioned, whether the spirit, the doctrines, and the practice of the sectaries are better calculated to make men good subjects. One thing is obvious to observe, that these have once within the compass of the last century, effected the ruin of our church and monarchy; which the Papists have attempted indeed, but have never yet been able to execute. Yet certainly our ancestors were mistaken in their plans of compulsion and intolerance. The sin of schism, as such, is by no means the object of temporal coercion and punishment. If through weakness of intellect, thro' misdirected piety, through perverseness and acerbity of temper, or (which is often the case) through a prospect of secular advantage in herding with a party, men quarrel with the ecclesiastical establishment, the civil magistrate has nothing to do with it; unless their tenets and practice are such as threaten ruin or disturbance to the state. He is bound indeed to protect the established church, by admitting none but its genuine members to offices of trust and emolument; for, if every sect was to be indulged in a free communion of civil employments, the idea of a national establishment would at once be destroyed, and the Episcopal church would be no longer the church of England. But, this point being once secured, all persecution for diversity of opinions, however ridiculous or absurd they may be, is contrary to every principle of sound policy and civil freedom. The names and subordination of the clergy, the posture of devotion, the materials and colour of the minister's garment, the joining in a known or an unknown form of prayer, and other matters of the same kind, must be left to the option of every man's private judgment.

With regard therefore to *Protestant dissenters*, although the experience of their turbulent disposition in former times occasioned several disabilities and restrictions (which I shall not undertake to justify) to be laid upon them by abundance of statutes*, yet at length the legislature, with a spirit of true magnanimity, extended that indulgence to their sectaries, which they themselves, when in power, had held to be countenancing schism, and denied to the church of England. The penalties are all of them suspended by the statute 1 W. & M. st. 2. c. 18. commonly called the toleration-act; which exempts all dissen-

ners (except Papists, and such as deny the Trinity) from all penal laws relating to religion, provided they take the oaths of allegiance and supremacy, and subscribe the declaration against Popery, and repair to some congregation registered in the bishop's court or at the sessions, the doors whereof must be always open: and dissenting teachers are also to subscribe the thirty-nine articles, except those relating to church-government and infant-baptism. Thus are all persons, who will approve themselves no Papists or opposers of the Trinity, left at full liberty to act as their conscience shall direct them, in the matter of religious worship. But by statute 5 Geo. I. c. 4. no mayor, or principal magistrate, must appear at any dissenting meeting with the ensigns of his office *, on pain of disability to hold that or any other office: the legislature judging it a matter of propriety, that a mode of worship, set up in opposition to the national, when allowed to be exercised in peace, should be exercised also with decency, gratitude, and humility.

As to *Papists*, what has been said of the Protestant dissenters would hold equally strong for a general toleration of them; provided their separation was founded only upon difference of opinion in religion, and their principles did not also extend to a subversion of the civil government. If once they could be brought to renounce the supremacy of the pope, they might quietly enjoy their seven sacraments, their purgatory, and auricular confession; their worship of reliques and images; nay even their transubstantiation. But while they acknowledge a foreign power, superior to the sovereignty of the kingdom, they cannot complain if the laws of that kingdom will not treat them upon the footing of good subjects.

Dr. Priestley, in a pamphlet, entitled, *Remarks on some Paragraphs in the fourth Volume of Dr. Blackstone's Commentaries on the Laws of England, relating to the Dissenters* †, has made some very pertinent and spirited observations on what our Author has advanced on this subject, though in a manner somewhat too hasty and acrimonious.—Dr. Blackstone, (in a small pamphlet) ‡, has replied, in a very genteel and candid manner, to Dr. Priestley's remarks, and explained his sentiments with respect to religious liberty, which, he says, Dr. Priestley has greatly misrepresented.

* Sir Humphrey Edwin, a lord mayor of London, had the imprudence soon after the toleration-act to go to a Presbyterian meeting-house, in his formalities: which is alluded to by dean Swift, in his *Tale of a Tub*, under the allegory of Jack getting on a great horse, and eating custard.

† 8vo. 1 s. Johnson and Payne.

‡ 8vo. 6 d. Bathurst.

In Dr. Blackstone's *Reply* we have the following passage, which we insert with pleasure, as it does great honour to his candour.—‘ I shall own very frankly, says he, that (on reviewing this passage) I am convinced, that it is somewhat incorrect and confused; and might lead a willing critic to conclude, that a general reflection was intended on the spirit, the doctrines, and the practice of the body of our *modern dissenters*. A reflection which I totally disapprove: being persuaded, that by far the greater part of those, who have now the misfortune to differ from us in their notions of ecclesiastical government and public worship, have notwithstanding a proper and decent respect for the church established by law; detest all outrageous attacks on its ministers, liturgy, and doctrines; and are zealous in supporting those two great objects of every good citizen's care, and which are not so incompatible as some persons seem to imagine, the *civil liberties* and the *peace* of their country. And so far am I from wishing to perpetuate or widen our unhappy differences, that I shall make it my care, in every subsequent edition of this volume, so to rectify the clause in question, as to render it more expressive of that meaning which I here avow; and which, if read with a due degree of candour, might before have been easily discerned.’

Our Readers will likewise be pleased with the manner in which he concludes his *Reply*; it is as follows.—‘ With regard to the want of logical and historical knowledge which Dr. Priestley has discovered in the *commentaries*, and his personal reflections on the Author's political connections, I shall leave him in full possession of them: remarking only, that this is not an age in which a man who thinks for himself, and who endeavours to think with moderation, can expect to meet with quarter from any side, amid the rage of contending parties. If, in a matter of mere history and speculation, he condemns the conduct of the elder Charles, but disapproves of the tragical extremes to which his opponents proceeded, he is a friend to popery and arbitrary power; whatever proofs to the contrary may abound in the rest of his writings. If, after a concurrence of many years together in most of their political measures, he differs from his friends in one great constitutional point, in consequence of the most diligent enquiry and mature reflection, he becomes immediately connected with, and possesses the confidence of a ministry, to which he has scarce the honour to be known, and from which he holds himself totally detached. If he argues for toleration and indulgence to dissenters of every denomination, but censures with some warmth all indecent attacks upon the establishment, he commences a bigot and a persecutor. In this temper of the times, I am sensible that all apologies are idle, and all vindications useless. Yet I thought it a duty to myself thus publicly

'I declare, that my notions, in respect to religious indulgence, are not quite so intolerant as Dr. Priestley has endeavoured to represent them; especially as some expressions of my own (not sufficiently attended to, when the work was revised for the press) may have countenanced such an opinion in a superficial or capricious reader. But, when thus set to rights and explained, I trust they will give no offence to any moderate and conscientious dissenter; and that Dr. Priestley himself, when he comes to reconsider his remarks, will wish they had been written less hastily, and had of course been more agreeable to justice as well as to common civility.'

Dr. Priestley makes some observations on Dr. Blackstone's Reply, in a letter inserted in the St. James's Chronicle of October 10th. This letter is written in a sensible and liberal manner, and with a temper and spirit very different from that of his *Remarks*.

'I have, says he, just received your *Reply to my Remarks*, and I sincerely thank and esteem you for it. It is a genteel and liberal answer to a pamphlet, written, as you candidly and justly conjecture, in great haste; and which, I frankly acknowledge, is not, in all respects, such as I wish it had been.—My pamphlet, if it be the occasion of making the slightest improvement in a work so valuable as yours, will not be without its merit to the public. It was literally the creature of a day, and, figuratively speaking, its existence cannot be of much longer duration; whereas, your *Commentaries on the Laws of England*, will probably last as long as the laws themselves.'

Such of our Readers as are desirous of being more particularly acquainted with this short controversy, we must refer to the *Remarks, Reply, &c.* already mentioned.—We now return to the volume before us.

In our Author's eighth chapter, wherein he treats of that species of offence, called *præmunire*, we find the following passage:—'It may justly be observed, says he, that religious principles, which (when genuine and pure) have an evident tendency to make their professors better citizens as well as better men, have (when perverted and erroneous) been usually subversive of civil government, and been made both the cloak and the instrument of every pernicious design that can be harboured in the heart of man. The unbounded authority that was exercised by the Druids in the west, under the influence of pagan superstition, and the terrible ravages committed by the Saracens in the east, to propagate the religion of Mahomet, both witness to the truth of that ancient universal observation; that, in all ages and in all countries, civil and ecclesiastical tyranny are mutually productive of each other. And it is the glory of the church of England, as well as a strong presumptive argument in favour of the purity of her faith, that she hath been (as her prelates on a trying occasion

occasion once expressed it *) in her principles and practice ever most unquestionably loyal. The clergy of her persuasion, holy in their doctrines, and unblemished in their lives and conversation, are also moderate in their ambition, and entertain just notions of the ties of society and the rights of civil government. As in matters of faith and morality they acknowledge no guide but the scriptures, so, in matters of external polity and of private right, they derive all their title from the civil magistrate; they look up to the king as their head, to the parliament as their lawgiver, and pride themselves in nothing so justly, as in being true members of the church, emphatically by law established. Whereas the principles of those who differ from them, as well in one extreme as the other, are equally and totally destructive of those ties and obligations by which all society is kept together; equally encroaching on those rights, which reason and the original contract of every free state in the universe have vested in the sovereign power; and equally aiming at a distinct independant supremacy of their own, where spiritual men and spiritual causes are concerned. The dreadful effects of such a religious bigotry, when actuated by erroneous principles, even of the protestant kind, are sufficiently evident from the history of the anabaptists in Germany, the covenanters in Scotland, and that deluge of sectaries in England, who murdered their sovereign, overturned the church and monarchy, shook every pillar of law, justice, and private property, and most devoutly established a kingdom of the saints in their stead.

Several things advanced in this passage appear to be liable to very strong objections, and we are not without hopes, that, when the learned commentator shall have coolly and deliberately reconsidered the whole passage, he will think it necessary, in a future edition, to soften some things and alter others, especially those which we have printed in *Italics*.

In the last chapter of this volume, the Author, by way of supplement to the whole work, gives an historical review of the most remarkable changes and alterations, that have happened in the laws of England. Though he only proposes to draw some outlines of an English juridical history, by taking a chronological view of the state of our laws, and their successive mutations at different periods of time, yet this part of his work is written with great judgment and ability, and shews the Writer's consummate knowledge of his subject.

The several periods under which he considers the state of our legal polity, are the following six: 1. From the earliest times to the Norman conquest: 2. From the Norman conquest to the reign of King Edward the First: 3. From thence to the re-

formation: 4. From the reformation to the restoration of King Charles the Second: 5. From thence to the revolution in 1688: 6. From the revolution to the present time.

What he advances in regard to the fifth period, and part of what he says relating to the sixth, we shall lay before our Readers.

‘Immediately upon the restoration of Charles II. the principal remaining grievance, the doctrine and consequences of military tenures, were taken away and abolished, except in the instance of corruption of inheritable blood, upon attainder of treason and felony. And though the monarch, in whose person the royal government was restored, and with it our antient constitution, deserves no commendation from posterity, yet in his reign, (wicked, sanguinary, and turbulent as it was) the concurrence of happy circumstances was such, that from thence we may date not only the re-establishment of our church and monarchy, but also the complete restitution of English liberty, for the first time, since its total abolition at the conquest. For therein not only these slavish tenures, the badge of foreign dominion, with all their oppressive appendages, were removed from incumbering the estates of the subject; but also an additional security of his person from imprisonment was obtained, by that great bulwark of our constitution, the *habeas corpus* act. These two statutes, with regard to our property and persons, form a second *magna charta*, as beneficial and effectual as that of Runing-Mead. That only pruned the luxuries of the feudal system; but the statute of Charles the Second extirpated all its slaveries: except perhaps in copyhold tenure: and there also they are now in great measure enervated by gradual custom, and the interposition of our courts of justice. *Magna charta* only, in general terms, declared, that no man shall be imprisoned contrary to law: the *habeas corpus* act points him out effectual means, as well to release himself, though committed even by the king in council, as to punish all those who shall thus unconstitutionally misuse him.

‘To these I may add the abolition of the prerogatives of purveyance and pre-emption; the statute for holding triennial parliaments; the test and corporation acts, which secure both our civil and religious liberties; the abolition of the writ *de hæretico comburendo*; the statute of frauds and perjuries, a great and necessary security to private property; the statute for distribution of intestate’s estates; and that of amendments and *joinders*, which cut off those superfluous niceties which so long had disgraced our courts; together with many other wholesome acts, that were passed in this reign, for the benefit of navigation and the improvement of foreign commerce: and the whole, when we likewise consider the freedom from taxes and armies which the subject then enjoyed, will be sufficient to demonstrate this truth,

truth, "that the constitution of England had arrived to its full vigour, and the true balance between liberty and prerogative was happily established by law, in the reign of king Charles the Second."

It is far from my intention to palliate or defend many very iniquitous proceedings, *contrary to all law*, in that reign, through the artifice of wicked politicians, both in and out of employment. What seems incontestible is this; that *by the law**, as it then stood, (notwithstanding some invidious, nay dangerous, branches of the prerogative have been since lopped off, and the rest more cleared defined) the people had as large a portion of real liberty, as is consistent with a state of society; and sufficient power, residing in their own hands, to assert and preserve that liberty, if invaded by the royal prerogative. For which I need but appeal to the memorable catastrophe of the next reign. For when King Charles's deluded brother attempted to enslave the nation, he found it was beyond his power: the people both could, and did, resist him; and, in consequence of such resistance, obliged him to quit his enterprize and his throne together. Which introduces us to the last period of our legal history; viz.

From the revolution in 1688 to the present time. In this period many laws have passed; as the bill of rights, the toleration-act, the act of settlement with its conditions, the act for uniting England with Scotland, and some others: which have asserted our liberties in more clear and emphatical terms; have regulated the succession of the crown by parliament; as the exigencies of religious and civil freedom required; have confirmed, and exemplified the doctrine of resistance, when the executive magistrate endeavours to subvert the constitution; have maintained the superiority of the laws above the king, by pronouncing his dispensing power to be illegal; have indulged tender consciences with every religious liberty, consistent with the safety of the state; have established triennial, since turned into septennial, elections of members to serve in parliament; have excluded certain officers from the house of commons; have restrained the king's pardon from obstructing parliamentary impeachments; have imparted to all the lords an equal right of trying their fellow peers; have regulated trials for high treason; have afforded our posterity a hope that corruption of blood may one day be abolished and forgotten; have by the desire of his

* "The point of time, at which I would chuse to fix this *theoretical* perfection of our public law, is the year 1679; after the *habeas corpus* act was passed, and that for licensing the press had expired: though the years which immediately followed it were times of great *practical* oppression."

present

present majesty) set bounds to the civil list, and placed the administration of that revenue in hands that are accountable to parliament; and have (by the like desire) made the judges completely independant of the king, his ministers, and his successors. Yet, though these provisions have, in appearance and nominally, reduced the strength of the executive power to a much lower ebb than in the preceding period; if on the other hand we throw into the opposite scale (what perhaps the immoderate reduction of the ancient prerogative may have rendered in some degree necessary) the vast acquisition of force, arising from the riot-act, and the annual expedience of a standing army; and the vast acquisition of personal attachment, arising from the magnitude of the national debt, and the manner of levying those yearly millions that are appropriated to pay the interest; we shall find that the crown has, gradually and imperceptibly, gained almost as much in influence, as it has apparently lost in prerogative.

For our accounts of the preceding volumes of this truly excellent Commentary on the Laws of England, we refer our Readers to the 34th, 35th, 36th, and 39th volumes of the Review: see the general *Table of Contents* to each volume, printed with the *Appendixes*.

Letters supposed to have passed between M. de St. Evremond, and Mr. Waller, collected and published by the Editor of the Letters between Theodosius and Constantia. Two Vols. 12mo. 5s. sewed. Becket and Co. 1769.

THE Author of these letters would certainly be unwilling that they should be considered merely as a work of entertainment; it can, however, be of use to exhibit the characters of St. Evremond and Waller, in letters which they are feigned to have written, only in proportion as it is fit their sentiments should be adopted: the sentiments, therefore, which are found in these letters, at least those that are established by them, must be imputed to the Author. Many of these are, indeed, not only just but refined, at the same time that the characters of the writers are not ill sustained. There is, however, something disgusting in the compliments which the Author is perpetually paying to himself in the persons of his drama, when they are made to commend the sentiment, the vivacity, the wit, the judgment of the letters he has written for them.

In the IVth Letter the Author, in the character of St. Evremond, having mentioned the Dutchess of Shrewsbury, who is said to have held the Duke of Buckingham's horse, disguised
like

like a page, while he killed her husband in a duel, makes the following remark :

‘ It was great weakness in Buckingham to be capable of loving a woman who wanted the characteristics of her sex, tenderness and delicacy. The genius of bold and vulgar prostitution! What a depraved spirit! what a groveling soul must he have, who can mix his passions with any thing so odious! A masculine woman is my immortal aversion! Masculine in person, or in spirit, she is equally dreadful! Courage in that sex is to me as disgustful as effeminacy in ours. I cannot bear to find even their sentiments of the male-kind—A female divine, a female lawyer, a female historian, a female politician, are all insupportable monsters! Out of sex! Out of character! Out of nature! Lost to the very idea of propriety! and always affected to the last excess of absurdity!’

If the Author had stopped at declaring that he could not bear to find even the *sentiments* of women of the male kind, his remark would have been just and useful. But surely, it is arrogant in man, and injurious to woman, to suppose truth and knowledge to be, in this author’s sense, of the *male kind*.

It is difficult to conceive how a woman becomes less feminine in her *sentiments* by knowing any truth either in divinity, history, or law. Her *sentiments* seem to be out of the question; they may surely be just as feminine if she is knowing as if she is ignorant, whether she communicates her knowledge or conceals it; just as feminine combined with religion, as with superstition; with the spirit and ability of rational investigation, as with implicit faith in the tales of the nursery. Neither is it true that knowledge always renders the sex odious by affectation. To possess knowledge and abilities is one thing, to overrate them another: to make intellectual acquisitions from which custom has generally precluded the sex is very different from giving up the character; and the Author is unfortunate if he knows no woman, who with all the elegance and softness of female sentiment and manners, has all the discernment and knowledge of the philosopher. It happens indeed, very frequently, that a learned dunce is more intolerable in petticoats than breeches. A woman that happens to have learnt old words, old facts, and old customs, and nothing else, is very apt to swell into ridiculous importance upon the acquisition; but this can be no reason why useful and important knowledge should not be trusted with genius, whose characteristics are modesty and diffidence, lest they should produce a ‘monster, lost to every idea of propriety, and affected to the last excess of absurdity.’

Many little fictions are interspersed in this work, which cannot fail to entertain the Reader; among others is the following, a letter ascribed to St. Evremond :

REV. O&A. 1769.

X

‘ You

‘ You know the amiable and gentle Hamilton : though nature has given her a capacity equal to the most arduous attainments, with what address does she manage her excellent talents, and turn them to that kind of culture only which embellishes and endears the female character !—But, as a last proof of her merit, she has fixed irrevocably the fickle, the volatile, the various Grammont ! You knew his long attachment to her—At length, he has married her. In this measure, however, though he has shewn both sense and honour, yet he proceeded on a principle, of which even you, who know him, will have no idea. And here, too, you will find another instance of the pernicious spirit of modern gallantry. Though Grammont believed himself that he intended absolutely to espouse the fair Hamilton, yet when every thing seemed to be settled, and the critical event drew near, the demon of gallantry took up his part—He played the character of Hymen, and rendered it so insupportably ridiculous, that Grammont could no longer bear the idea of marriage. The time appointed for the nuptials was at hand—The lover flew upon the wings of the wind to the coast of France. This desertion was received with a proper indignation. A brother of the fair Hamilton’s, a youth about sixteen or seventeen, pursued and overtook him almost as soon as he had arrived. “ Grammont (said he) you blush to see me—You have reason—You know me well—Return this moment with me to England, and do yourself the honour to espouse my sister—If that is an honour you chuse to decline—I am the youngest of seven brothers, and if I fall by your hand, know, that there are still six living, whose arms are stronger and more experienced than mine, and who scorn, as much as I do, to survive the honour of a sister.” The count stood silent for a while, and smiled upon the beardless champion—But it was not a smile of contempt. I have heard him say, that he never felt the sense of honour so strongly as at that moment. The phantom of false gallantry disappeared. “ Let us return, (said he,) my brave friend—I blush to think of my folly—I deserve not the honour of being allied to your family ; but I will hope to be indebted for it to your kind intercession.”

‘ This was certainly very great. It was a return of reason ; a recovery from a state of insanity. What is true honour but the exercise of right reason ? All else is false and frivolous. Is courage honour ? What a strange confusion of ideas ! A man of honour would, in that case, make a very despicable figure, if put in the same scale with a Russian bear. Young Hamilton behaved with a true sense of honour—His conduct was reasonable—It had the protection of a sister for its object. But what should we have thought of Grammont, had he acted a different part ? In what light would he have appeared, had

he lived to pierce the heart of the woman that he loved, through the hearts of seven brothers—The very idea is horror!—Yet this he certainly must have done, at least have attempted, had he placed honour in courage rather than in reason.

‘ Had Shrewsbury a right sense of honour when he challenged Buckingham? More than half the court will tell you that he had—But, how ridiculous! Is the defection of an infamous woman a disgrace to the man she forsakes? Far otherwise—It is rather a mark of his integrity. The antipathy that vice has to virtue is a proof of this. It was rank cowardice, pusillanimity itself, that provoked Shrewsbury to the challenge. He was afraid that his courage should be doubted, if he omitted it.

‘ Yet how universal is this idea of false honour! In one of the campaigns I made with the Duke D’Enguien, an officer, who had lost his mistress, thought it necessary to fight for her. When he applied to the duke for permission, the latter asked him whether it was on account of the love he had for her, and whether he wanted, by killing his rival, to recover her. “No,” (replied the officer) but if I do not fight, my courage will be doubted.” “If that is all, (said the duke,) “you may be easy about the matter. I shall give you an opportunity of putting that out of question; for, to-morrow, I intend to fight myself.”

It is to be regretted that if the Author thought fit to represent this as the notion of true and false honour conceived by St. Evremond only, he did not shew its fallacy and his own disapprobation: if he has exhibited his own notion of the matter in St. Evremond’s character, it is to be regretted still more, that he did not see its fallacy, and the pernicious consequence it was likely to produce.

He justly commends Grammont for declining a duel in a bad cause, but he has not the same reason for commending the offer of it in Hamilton, upon pretence that his cause was good. When Shrewsbury challenged Buckingham for the defection of his wife under the notion of honour, the letter-writer cries out, *ridiculous! is the defection of an infamous woman a disgrace to the man she forsakes?* When young Hamilton challenges Grammont under the notion of preserving the *honour* of a sister, might we not with the same reason cry out, *ridiculous! is the defection of a worthless man a disgrace to the woman he forsakes?* Hamilton certainly; not less than Shrewsbury, appealed to a *false sense of honour* in mankind for the justification of his conduct, and therefore acted equally upon a *false principle*. The lady could suffer no disgrace in the estimation of *right reason* by Grammont’s desertion, nor hope for any happiness in marriage with a man who

should marry her only as a more eligible alternative, than fighting her seven brothers: neither, indeed, does it appear that the *fixing the fickle, the volatile, the various Grammont* was the effect of the fair Hamilton's merit, and therefore, *a proof of it*. The fair Hamilton, certainly, had the same merit when Grammont forsook her, that she had when he was threatened by her brother, and if he returned, not from fear, but from a returning sense of probity, the change was produced not by any new charm in the fair Hamilton, but by the resolution of her brother.

Honour has never been referred into mere courage, even by those who consider it as distinct from virtue; it depends rather upon the *fear of disgrace*, which this Author says, was the case of Shrewsbury, and which was also the case with Hamilton. He that fears disgrace more than death, is a man of honour in the general estimation, whether the disgrace is incurred justly or not, whether in consequence of absurd prejudice or right reason.

The first of these two little volumes contains a short censure of Hobbs and his principles; a sprightly attack and defence of the sex, and some fashionable sophistry concerning the facility of desiring nothing that we cannot attain. There can be no difficulty, says the writer, in doing what nature intended we should do; our love of life is at an end when we die, therefore, it is our fault, if the love of ease is not at an end when we suffer pain from an incurable disease. It contains also an encomium upon Cowley, a pathetic lamentation on the death of the Duchess of Mazarine, some just reflections on the folly of desiring to transmit a name to future generations by posterity, and the following excellent and striking picture from Roman history.

"In the civil wars between *Vitellius* and *Vespasian*, the army of *Vitellius* was supplied with provisions, of which the army of *Vespasian* also was in great want, by their women: when the soldiers had received them, they conveyed part of them secretly by night into the camp of *Vespasian*, to refresh their countrymen, whom they were to fight the next day. "Take this, said they, fellow-soldier, and eat it—'Tis not my sword I put towards you, it is bread—This too, take, and drink it—It is not my shield I am holding out to you; it is a cup. Whether you fall by my hand, or I by yours, this refreshment will make death more easy. It will strengthen the arm that gives the decisive blow, and we shall not die slowly by a feeble wound. These, fellow-soldier, are the only funeral rites we shall have. Let us thus celebrate them while we live."

The Author's observation on this incident does him honour.
 "In what a detestable light, says he, do those wretches appear,
 whose

whose competitions could lead these brave and merciful men to the slaughter of each other! Surely some curse of peculiar bitterness is reserved for those diabolical spirits, who, for private gratifications, break the bonds of society! Is there no place of punishment for these demons? I would sooner believe there is no Heaven for the virtuous.

The second volume contains an apology for amusement in old age: a fable in verse, which has great merit: an encomium on Milton's *Lycidas*: some critical remarks on pastoral poetry: a monody, on the death of a friend, by no means so good as the fable: a dialogue between King Charles the Second and a Worcester-shire baronet: the loves of Thyrsis and Sacharissa, related by the genius of Penrhurst: a censure on fanaticism: a letter of St. Evremond, dissuading the Duchess of Mazarine from going into a nunnery, and some stanzas on the same subject, that have been printed before, in French, with a translation: it contains also a parallel between Ovid and Cowley; and the following corrections of two passages in Ovid:

'In reading the story of *Pyramus and Thisbe*,' says Waller to St. Evremond, 'we both concluded that there must be something wrong in the following passage:

Tempore crevit amor, tædæ quoque jure coissent,

Sed vetuere patres, quod non potuere vetare.

Ex æquo captis ardebant mentibus ambo.

Sed vetuere patres, quod non potuere vetare, is certainly nonsense. Yet so it stands in all the editions I have met with, undisturbed by commentators, who pass it over in *sacro silentio*. Nothing, however, is more easy than to remove the error, which lies only in the punctuation. Let the passage stand thus, and it is restored to sense:

— *Tædæ quoque jure coissent,*

Sed vetuere patres. Quod non potuere vetare,

Ex æquo captis ardebant mentibus ambo.

'There is, if I am not mistaken, another error in the same story:

Conscius omnes abest; nutu signisque loquuntur.

If every spy is at a distance, why should they have recourse to nods and signs, to convey their sentiments? That could only be necessary, admitting the case to be quite otherwise. Suppose then we read

Conscius omnis abest; nutu signisque loquuntur.

This alteration is by no means violent, and it at once brings the passage to sense and consistency. However, I am not so hardy as to say, *Sic lego meo periculo*. I only offer this to you by way of conjecture; but the first, I am satisfied, must be right.

These two little volumes contain many other particulars, which will render them acceptable to the generality of those who love reading.

MONTHLY CATALOGUE,

For OCTOBER, 1769.

MISCELLANEOUS.

- Art. 12. *Memoirs of the Life of the late Right Hon. John Earl of Crawford: describing many of the highest military Achievements in the late Wars; more particularly the Campaign against the Turks, wherein his Lordship served both in the Imperial and Russian Armies. Compiled from his Lordship's own Papers, and other authentic Memoirs.* 12mo. 3s. Becket. 1769.

AS this work appears to be no other than a republication of *Rolt's* Memoirs of Lord Crawford, first published in quarto, about twelve or fifteen years ago, we have nothing farther to say concerning it.

- Art. 13. *Miscellaneous Views of the Coins struck by English Princes in France, counterfeit Sterlings, Coins struck by the East India Company, those in the West India Colonies, and in the Isle of Man. Also of Patern Pieces for Gold and Silver Coins, and Gold Nobles struck abroad in Imitation of English. With Copper plates.* By Thomas Snelling. Folio. 10s. 6d. Snelling. 1769.

In Mr. Snelling's views of the gold, silver, and copper coins of England, respectively mentioned in our journal, this industrious and accurate Compiler, confined himself to such as were the true and lawful currency of this kingdom. Those contained in the present work, although struck by English princes, or under their authority, were not, however, the proper money of this realm. The collection here offered to the public is numerous, and will be very acceptable to those who have a taste for this curious and important branch of historical knowledge.

- Art. 14. *An Introduction to the History and Antiquities of Scotland.* 8vo. 3s. sewed. Noteman. 1769.

From the *advertisement* prefixed to this publication, our Readers will perceive that it is not altogether a new work; and, consequently, that a brief mention of it, in our catalogue, is all that can be expected: the words of the advertisement are subjoined:

'The following essay was originally wrote in Latin by the late Mr. Walter Goodall, and prefixed to Fordun's *Scotichronicon*; but that history being in few hands, and the essay containing many particulars relating to the antiquities of Scotland, either little known or entirely overlooked by other writers, the Editor was induced to give it to the public in an English translation.'—Mr. Goodall appears, from this work, to have been a person of considerable learning and abilities. If we mistake not, he is also author of 'An Examination of the Letters said to be written by Mary Queen of Scots, to James Earl of Bothwell,—shewing them to be *Forgeries*.'

Art. 15.

Art. 15. *The History of Ancient Greece; from the earliest Times, till it became a Roman Province.* 12mo. 4s. Edinburgh, printed for Kincaid and Co. and sold by Knox, in London. 1768.

The history of ancient Greece abounds with such a variety of great and memorable events, and is, in every view, so curious and instructive, that almost every class of readers must be desirous of having a general acquaintance with it. Those who have neither leisure nor ability to consult the Greek writers themselves, will find their account in perusing the work now before us, which, notwithstanding some inaccuracies of style, contains a clearer and more distinct view of the history of the ancient Greeks than we remember to have seen within the compass of 568 pages, of which this judicious epitome consists; exclusive of the preface and index.

M E D I C A L.

Art. 16. *A Treatise on the Effects and various Preparations of Lead, particularly of the Extract of Saturn, for different chirurgical Disorders.* Translated from the French of Mr. Goulard, Surgeon-Major to the Royal and Military Hospital at Montpellier. 8vo. 3s. Elmsly. 1769.

Mr. Goulard's *Extract of Saturn* is a solution of lead in vinegar; and is the basis of a variety of remedies, to which he gives the following names; viz. a vegeto-mineral water, a cerate, cataplasm, pomatum, nutritum, and plaister.

Our Author's idea of the operation of his saturnine remedies is exhibited in the following paragraph:

'From what has been said, it follows, that there is not to be found, among all the chirurgical prescriptions, a medicine more adapted than the extract of Saturn for subduing external inflammations; that it is endowed with the singular property of penetrating the obstracted blood and lymphatic vessels, and of dispersing the inspissated matter therein, without too much relaxing or irritating the coats of the inflamed parts; it preserves a medium between these two actions, and thereby insensibly produces, without any bad consequences, the most surprising effects. This remedy seems to reunite, at once, three qualities very essential for an antiphlogistic medicine; a cooling virtue, which the most ardent inflammatory heat cannot resist; an anodyne one, which quiets the most violent pains observed in inflammation; an attenuating, resolving quality, which the prejudiced part of mankind have unfairly confounded with repulsion: in short, all the parts of our body, without distinction, fatty, glandulous, muscular, tendinous, aponeurotic, membranous, ligamentinous, weak or strong in their texture, endowed with a greater or less degree of sensibility, bear with equal success the action of our metallic remedy.'

The virtues of the extract of Saturn according to Mr. Goulard, are very powerful and very extensive.—in inflammations, whether phlegmon or erisipelas; contusions, burns, gun-shot wounds; suppurations, abscesses, ulcers, and fistulas; cancers, whether occult or ulcerated; sprains, stiffness of the joints, relaxation of the ligaments; gouty and rheumatic pains; tetters, itch, ruptures, and piles.—in

the above diseases, the preparations of lead are only applied externally; and every particular chapter is illustrated by a variety of cases.

We have no doubt of the usefulness of our Author's remedies, when directed with judgment and caution; some of his histories, however, are so very extraordinary as to border upon the wonderful.—What can we think, when Mr. Goulard attributes the reduction of a *dislocated femur* to the efficacy of his *vegeto-mineral water*!

Madam de la Gomercini, a Genoese lady, had been troubled from her childhood with a relaxation of the capsular ligaments of her left thigh. The disorder had been encreasing for fifteen years past; and so much so, that the motion of the part was insensibly lessened. The weakness was so great, that she was unable to support herself; as she likewise was either to walk, sit down, or get up, without assistance. Though the disorder had originally been of a long standing, it was only for the six or seven last years that it had made any considerable progress. When I had the honour of attending her, in company with two Genoese physicians, I found her pains excessive, and the whole thigh considerably emaciated. For many years past, this lady had consulted the most eminent of the faculty, in different parts of the world, had made trials of various baths, and of many other remedies, without finding advantage from any. Having carefully examined the part, I found, that the head of the femur was displaced, and lodged upon the muscles of the buttock, which made that limb shorter than the other, by about four fingers breadth. I concluded, after having examined the grievance, that by a relaxation of the ligaments of the part, the muscle of the buttock had contracted, and drawn the head of the femur from its cavity upwards; and that this, by pressing on the posterior sciatic nerve, gave rise to the pains my patient felt. My opinion was, that she must inevitably remain a cripple, and that the limb would at last wither away; and, in fine, that the only method remaining to give her ease, would be to replace the head of the femur in its acetabulum: to effect which, I took the following method:

I ordered two jugs to be filled with the *vegeto-mineral water* warm: one assistant held the upper part of the limb, another the lower part, who gently moved it backwards and forwards: in the mean time, a third poured from the jug the *vegeto-mineral water* upon the part, whilst a fourth was employed in rubbing it. It was not long before the lady found the good effects of this operation. The head of the bone was soon brought upon a level with its cavity, and in less than fifteen days re-entered it. My patient was then able to support herself, and walk. I took care to apply one of my Saturnine plaisters to the grievance, and a bandage upon that. This lady persevered in the use of my remedies for above two years, after the bone had been replaced. Tho' I have not seen her for a considerable time, I am well assured, that her cure has been compleat; seldom a year passes, without my hearing of her; and I am informed that she finds not the least bad effects from her old complaint.

We apprehend Mr. Goulard has said too much in recommendation of his remedies; and that he is not sufficiently aware of the noxious effects

effects of lead upon the nervous system, even when used only externally.—Can it be safe, to wash over the whole body of a patient, who has the itch, with a solution of lead? or, in rheumatic cases, to direct a warm bath, medicated with the extract of Saturn?

Art. 17. *An-Explanation of the Terms of Art in the several Branches of Medicine, accented as they are to be pronounced.* 8vo. 1s. Newbery.

Concise, and tolerably well executed; and appears to be a kind of explanatory appendix to some larger work*.

* It begins with page 497, which would hardly have been the case, had it originally appeared as a separate and complete work.

Art. 18. *Thoughts on Brightelmston. Concerning Sea-bathing, and drinking Sea-water. With some Directions for their Use In a Letter to a Friend.* By John Awstler, M. D. 4to. 1s. Wilkie.

These cursory *thoughts* make but a very trifling appendix to what Dr. Ruffel has already published on the same subject.

We wish the following observations had been matters of *sound experience*, and not of *mere opinion*:

* Bathing in the sea constantly has this effect; every sore, imperfectly healed, it will open afresh; and when this happens, Dr. Ruffel observes that the part affected being often bathed with sea-water, and rubbed with a slimy sea-plant called the *Quercus Marina*, has a better effect than general bathing: the reason is obvious, the part being frequently wetted with the water, and salt slime of the plant, was kept moist; by this means the active principle of the water (the salt) had time to insinuate itself; for sea-salt has these particular properties, it not only corrects the corrosive and malign humours, that attend obstinate and old ulcers, but possesses at the same time, a drying quality, which contributes to heal them. I can give a familiar instance of this, which, for the benefit of society, ought not to be concealed.

* Sea-salt, properly applied, is a *present cure* for the bite of a mad dog:

* Take sea-salt, or common kitchen-salt, dissolve it in fresh warm human urine, load the urine with as much salt as it can dissolve, with this liquor cleanse the wound and limb, of whatever saliva may stick to it, fill the wound with salt, wet a double rag in the prepared liquor, and bind it on the part; as it dries, wet it with fresh liquor; in six hours open and wash the wound with the prepared liquor, fill it with fresh salt, apply the wetted rag, and proceed as before, in twelve hours the virus of the bite will be subdued: after this, keep the wound clean by washing it night and morning with a cloth dipped in the prepared salt liquor, till it is healed; let the party take as much sea-water, for three mornings successively, as will purge, and after each purging, at bed-time, an opiate of Mithridate dissolved in pennyroyal water. The use of the sea-water is to empty the body, and the use of the opiate to calm the spirits, which are generally, much agitated, and depressed on these occasions. Let the patient be kept quiet, let him not live low, but moderately indulge himself with wine. This regimen need only be pursued till the wound is healed,

healed, but if the wound is large, or when there are more than one, the party may take a draught of sea-water daily, for a short time.

The ratio of the cure consists in the action of the salt upon the malign virus of the wound, before it can make any progress to infect the circulation. The salt, by being dissolved in urine, becomes more active, and is particularly assimilated to penetrate into any part of the body to which it is applied. The success of the application depends much on the immediate time; the omission of it for twenty-four hours, might render this remedy precarious, and, perhaps, of no effect. As the poison at first is local, this application to the part affected, immediately destroys all danger. The purging, therefore, with sea-water, the opiate at night, and the regimen prescribed, are only cautionary aids, co-operating with the topical application.

Observation 2d. If salt, dissolved in urine, can destroy the bite of a mad dog, may it not, applied in the same manner, destroy the virus of other animal poisons?

2dly. May it not, on the same principle, weaken or destroy the power of vegetable poisons, when local?

3dly. If it is found to destroy the force of animal and vegetable poisons, separately, will it not act on those poisons when combined?—Thus may it not abate the danger of a wound given by a poisoned weapon, as the composition with which these instruments are poisoned, is thought to be a mixture of the vegetable and animal. From monkshood, and the poisonous fluids of animals, of the serpent, &c.

Musk and cinnabar, which make the Chinese medicine, and opium likewise, as recommended by Dr. Nugent, have been administered with success: but the proper application of the mercurial ointment, either before or after the morbid symptoms have made their appearance, has been found the most efficacious; this practice was introduced by Desault, about thirty years ago.—In a matter of so much importance, the attention should be directed to *facts*, not *thoughts*.

TRADE.

Art. 19. *Obscurities and Defects of the Mercantile Law considered, in an Essay on Bills of Exchange.* 8vo. 1s. Crowder. 1769.

The regular usage in negotiating bills of exchange is a subject of importance to every person engaged in trade.

Every bill of Exchange, says our Author, consists of a *demand* and an *acknowledgment*; and involves three persons;

The *drawer*, who gives the bill its existence;

The *purchaser* or *holder*, to whom the drawer sells or passes the same; or the holder's assign or correspondent, to whom the bill is re-mitted and resigned by indorsement;

And the *accepter*, to whom the holder or his assign presents the bill for acceptance, and who discharges the same by payment.

We have here the necessary form of indorsing a bill, in the following terms:

Pay for me to J. J. or order,
value received.

J. J.

The

The reason for this form is of more consequence than may be at first apprehended; for, says the Author, 'many people, [persons] instead of the specified form of indorsement, write their names only on the back of the bill, which is called a blank indorsement; but which, though it stands good in law, is very insufficient and dangerous. For in case the bill should be lost, the finder, though not the true owner, can go and receive the value of it from the acceptor, if due; or if not, pass the same to any person: because a blank indorsement signifies no more than if the bill was made payable to the bearer; and the acceptor must pay the bill to the holder without hesitation, if he would not suffer in point of credit.'

With respect to bills after sight, he observes, 'that an ordinance is wanting to determine *how long a bill payable after sight may circulate before the same be accepted*: which I think cannot well be longer than ten days, if the sight is twenty days, and so in proportion. For as it is at present, no merchant, with all his care and judgment, can proceed in safety. I dare say, many would be glad to see this circumstance taken into due consideration.' This he illustrates by a case, which fully justifies such a regulation.

'A bill drawn after date, he says, is seldom rightly understood, or justly managed; which is owing to the obscurity of the mercantile law in that point. A bill after date is mostly treated as a bill after sight: but as the former is of a nature very unlike the latter, it requires a different practice. A bill drawn payable so many days after sight requires to be accepted; since its time for running off cannot commence till the same is really accepted; and because the day of expiration cannot be determined but from the date of the acceptance. For if such a bill should never be accepted, it would never become due: wherefore the acceptance is here unavoidably necessary. And as the acceptance of such a bill determines what time it will become due, and is not intended to release the drawer from his guaranty for the same; he still remains the principal bondsman, and is obliged by law to see the bill paid, or to repay the same upon demand, as already observed.

'But this is not the case with a bill payable after date; which, if the drawer is solvent, requires no acceptance at all. The day of expiration is immoveably fixed by the drawer in the very first words of the bill, and without any farther appointment becomes due of course: so that if the holder procures acceptance, he can in reality have no other motives for so doing than his diffidence of the drawer's solvency: and having greater confidence of the acceptor's abilities, he demands of him to accept the bill, that is to say, to become his bondsman. For, this acceptance is not to determine what day the bill is to become due; but that he (the acceptor) is to pay the same when due. Thus of course he entirely acquits the drawer, and acknowledges himself the holder's real and only debtor. It is the holder's desire to avoid any farther dealing with the drawer: and what can appear more plain, than that the holder, having once taken the acceptor for his bondsman, has entirely released the drawer from all guaranty for the said bill?'—This likewise is worthy attention.

As to the days of grace, which are tacitly allowed, and expected, he admits that such respite may be demanded, but remarks, that it is not

not honourable so to do; as such term is the legal toleration after an evasion of paying an accepted bill, before the protest is made: an event which subjects the acceptor to a bankruptcy.

This pamphlet contains many other particulars relating to bills, under their respective circumstances, and is dedicated to the King of Denmark, whom the Writer addresses as his sovereign:

RELIGIOUS and CONTROVERSIAL.

Art. 20. *Eight Charges, delivered to the Clergy of the Dioceses of Oxford and Canterbury. To which are added, Instructions to Candidates for Orders; and a Latin Speech, intended to have been made at the Opening of the Convocation in 1761.* By Thomas Secker, L.L.D. late Lord Archbishop of Canterbury. Published from the original Manuscripts, by Beilby Porteus, D.D. and George Stinton, D.D. his Grace's Chaplains. 8vo. 4s. Boards. Rivington, &c. 1769.

Those who are engaged in, or designed for, the sacred office, will find their account in a serious and attentive perusal of this publication, which contains many excellent and seasonable admonitions, many judicious and pertinent directions to the clergy, considered as ministers of the gospel in general, and of their respective parishes in particular. The charges are written in a plain, easy, and natural manner, with little regard to accuracy of method, or elegance of composition, but, as far as appears, with a sincere and earnest desire of supporting and strengthening the interests of religion and virtue.—In some particulars, indeed, the Author seems to have a greater concern for the support of our ecclesiastical establishment than many will think consistent with a real concern for the doctrines of Christ and his apostles; but by what views his conduct was influenced in this respect, we cannot pretend to determine, and must leave our Readers to their own reflections upon it,

Art. 21. *Remarks on a Sermon preached by the Rev. Mr. James Scot, at the Visitation held at Wakefield, July 25, 1769.* 8vo. 6d. Nicoll, &c.

Censures the preacher for having entertained his audience with a *political declamation*. 'If,' says the Remarker, 'a clergyman preaches the sound doctrine of Christianity, and lives up to the dignity of his character, he may glory in the scoffs and reproaches of men: but if he steps out of the way of his profession, and with all the acrimony, and all the assurance of zeal without knowledge, will take upon him to vilify perhaps one half of his fellow-subjects, and hold them forth to public view as monsters of iniquity, he must not be surprised if he is accused as a *venal time-serving wretch*, who would climb to preferment, like a parrot, by his beak.' Those who are *personally* acquainted with Mr. S. will not think that this sarcasm stands in need of any comment.

CONJURATION.

ART. 22. *The Nature, Causes and Effects of Comets, considered and explained, according to the Opinions of the most eminent Philosophers among the Antients, though diametrically opposite to that of all the modern Astronomers; with Reasons for the appearing and disappearing of the late Comet, which was not foretold by any Astronomer. To which is added, an historical Account of what has happened in the World, after the Appearance of Sixty different Comets.* By John Harman, Astrologer. 8vo. 6d. Bladon, &c. 1769.

Mr. Harman is an astrologer, and, with the rest of the conjuring tribe, Lilly, Gadbury, Partridge, &c. he holds, that 'comets are the *prodromi* or messengers of the Almighty to give notice to a sinful world of exceeding wrath against wicked men, be they kings, lords, or commons; the truth of this, he adds, is generally allowed by the best divines, astrologers and learned historians in all ages.'

'All authors,' he says, 'agree' (yes, he does say *all* authors) 'that they portend the death of emperors, kings, queens, and princes, or great trouble to persons of the highest rank, and it is very remarkable, that for some years you will find in the *historical account* hereunto annexed, that a king, or some such person, has died very soon after the comet's appearance.'

Mr. Harman here seems to be very right; indeed; for, as there is a comfortable number of *kings*, or *some such persons*, inhabitants of this globe of ours, there is not the least room to question but that one or other of them have died soon after the appearance of a comet. Whose turn it will be to make their *exit*, in pursuance of the comet of 1769, our sage astrologer does not very explicitly say; but he is 'afraid that it forebodes great evils in the world.'—'I have some notion,' he adds, 'that the month of *August* next will bring great trouble to one or more great men of *some* nation; grievous illness, if not death or mortality, may suddenly overtake them by that time.'

Why is not this prognosticating gentleman taken into the service of the stationer's company? He would do admirably as the successor of those renowned students in *phyfic** and astrology, who have proved themselves immortal only in their learned labours: and here is a new scheme hinted to the worthy gentlemen who have the direction of the affairs of that worshipful company.—A *new* almanac, gentlemen! a new *political* almanac. We have Liberty News-papers, and Middlesex Journals, in plenty: What think you of *The Middlesex Almanac*?—That it *would* do, there is not the least room to doubt: and Mr. Harman is the man to make it. Here is a farther specimen of his abilities, and directly in point.—'The planets Jupiter and Saturn changing from a watry sign into the regal and fiery one, seems to give me great hopes that public affairs will move in as different a channel to what

* From what Mr. Harman says, in the last paragraph, concerning *Mercury* and the *body* of *Venus*, we suppose he intends to give the public an hint of his proficiency in the healing art:—at least, with respect to one particular, and very popular, branch of it.

they have of late, as fire is from water, and that for the good and peace of most men.

The Middlesex petition was delivered (on which the success of all the other petitions depends) on Wednesday, May 24, 1769, at one o'clock in the afternoon, and the lord-mayor delivered the petition of the livery of London on the 5th of July following, the position of the Heavens at that time being very significant. Nor am I without hope but that the month of February will afford the freeholders of England some relief, so that they may enjoy their antient rights of election, because Mercury, when the petition was delivered, wanted ten degrees of the body of Venus, which gives ten months in time from that time; for Mercury, who represents the freeholders of Middlesex, as likewise the supporters of the bill of rights, is powerful, and very strong.

Aye! aye! let us, by all means, have *The Middlesex Almanac*.

N O V E L S.

Art. 23. *The Fool of Quality: or, The History of Henry Earl of Moreland*. By Mr. Brooke. Vol. IV. 12mo. 3s. Johnston. 1769.

We have already given our sentiments * in relation to this very singular novel; and have only now to add, that the work is not yet completed, nor the hero yet conducted quite up to manhood. The following advertisement appears at the end of the present volume:—

'It was originally proposed, says the Author, to have comprized this work in four volumes; but the matter has grown so upon the Writer, that he finds himself under a necessity of taking more room.—As to what remains, though it relates almost entirely to *the hero of the tale*, it is hoped, that the excess will not be unacceptable; and that the circumstances of his settlement in life will be found as interesting as those of his entrance into it.'

* See Review, vol. xxxv. p. 145; 286, 346, and vol. xxxix. p. 410.

P O E T I C A L.

Art. 24. *Songs, Chorusses, &c. which are introduced in the new Entertainment of The Jubilee, at the Theatre Royal, in Drury-Lane*. 8vo. 6d. Becket.

Useful at the play-house, to those who wish to know what the fingers are saying.

Art. 25. *The Ode on dedicating a Building, and erecting a Statue to LE STUE*, Cook to the Duke of Newcastle, at Claremont; with Notes, by Martinus Scriblerus. To which are prefixed, Testimonies to the Genius and Merits of Le Stue. 4to. 1s. 6d. Nicoll.

There is mirth and drollery in many parts of this burlesque of Mr. Garrick's Jubilee-ode, and an happy vein of pleasantry runs through the *testimonies* and *notes*.

Justice to the merit of an humorous parody obliges us to make this acknowledgment, although we do not hold Mr. Garrick's performance

formance in such light estimation as his ingenious Ridiculer seems to do: and, moreover, with Lord Shaftesbury's good leave, ridicule is not always the test of truth.

D R A M A T I C.

Art. 26. *Love and Innocence, a pastoral Serenata. As performed at Marybone Gardens.* Set to Music by Mr. Hook. 8vo. 1s. Becket.

Very well, indeed, for *Marybone Gardens!*

Art. 27. *The Patriot: a Tragedy.* By W. Harrod. 8vo. 2s. Bingley, &c.

A very *dismal* tragedy indeed!—It has been objected that this W. Harrod cannot write even common English—May be so, Gentlemen; but he can 'gun, drum, trumpet, blunderbus, and thunder' with the best of ye.

P O L I T I C A L.

Art. 28. *The Political Contest; being a Continuation of Junius's Letters, from the 6th of July, to the present Time.* 8vo. 6d. Newbery.

This *second part* was published at the close of the last month, (September) and includes Dr. B—n's postscript on Mr. Wilkes's expulsion, with the reply of Junius; also Sir William Draper's letter, occasioned by the publication of the *first part** of this collection, and Junius's answer.

* See Review for July last, p. 79.

Art. 29. *A Collection of the Letters of Atticus, Lucius, Junius, and others.* With Observations and Notes. 8vo. 2s. 6d. Almon. 1769.

This Collection commences with the first Letter of Atticus, on the Situation of Public Affairs, dated August 1768; and ends with that of Junius, to the Duke of B——, Sept. 18, 1769. Luckily for the reputation of the last-named ingenious writer, it does not extend to his unfortunate letter, of a subsequent date, on the affair of General Ganfel.

Art. 30. *A Mirror for the Multitude; or, Wilkes no Patriot.* 8vo. 1s. 6d. Bladon.

The Author's view is to correct and restrain the excesses of popular prejudice and frenzy. He is very severe on the character and conduct, both public and private, of Mr. Wilkes; whom he considers as, in every respect, one of the most worthless of human beings. He has many just sentiments of patriotism, national unanimity, and public order; but he is not an elegant writer.

Art. 31.

- Art. 31. *Dr. Musgrave's Reply to a Letter published in the News-papers by the Chevalier D'Eon.* 8vo. 1s. Wilkie.

This controversy properly belongs to the Chronicles of news and the Evening Posts, in which it took its rise. We shall, therefore, only observe, that although Dr. Musgrave acquits himself well, as a man of letters, yet he does not appear to be a very deep politician. His proposal for rescinding the vote of the late house of commons, in favour of the peace, is an extraordinary one, indeed!

C O L O N I E S.

- Art. 32. *Letters to the Right Hon. the Earl of Hillsborough, from Governor Bernard, General Gage, and the Hon. his Majesty's Council for the Province of Massachusetts-Bay. With an Appendix, containing divers Proceedings referred to in the said Letters.* 8vo. 3s. Almon: 1769.

We have here authentic * documents from whence to form a competent judgment of the late disputes between the governor on the one part, and the council of the province on the other, in regard to the providing quarters for the king's troops, sent to Boston, to protect the officers of the revenue.—In our opinion, the gentlemen of the council have greatly the advantage over the governor and the general, with respect to the solidity and force of the arguments used by them, in the course of the controversy; and have completely vindicated themselves from the charges brought against them by the officers of the crown, in their letters to Lord Hillsborough.

* This pamphlet was first published, by authority, at Boston; and has been reprinted in London, as above.

E A S T - I N D I E S.

- Art. 33. *A Letter to the Proprietors of East-India Stock, containing a brief Relation of the Negotiations with Government, from the Year 1767, to the present Time, respecting the Company's Acquisitions in India: together with some Considerations on the principal Plans for adjusting the Matters in Dispute which have been discussed in the general Court of Proprietors.* 8vo. 1s. White.

Many sensible and pertinent remarks are to be found in this tract; the Author of which is particularly severe on the impatience of the *partizans for dividend*.

S E R M O N.

The Universal Character of Departed Saints,—occasioned by the Death of Mrs. Rebecca Cox, who departed this Life, September 19, 1769; and of others, lately deceased. By Benjamin Wallin. Buckland, &c.

T H E

MONTHLY REVIEW,

For . N O V E M B E R, 1769.



Observations on the Correspondence between Poetry and Music. By the Author of *An Enquiry into the Beauties of Painting.* Small 8vo. 3s. Doddsley, &c. 1769.

MR. Webb, the ingenious Author of this work, observes, that, though the influence of music over the passions is very generally felt and acknowledged, yet we find ourselves embarrassed in our attempts to reason on this subject, by the difficulty that attends the forming a clear idea of any natural relation between sound and sentiment.

To solve this difficulty, the Author supposes, that both passion and sound act by successive impressions.

‘As we have,’ says he, ‘no direct nor immediate knowledge of the mechanical operations of the passions, we endeavour to form some conception of them from the manner in which we find ourselves affected by them: thus we say, that love softens, melts, insinuates; anger quickens, stimulates, inflames; pride expands, exalts; sorrow dejects, relaxes: of all which ideas we are to observe, that they are different modifications of motion, so applied, as best to correspond with our feelings of each particular passion. From whence, as well as from their known and visible effects, there is just reason to presume, that the passions, according to their several natures, do produce certain proper and distinctive motions in the most refined and subtle parts of the human body. What these parts are, where placed, or how fitted to receive and propagate these motions, are points which I shall not inquire into. It is sufficient for my purpose to have it admitted, that some such parts must exist in the human machine: however, as in our pursuits after knowledge, it is discouraging to be reminded every moment of our ignorance, I shall take advantage of the received opinion touching this matter, and assign the functions in question to the nerves and spirits. We are then to take it for granted, that the mind, under

particular affections, excites certain vibrations in the nerves, and impresses certain movements on the animal spirits.

‘ I shall suppose, that it is in the nature of music to excite similar vibrations, to communicate similar movements to the nerves and spirits. For, if music owes its being to motion, and, if passion cannot well be conceived to exist without it, we have a right to conclude, that the agreement of music with passion can have no other origin than a coincidence of movements.’

So that when musical sounds produce the same sensations with particular passions, the Author supposes them to excite similar vibrations in the nerves, and impress similar movements on the animal spirits; and in that case, he says, the music is in unison with the passion.

But as music produces effects similar to those of passion merely by exalting, dilating, or depressing the spirits; it cannot of itself specify any particular passion: the movements of each class must be in accord with all the passions of that class; the tender melting tones, which may express the passion of love, will be equally in unison with the collateral feelings of benevolence, friendship, and pity; but if eloquence co-operates with music, the impression common to a class is referred to a particular passion, and the mind is moved by two forces at once, corresponding movements being produced by the co-operation of sound and sentiment.

Poetry thus combines eloquence and music; verse, considered as mere sound, operates like music, and, in a degree, dilates, sublimes, and depresses; considered as sentiment, it refers general impressions to a particular passion: tender tones, that are common to love, friendship, and pity, it refers exclusively to either.

‘ It seems to me,’ says the Author, ‘ that the pleasure which we receive from great and sublime images arises from their being productive of sensations *similar to those which are excited by pride*. Whether the sensation springs from a consciousness of superiority in ourselves, or from the contemplation of greatness in external objects, we feel the same enlargement of heart; our emotions are congenial, and their accords consonant.’

This position, however, may well be questioned; the pleasure which we receive from great and sublime images is frequently mixed with fear, humility, and awe; sensations wholly dissimilar to those excited by pride.

The Author observes, that our passions in general being derived from anger, pride, sorrow and love, we may, by various combinations of the primary corresponding movements, express almost every passion: ‘ Thus,’ says he, ‘ pity will find its accord in an union of the movements of sorrow and love, for there cannot be pity without benevolence, and benevolence directed

rected to a particular object, is a mode of Love.' It seems, however, that mere movement will not, exclusively, accord with pity, for the reason assigned by this Author. 'The same tones,' says he, 'which express pity, will equally express friendship and love.' If the same tones then express both the combination of sorrow and love, and love without sorrow, so, it may be inferred, will the same movement; so that it is either not necessary to combine the movement of love with that of sorrow to express pity, or, when they are so combined, they do not express pity distinct from other passions of the same class. The Author, however, makes a just distinction between imitation by movement, and imitation by sound:

'In general,' says he, 'a protracted sound, joined to a kind of languor or weakness in the movement, will be happily expressive of sorrow:

Longas in flatum ducere voces.

Earth felt the wound, and nature from her seat

Sighing, thro' all her works gave signs of woe

That all was lost *.

'On comparing this passage with the following, we shall observe the difference between an imitation by movement, and an imitation by sound:

Tellus et pronuba Juno

Dant signum, fulsere ignes et conscius Æther

Connubii, summoque ulularunt vertice nymphæ †.

'In this second instance, the agreement depends on the force of a particular word or sound, as being imitative of a particular idea. In the former, the accord springs from an agreement of syllables or sounds no otherwise imitative than as they determine by their succession the nature of the movement. A distinction which must be carefully observed in the application of that general maxim,

"The sound must seem an echo to the sense ‡."

The following remark is also curious and new:

'If there are passions which come not within the reach of musical expression, they must be such as are totally painful. Painting and Sculpture, on whatever subjects employed, act simply, as imitative arts; they have no other means of affecting us than by their imitations. But Music acts in the double character of an art of impression as well as of imitation: and if its impressions are necessarily, and, in all cases pleasing, I do not see how they can, by any modification, be brought to unite with ideas of absolute pain. I am confirmed in this opinion by observing, that shame, which is a sorrowful reflection on our own unworthiness, and therefore entirely painful, hath no unisons in

* Paradise Lost.

† Æneid. l. IV.

‡ Pope's Essay on Criticism.
music.

music. But pity, which is a sorrow flowing from sympathy, and tempered with love, hath a tincture of pleasure.

So emulation has an unison in music, but not envy; anger but not hatred.

The Author censures Mr. Lock for considering all the passions as modes of pleasure or pain, and dividing them into such as are absolutely pleasing or absolutely painful; he thinks, on the contrary, that there are mixed affections, which include both pleasure and pain: nothing however can be more clear, than that in all these affections supposed to be mixed, pain or pleasure must predominate; and the passion in which pain predominates may surely, with philosophical precision, be said to be absolutely painful; and so the contrary.

The Author endeavours to illustrate his position by an allusion to painting: he supposes the painful passions, to be *shades*, the pleasing, *lights*; and many of our passions to be composed of mid-tints running more or less into light or shade, pleasure or pain, according to the nature, motive, or degree of the passion: but this allusion seems not much to illustrate. The mid-tint must be light with respect to darker tints, and dark with respect to the lighter. It is therefore as truly light and shade as another tint; as truly, as passions mixed of pleasure and pain become absolutely pleasing or painful, by the predominance of either. If the mid-tint is not considered as relative light or shade, the passion must be considered as neutralised by equal pleasure and pain; and of a passion which, upon the whole, is neither painful nor pleasant, it is not perhaps very easy to conceive.

The Author has supposed lights and shades to represent *different* passions; he should therefore have shewn, that, by the mixture of these, something analogous to the middle tint would be produced; but he has, on the contrary, supposed something analogous to the middle tint to result from the *same* passion according to its nature, motive, or degree. *Grief*, says he, arising from the sufferings of others, becomes pity, and is pleasing; *grief* arising from our own sufferings, if hopeless, becomes despair, and is painful from its degree. But the proof of his position requires, that pity and despair should be passions radically and specifically *different*, and that different mixtures of these, one a painful, the other a pleasing passion, should run more or less into pleasure or pain, and that, after all, the mind might at the same moment both suffer and enjoy, which perhaps can no more be conceived, than that the body should at the same moment freeze and burn.

The *pleasure* that arises from pity, proves rather the *malignity* than the *benevolence* of human nature. Pity is by no means pleasing, when those who suffer are objects of strong affection. A mother feels no pleasure in contemplating the misery of her infant;

infant; yet her passion is a mixture of grief and love, and a mixture of grief and love, a *painful* and a *pleasing* passion, is pity.

The Author observes, that there are situations in which we are said to *indulge* our grief.

"Ask the faithful youth,
Why the cold urn of her whom long he lov'd
So often fills his arms? †"

But ask any besides the faithful youth, whether they wish to be in his situation; whether they suppose it to be better than if the idea of her whom he had lost was totally obliterated from his mind? He judges under the influence of a passion fatal not only to enjoyment, but perhaps to health and life; he thinks the violation of his sorrow a violation of his love, and would be offended if you should tell him it is even possible, that what is now an agony of regret and grief, will, in time, be meliorated to a tender remembrance; yet all his friends are so sensible of the *misery* he suffers even by *indulging* his sorrow, that they wish this melioration had already taken place.

Of English verse, the Author observes, that, though it cannot pretend to equal the sweetness of sound, or dignity of motion in the Greek measures, yet if our measures can ascend to the most exalted, and descend into the most depressed condition of the mind, they must necessarily include the accords of the intermediate affections: and he rests the proof of these powers on the following examples:

"Mean while inhabit lax, ye pow'rs of heav'n;
And thou my Word, begotten Son, by thee
This I perform: speak thou, and be it done:
My over-shadowing spirit and might with thee
I send along*."

Such is the effect of this last movement, that our spirits partake in the enlargement, the expansion, of the divine essence. How affecting is the contrast in these beautiful lines!

"So much I feel my genial spirits droop,
My hopes all flat; nature within me seems
In all her functions weary of herself †."

Perhaps few of our Readers will find their spirits partake in the *enlargement*, the *expansion* of the divine essence, by reading the first of these extracts, or feel the contrast said to be so affecting in the last; as far as the proof of the powers in question rests on these examples, therefore, it may be supposed to fail.

In the process of this work, the Author endeavours to prove, that the laws of musical, and therefore of metrical proportions, however varied in their modes, are universal in their influence; that they obtain in all languages; and extend through every branch of elocution; that, for this reason, prose hath its rhyth-

‡ Akenfide's Pl. of Imag.

* Paradise Lost.

† Samson Agonistes.
mus

mus as well as verse, for this reason expression depends much on the music of the voice, and the finest strains of eloquence fall short of their effects when delivered in equal tones, or with a lifeless, and unaccented pronunciation.

The Author, in the course of his argument, has confirmed an observation which the Reader will find in the remarks on a late Life of Pope, concerning monosyllables * ; his words are these :

‘ It is said, that monosyllables are fit to describe a slow and heavy motion ; and may be happily employed to express languor and melancholy. What inference are we to draw from hence, should it appear, that monosyllables may be full as happily employed on the opposite motions and affections ?

1 No ; fly me, fly me, far as pole from pole.

Ah ! come not, write not, think not once of me.—

Pant on thy lip, and to thy heart be press’d ;

Give all thou canst, and let me dream the rest.

‘ In our verse, it is the sense that gives vigour to the movement. Monosyllables bring our ideas into a closer order, and more immediate comparison ; consequently their relations become more striking. The feeblest and heaviest lines in our language are those which are overcharged with polysyllables.’

After many other remarks on poetry and music, which shew great learning and much thought, the Author says, that it will be difficult to conceive that the change from musical quantities to our artificial prosody, could have been made, as some have imagined, with a view to a more perfect union of music with poetry : since, should music observe the quantities by institution, she must abandon her own ; should she neglect those quantities, the musical rhythmus would be at variance with the poetic. The artifice of contracted measures, and the variety resulting from these contrasts, says he, are most unfavourable to music, because they disturb her in the government of her accents, and thwart her in the exertion of her natural powers.

Some perhaps may dissent from the ingenious Author in this particular, upon a supposition that the musical and poetical rhythmus may be made to coincide, and that whatever music should abandon on that account, would be more than compensated in the effect.

This Author, however, zealously denies the assertion of Vossius, that the music of the ancients derived its excellence from the force of their poetic rhythmus. Music, says he, borrows sentiments from poetry, and lends movements to her ; and, consequently, must prefer that mode of versification which leaves her most at liberty to consult her own genius. But however

* See Review for August.

this be, the following remark is unquestionably just, and should be well weighed by all who compose poetry for music :

A dramatic spirit must be the common principle of the union of these sister arts. ' This spirit is not confined to the regular drama ; it inspires the lover's address, the conqueror's triumph, the captive's lamentation ; in short, it may govern every mode of composition in which the poet assumes a character, and speaks and acts in consequence of that character. '

' To sentiments which spring from character and passion, the lyric poet should unite images productive of sentiment and passion. Objects in repose, or the beauties of still-life, fall not within the province of musical imitation ; nor can music take a part in the colouring of language. Our modern lyric poetry is a school for painters, not for musicians. The form of invocation, the distinctions of the strophe, the antistrophe, and chorus, are mere pretensions. To what purpose do we solicit the genius of music, while we abandon, without reserve, the plectrum for the pencil ?'

The following observations also should be carefully remembered, both by the musician and poet, whenever they are disposed to exert their arts in concert.

' In descriptive poetry, the imitations often turn on the force of particular words, on the resemblance between the sign and the idea :

Jarring sound

Th' infernal doors, and on their hinges *grate*
Harsh thunder.

' In this, and in every other instance where the resemblance is determined by sound, the characters of poetry and music are directly opposed ; for, the nature of articulation strictly considered, it will appear, that in poetry, the imitations of harsh and rude sounds must be the most perfect ; in music, it is just the reverse.'

Imitations of the force of particular words by musical sounds have always a bad effect. ' Handel however seldom fails to ascend with the word *rise*, and descend with the word *fall*. Purcell goes still farther, and accompanies every idea of *roundness* with an endless *rotation* of notes. But what shall we say to that musician, who disgraces the poet by realizing his metaphors, and, in downright earnest, makes the fields *laugh*, and the valleys *sing* ? In music, it is better to have no ideas at all, than to have false ones, and it will be safer to trust to the simple effects of impression than to the idle conceits of a forced imitation.'

Upon the whole, this little work contains many particulars equally curious, useful, and new ; though the Author seems to have failed in his physico-metaphysical account of passion and sound.

He says, the influence of music over the *passions* is generally acknowledged; to account for this, he supposes, that *sound* and the *passions* produce similar motions in the *nervous spirits*.

Thus, having supposed music to influence the *passions*, when he is to account for the effect, he transfers his idea *from the passions* to the *nerves and spirits*, and supposes that both *passion* and *sound* produce similar effects upon *them*. This, in effect, is to suppose, that music does *not* influence the *passions*, but that it produces sensations similar to those which the *passions* produce, by an operation merely mechanical, with which the *passions*, their other cause, have no concern. He says that the *passions*, and, in another place, that the mind, under certain affections, excites certain vibrations in the nerves; but this vibration of the nerves is not *passion* nor mind, nor can a mechanical cause producing it be said to affect *passion* or mind.

We know that similar sensations are, in other instances, produced by mechanical and intellectual causes. We know that opium will produce the same sensations as joy. If we say it produces joy, by producing vibrations, we must not suppose joy to produce the vibrations, for that is to suppose the same thing to be cause and effect, to be subsequent and antecedent. Opium and sound will produce, as causes merely mechanical, sensations similar to those produced by the *passions*; but, admitting the *passions* in one instance to be the cause of the sensations, they cannot be supposed to be the effect of them in the other. Supposing the nerves to be always first affected, in order to produce sentiment, there is no difficulty in conceiving a relation between sentiment and sound; but the difficulty will be to conceive the relation of cause and effect, between vibrations of the nerves, or motion in any other corporeal part, and an idea; to account for the sensation suddenly produced in the gallyslave by telling him that he is free, not to account for the similar sensation produced by giving him opium. Supposing the *passion* to be sometimes excited antecedent to vibrations of the nerves, the difficulty will be to refer our sentiments into such vibration, for sentiment and *passion* seem to be coeval.

New Observations on Italy and its Inhabitants. Written in French by two Swedish Gentlemen: translated into English by Thomas Nugent, L. L. D. and Fellow of the Society of Antiquaries. 8vo. 2 Vols. 8s. 6d. in boards. Davis and Reymers. 1769.

FEW if any countries have employed such a number of pens as that which is here treated of. Indeed, according to the observation of the president Montesquieu, (quoted in this work) it

is impossible to be tired with such an agreeable subject as ancient Rome. 'The same remark, it is added, may be justly extended to Italy in general, which, since the restoration of learning has been the grand object of travellers, especially such as are desirous of treading on classic ground, and viewing with their own eyes those scenes, upon which their imaginations have dwelt with pleasure, from their earliest years, in the writings of the Roman poets.'

The observations on Italy and its inhabitants, with which we are here presented, were, we are told, published in France, as the production of two Swedish gentlemen; but at present this publication is well known as the work of M. Grosley. Two reasons are given for his putting on this disguise: one is, because it is a received opinion in France, that foreign travellers are generally more attentive, more patient, and less superficial than the French, and withal more judicious and impartial in their observations: another reason assigned is, the liberty which the Author takes with his countrymen, in acquainting them with several disagreeable truths concerning their national foibles, which perhaps they would more easily excuse from the pen of a foreigner, than from that of a Frenchman: to which it is farther added, that as M. Grosley is pretty free in laying open the abuses of his own religion, he might be apprehensive of exposing himself to the malice of bigots and enthusiasts.

Since he has ventured to drop the mask, the public, we find, have paid him the tribute due to his merit. France, it is said, has rung with his praises, and these have been echoed by the foreign journals in different parts of Europe. His work is offered to the public by the present Editor, as 'particularly distinguished from the relations of *all* other travellers, by profound researches on history, geography, antiquities, and the polite arts.' Agreeably to this account, the book appears to us to be curious and entertaining; it discovers the Author's erudition and taste, and is in several respects different from, and superior to, the generality of this kind of publications. The Author treats of many remains of the ancient grandeur of Italy, and gives an account also of the state of things at the time when he travelled into that country, which was in the year 1758. We shall, for the entertainment of our Readers, make some extracts, which at the same time may give them an idea of Mr. Grosley's manner, and also of the translation.

Under the article Geneva, speaking of St. Peter's church, which was the cathedral of Geneva till the revolution in 1535, he thus proceeds, 'It is in the taste of the French cathedrals of the 14th and 15th centuries, with a new portal designed by a Genevan, who has united simplicity, majesty, and grandeur. It is a portico of the doric order, supported by columns of a

very

very exact proportion. The Consistory's scrupulous regard to the *first* (we should rather suppose our Author meant the *second*) commandment of the decalogue, would not allow the architect the least decoration for the tympan of the pediment with which this portico is crowned. It is the like religious aversion for graven images, which keeps the fine tomb of the famous Duke de Rohan so closely confined under lock and key; yet the organ which at length has been admitted, intimates a relaxation, which bids fair to set his grace at liberty. In that part of the church, which was the chancel, is still seen the bishop's throne, crowded with sculptures and basso relievos of the 15th century, but extremely disfigured and mutilated by the adze and hatchet. They might with little difficulty have been totally planed away; perhaps they are left to stand as monuments of the zeal of the former Genevans. This zeal, though with some abatement, still prevails at Geneva, at least in the consistory; and of this the result is a religion, not so much adapted to common people as to philosophers, disposed to embrace it by choice. This religion may, in many respects, be compared with the Sabine institutes, in which king Numa had been educated, by Livy termed *disciplinam tristem, et tetrisam Sabinorum*. Not that Calvin's doctrine is maintained at Geneva in all its rigour. It has been much softened by Arminianism, and, as far as I can learn, the charge in the *Encyclopedia*, on more important and more capital articles, is not without grounds. To me the French divines seem to have declined taking all the advantage which this charge played into their hands. Instead of joining in the invectives of the consistory of Geneva, against Mr. D'Alembert, as a slanderer, they should have turned over their ancient controversies, where, in every page, they would have seen that Calvinism would some time or other lead its followers to deism, and thus have blessed the Lord for the accomplishment of that prediction. I do not take upon me to say, that the consistory of Geneva have espoused Socinianism unanimously and openly; some of the old ministers stick to the ancient forms, but these old ministers are no longer in vogue, not even among the commonalty; and when they preach, they may almost be said to preach to the walls. Private instruction allows certain latitudes, with regard to revelation, original sin, the punishments and rewards of a future life, which public instruction neither opposes nor overthrows.—It would unquestionably be a mistake to imagine that, amidst continual preachments, under the eyes of so watchful a consistory, and with laws in which no duty is overlooked, the people of Geneva answer its anagram mentioned by Miffon, (*respublica Genevensis, gens sub cœlis vere pia.*) Nowhere is the thirst of gain more predominant: and hence that attachment to work, that industry,

ty; that sobriety, that suppleness and acuteness, for which the Genevans are so remarkable. If Plato was right in denying that probity is to be found in a city of shops and warehouses, at least Geneva is not the place to seek for it. I will even venture to say, that the religion of Geneva is too sublime, too metaphysical, and too much divested of every sensible object, to influence the manners of a people; for which the mind must be affected and the heart engaged. It has more of the school of the Portico or Lyceum, than of any kind of worship. It was for want of sensuive objects in their religion, that the Israelites set up the golden calf at the foot of mount Horeb, and this being nearly the case with the Genevans, they have set up interest as their golden calf. As to the Genevan sages saying that their religion is pure Christianity, the Christianity of the primitive church, *sacro-sancta Christi religio in suam puritatem reposita*, as it stands on the front of the town-house; they cannot but know that the Christianity of the primitive church, was the religion not of a people casually born in it, but of sublime, elect and sanctified souls; *electi, vocati, sancti*, who embraced it from choice, who, on their initiation into it, sacrificed all the desires of flesh and blood, and whose most delightful hope was martyrdom.

It ought to be remembered that the above remarks upon the Genevan religion and worship are made by one accustomed to the pomp and splendour of the Romish church. Should it be allowed that the former is in some respects too abstracted and intellectual, it is undoubtedly certain that the latter very ill comports with the ends of rational religion, and is utterly remote from the spirit of the New Testament. Further, if, according to what this Writer here says, sobriety and industry are the fruits of a thirst of gain, it may also be said, that we may observe this same thirst prevailing with persons who are indolent and extravagant, and who are therefore sometimes rapacious and unjust in order to supply the demands of ease and pleasure.

In our Author's relation of his passage over the Alps, he employs some pages in considering Hannibal's celebrated enterprize, and supposes that great general crossed these mountains, not by the way of St. Bernard, according to common tradition and opinion, but by the way of mount Cenis or Genevre. We cannot attend him through his remarks and criticisms upon this subject, nor through a variety of other observations on paintings, sculpture, antiquities, commerce, &c. with which he presents us, and which would entertain our Readers. We proceed, therefore, to the account here given of the *institute* at Bologna.

The preference, he says, of Bologna, with regard to public foundations, whether modern; or perhaps ancient, consists

In its celebrated *institute*. The sciences and arts are assembled together in one of the finest palaces in the city, and connected, as I may say, by a large and well-chosen library, in all faculties: here is whatever the citizen's interest, and the foreigner's curiosity, can desire. Its astronomical observatory is furnished with the best instruments: anatomy has an amphitheatre, in which are the statues of the most ancient and modern physicians, and a spacious room filled with a set of anatomical pieces in wax: painting and sculpture, besides a most convenient apartment for the study and practice of those arts, have two large rooms full of models of the most valuable remains of antiquity, taken from their originals: the pupils of architecture have a hall crowded with designs and models of the finest pieces ancient and modern, among which are all the obelisks of Rome: This assemblage of studies in every branch is farther enriched with curious museums of antiques and natural history. Now, imagine all these advantages heightened by the *lectures* and the *lectures* of able professors of every art and every science: and this gives an idea of the magnificence of this foundation, which holds the greater part of its riches from Benedict XIV.'s love to his country, where his family, so early as the 13th century, was in high reputation by the talents of Sarasino de Lambertini, whom the Modenese invited from Bologna, to be their podestate. It was that illustrious pope who furnished the observatory with instruments executed, on his orders, by the most skilful English artists; it was he who employed Hercules Lelli to make the waxen collection of anatomical pieces. Abbé Count Farsetti, a Venetian, having asked him leave to take models of the finest antiques in Rome, he granted it, on condition he should cause two copies to be made of every piece, reserving the choice to himself, but the price to the count; which having been punctually performed, the pope saw himself possessed of an invaluable collection, both for completeness and execution. This munificent patriot sent it away to Bologna, where, even in a literal sense, it fills three large apartments of the *INSTITUTE*.

The library is another no less splendid monument of Benedict's favour to science. On his exaltation to the pontificate he left it his private library, with a great many memoirs and collections of his own hand-writing.—The favours which sovereigns are desirous of from the pope, form a settled correspondence between them and Rome, by which the popes are often considerable gainers, and common popes turn the produce to the profit of their family or favourites: Benedict XIV. being as far from any interested views for his relations as he had been for himself in private life, the foreign ministers had no fastening on him, so that at length they bethought themselves of attacking him by his curious fondness for books. France being more
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in the way of supplying this taste, than any other power, spared nothing for its gratification ; all the Louvre editions, ancient and modern, Le Jai's Polyglot, the Byzantine history, the collections of councils, the great works of sacred and profane literature, together with every valuable production of French typography, were sent to Rome by loads, and in the neatest and most curious bindings. The pope received them with transport, and, after entertaining himself with them for a few months, sent them away to Bologna. The example of France was followed by other powers ; England itself joined in this contribution, which all terminated in the advantage of the Institute. Benedict XIV. farther left to it, at his death, his whole remainder of books, observations and collections.'

The description of the fair at Sinigaglia, which is held on the last eight days of July, may afford some amusement to our Readers :

' The shore, along which we had come from Fano, says our Author, was lined with culverines, cannon, loop-holes, old arquebuses, all pointed towards the sea ; likewise with parties of soldiers in barracks at regular distances, besides some ships of the pope's lying in the offing. In short, nothing had the apostolic chamber omitted for the safety of the fair. Mr. Merlini, president of Urbino, was there in person, and kept open house for the neighbouring nobility. All this nobility, men, women, and children, for whom this fair is a party of pleasure, throws a pleasing variety, and a kind of tranquillity, amidst the perpetual bustle of crowds of people of all nations, eagerly looking out for one another, or hurried in removing goods from the harbour or road to the city, from the city to the harbour or road, in unpacking or packing up, in embarking or landing : not a single beast of carriage or draught is made use of for this business, the whole is done by *fachini*, or porters, who, with equal dexterity and strength, carry the greatest burdens, whether in weight or bulk. The streets are all shaded by tents hung across, and wetted from time to time, and, for the convenience of carriage, the ground is boarded. Palaces, houses, the whole city, is a warehouse ; the harbour, the quays, the streets, are one continued shop, and in the midst of them, a thousand little ambulatory shops moving backwards and forwards. The ditches, the glacis, and the outworks of the city, are covered with tents, huts, kitchens, and horses standing at pickets ; and in every little cottage are stowed several families. The people of fashion shelter themselves in the coffee-houses, where abbés are always gallanting the ladies, and these tricked up in all their finery in the French mode. The basis of this fair is formed by the islands, and all the coasts of the Adriatic, Sicily, and a part of the Archipelago. The Greeks speak Italian, or make use of the *Lingua Franca* : a harsh compound of Greek, Italian and Provençal, the

the three smoothest languages now in being. By their air and countenance, they appear as good people as one would wish to deal with: every one lay dozing on the pavement, his body being a kind of fence to his little shop, and thus sold away without changing his situation. In all other dealers the national air might be distinguished at first sight. The Lombard, the Swiss, and the Lyonesse called to every one that passed by to see what they liked, eagerly displayed all his shop, exacted *beyond all reason*, but very complaisantly thanked the least customer. The Hollander was wholly taken up with the disposition of his shop, placing and brushing and cleaning every piece. The Romanese and Sicilian leaning with his belly against his counter, with his hat thrust down to his eyes, and his hands across in the sleeves of the opposite arm, was ruminating on his accounts. The sullen and haughty Englishman shewed what goods were asked him, at the same time naming the price, and on any appearance of haggling, hastily put them up again, and took t'other turn in his shop. I saw two Frenchmen there, one an abbé, taken up, like us, with viewing the fair; the other having bought a fillet of a pretty Grecian woman, was for adding to it two small ribbons, and desired her to favour him so far as to sew them to the two ends of the large ribbon. These words were no sooner out of his mouth, than out came, over the Grecian beauty's shoulder, a brawney arm, naked to the elbow, holding up to the abbé's nose a fist with the fore-finger erect, and at the same time accompanied with a fierce voice, *Signor, no*, from her indignant husband, to whom that ugly arm belonged.

'In the third day of the fair, the Venetian commander of the gulph appeared off Sinigaglia in his proper ship, accompanied with some smaller gallies. Every year he makes this appearance, under pretence of protecting the fair, but rather to receive a settled fee paid him by the apostolic chamber, and which by Venice is looked on as an acknowledgment from the pope of its sovereignty over the gulph. In a pretty keen expostulation about this fee, a pope asking the Venetian ambassador, where were the republics vouchers for the sovereignty of the gulph, They are 'to be found, Holy Father, answered he, on the back of Constantine's grant.'

Our Author now proceeds to make some quotations from Muratori and other historians, giving an account of the culture and population of this part of Italy in the middle age, also of their manners and customs compared with those of later date; but we pass over these to attend our Author to the famous city of Venice, on which he employs many pages.

In speaking of the state of religion at Venice, he says, 'The offices and religious ceremonies, which the Italians comprehend under

under the generical name of *fumioni*, are as common and as pompous here as all over Italy, and conducted with the strictest decency. Concerning this, I was told that at the *exposition* of the host in St. Mark's church, and at which the senate assisted, whilst the whole assembly were kneeling, an English gentleman remained standing. A senator sent to him to kneel, and his message not meeting with immediate compliance, he went himself. Sir, said the Englishman, I don't hold with transubstantiation. *Ne anche io*, warmly replied the senator, *però gin occisione, e fuor di chiesa*. "Nor I neither, but down on your knees, or get out of the church."

His account of the manner of worship observed by the Greeks (who together with Jews, Armenians, Protestants, we are told enjoy some toleration) gives us no very pleasing idea. "The archbishop, says he, happened to officiate the day that I went to their church.—I was not wanting to observe all the ceremonies of the office. Every Greek, whether layman or ecclesiastic, on his entrance into the church, stopped in the middle of the choir, where slightly bending his body, and looking to the door of the chancel, in which is the only altar belonging to this church, he made a sign of the cross, beginning with his thumb on his head, then from the right to the left, and from thence with a peculiar gracefulness, drawing it down to his knees, and these motions were repeated several times. Afterwards going up to the chancel, he kissed, with the greatest marks of veneration, the pictures against the wall which conceals from the choir and the people what is doing in the chancel. These ceremonies being gone through, he withdrew backward to his seat. The archbishop himself being come, at the head of his seminary, performed all the like ceremonies before putting on his pontificalia.

"During the whole service the sanctuary is closely shut, opening only at short intervals for saying prayers over the people, which are accompanied with benedictions, and for taking in the elements which are to be consecrated.—

"The office is composed of psalmody performed by the choir, and prayers, which are sung by the officiating priest within the chancel: these prayers are of St. John Chrysostome, and have all the energy and loftiness which that kind of composition admits of. Whilst the choir is singing, some boys likewise within the sanctuary strain their voices in *Kyrie eleesons* and *Amens*, not the least corresponding with the public singing which goes on amidst all this bawling.

"The chancel's being shut during the whole service, surprized me the more, having heard some persons in France say, that it was quite otherwise in the primitive church, to the rites of which, according to the very same persons, none had so faithfully

fully adhered as the Greeks. However, the Greeks of Venice are among those whom the Romans call schismatics.'

What the Author says concerning the paintings at Venice, will give some pain to those who are admirers of the elegant arts: 'The halls, he tells us, and all the apartments of the doge's palace, together with the several courts of justice, the churches, chapels, &c. are full of paintings; among which *shine* those of Titian, old Palma, Paul Veronese, &c. The Titians and old Palma's are so blackened with the smoke of the many lights in the churches, or faded by the moisture of the Venetian air, that they are now only *magni nominis umbra*, scarce any strokes or lineaments of the general design or of the contour appearing. That was all that at high noon, in a very bright day, and with the most favourable light, I could make out in the assumption, one of Titian's capital pieces, over the great altar of the church of the *Frati*, or conventual cordeliers. Of all that master's paintings here, the celebrated St. Peter's martyrdom alone affords a clear view of some of its parts.—The republic, he adds, is very jealous of those productions of the great masters of its school, but this jealousy goes no further than to hinder the exportation of them, without bestowing a thought on their preservation, which might be done with very little care.—I was shewn in the treasury of St. Marcuola's church, three capital pieces of Titian, Tintoret and old Palma, which have lain by, bundled up on the vaults of the church, till now they are rotted away to mere rags, *semesaque frustra*.'

Some further account of this work we propose to give in another number of our review.

[To be concluded next Month.]

The Natural History and Antiquities of Northumberland: and of so much of the County of Durham as lies between the Rivers Tyne and Tweed: commonly called, North Bishoprick. By John Wallis, A. M. 4to. 2 Vols. 2l. 2s. on small Paper, sewed; and 4l. 4s. on large Paper. Bladon. 1769.

IN such an enlightened age as the present, to send abroad the natural history and antiquities of a county, is, undoubtedly, an arduous undertaking. How well the indefatigable author, now before us, hath succeeded, must be left to the decision of those persons, whose intimate acquaintance with the extensive and remote county of Northumberland, may be supposed to render them more competent judges of the execution of the work, than we can pretend to be. We must, however, be allowed to express our regret, that a number of uncouth words, local phrases, and misapplied terms, should so frequently occur as they do, to the no small disgust of a critical reader;

reader;—some few of which, may be seen in the present article.

The following extracts, from the Preface, will afford some idea of the Author's plan, and design:

'It is now' [says Mr. Wallis] 'upwards of twenty years since I first turned my thought to the study of Natural History, rather than for amusement, than from any design of casting my observations *under* an historical form, for public view; rocks and dales, woods, heaths, hills, and mountains, the shores of rivulets and the ocean, being my company in the hours of leisure and relaxation.

'In my search after fossils, I have met with some hitherto supposed, by eminent and learned lithologists, not to be of British, but of transmarine origin.

'In my botanic searches, I have met with some curious plants on our northern Alps, acknowledged by the indefatigable and accurate Dillenius not to have been seen by him any where in England. Of these, and other curious and useful plants, I have given short descriptions, and have added the synonyms of the most eminent and ingenious authors.

'I have also given short descriptions and synonyms of the most curious birds observed *with* us, and of the insects, &c. with no other embellishments than those of nature and truth.

'Antiquities had a share of my attention at the same time. The works of the British Druids, their sepulchres and rocky thrones, temples, and *sepulchres*, attracted my observation; their rude grandeur greatly raising my curiosity.—If the Author had properly adverted to the commonly received acceptation of the word *sepulture*, he would have found it to mean, not the *place*, but the *act* of burial.

'Northumberland being *Roman* ground, and receiving my first breath in one of their *Castra**, I was led by a sort of enthusiasm to an enquiry and search after their towns, their cities and temples, their baths, their altars, their *tumuli*, their military ways, and other remains of their splendour and magnificence; which will admit of a thousand views and reviews, and still give pleasure to such as have a gust for any thing *Roman*; every year almost presenting new discoveries of the wisdom, contrivance, ingenuity, and elegance of that respectable people.'

Many of the *Romana* exhibited in this work, we are informed, were never before described;—and, that not a few of them afford excellent precepts to present and future times. The *Saxonica* and *Monastica*, he adds, are as curious and instructive as the *Romana*.—In speaking of the religious houses, he

* *Alicke*, or *Whitley-Castle*.

has described their foundations, patrons, and chief revenues; and given an account of the several prelates, and other learned persons that adorned them.—He hath also illustrated the baronical honours, tenures, and feudal property, from [what he calls] ‘authorities of the highest pre-eminence in the kingdom.’

The late *John Warburton, Esq; Somerset-herald*, had made large collections, (it seems) respecting this county: which are now in the possession of his Grace of Northumberland; by whose favour Mr. Wallis had the perusal of them,—though he does *not* say of what use they were found to be, towards completing his own design.

After the Preface, follows ‘A general introductory description of Northumberland,’—in which the number of its present inhabitants is supposed to be about one hundred thousand.

‘The soil of Northumberland is various. On the borders of rivers, and on the sea-coast, it is remarkably fertile, abounding with rich meadows, pastures, and corn-fields. To the north-west, and south-west, it is very mountainous; and to the west, full of heaths, fens, and lakes; but some of those heaths, abounding with mines of rich ore and coal, and others being very improveable, and capable of culture, and the mountains feeding vast multitudes of sheep, render [it] a very opulent county. Our wool brings home to us the wealth of the remotest kingdoms, and our lead and coal give us the treasures of our neighbours both at home and abroad. There is hardly a gentleman, but who has all the necessaries and conveniences of life on his own estate. The barrenest hills, and the lakes and rivers, contribute to his health and delight, by giving him exercise, and furnishing his table with plenty both of fish and fowl.—It is, indeed, very naked of timber in most places, except on the banks of rivers, and some pleasant and fertile spots, and by gentlemen’s seats, with great judgment *reared* and preserved, for pleasure, shade, and shelter.’—Are we, from this representation, to understand that those gentlemen’s *seats* were *reared*, or that the *woods* about them were *raised*, for the above-mentioned purposes of pleasure, shade, and shelter?—If the Author means the latter, the grammatical construction of the sentence, *unfortunately*, announces the former application of the words.

‘Some of those seats are good old castles, built upon rising hills and eminences, not so much for shew as defence, to have a better prospect of an approaching enemy, such as before the *union* with the *Scots*, and a sort of thieves, called, *moss-troopers*, whose custom it was to pillage the country, and to retire into the western and northern wastes, and other inaccessible places,
on

on the borders.' . . . 'After the Union, these and other irregularities were wisely suppressed.'

The first volume of this work is divided into thirteen chapters, in which the following subjects are treated of: viz.

Chap. I. *Of the heavens and the air.*—Extraordinary appearances in the heavens [Mr. Wallis observes] 'naturally excite our attention.'—Those here introduced, are, an *annular eclipse* of the sun, in Feb. 1737;—A *lunar annulus*, seen by himself and family, 31 Oct. 1762; and lastly, a *lunar iris*, observed 19 Mar. 1763.

The salubrity of the air in Northumberland is proved from the general long life of the inhabitants; some living to eighty, ninety, and some to an hundred years. Among the instances produced, are—'Anne Tellford, a poor woman of Haughton, who could see to thread a needle at the age of 103, and died at 105, in Dec. 1759.'—The frigidity and purity of the air, whereby the solids are braced, added to the hardy way of living of the poorer sort, are the causes to which the usual longevity, of that rank of people especially, is attributed.

Chap. II. *Of the Waters:*—particularly rivers, lakes, sanative springs, petrifying waters, curious water-falls, &c.

Chap. III. Treats of the various sorts of *Earths*, with some hints of improvements to be made in agriculture, particularly by the inclosure of wastes and commons:—the general utility of which, to the public as well as to individuals, is thus sensibly displayed by our Author:

'Husbandry and planting, says he, have of late years rose to a considerable degree of perfection in some parts of Northumberland. Our vale-earths are so naturally rich, that, by a moderate labour, they answer our most sanguine expectations. I cannot, however, but lament the sterile aspect of many thousand acres in the west, and north-west, and of some tracts also in the midland and maritime parts, all capable, by division and inclosure, of the ornaments of tillage or planting. The bringing them thus under cultivation, instead of being oppressive to the poor, as alledged by the inconsiderate, would raise them from indigence and poverty, to competent and easy circumstances. The very planting of large portions of heaths and hills, and the making roads of pleasure or carriage to them, would find employment for a multitude of poor, whose families would otherwise be starving by the precarious dependence on the *milk* of dwarf-cows, horses and sheep, lean and hunger-starved, ranging in swarms on the wastes. Let the rocky hills of *Brisley* near *Alnwick*, of *Rothley*, of *Camboe*, and the grounds about *Wallington*, be testimonies of the felicity and smiles of the poor employed in planting them, and making roads; comfortably fed and clothed! Let the divided commons of *Hex-*

bamshire, of *Shilden*, of *Simondburn*, and several wastes by the military road, be remembered, and paralleled with the common and township of *Wark upon North Tyne**, for instance, and with the large one above *Bellingham*, and its neighbouring townships. In the former, agriculture exalts her head; the plowmen, jolly, rosy, and robust. In the latter are all the marks of beggary and want, meagre faces, empty cupboards, whole families of both sexes, and of all ages, taking their weekly, monthly, and quarterly circuits, and levying contributions by alms on their happier neighbours; multitudes of them wandering, not from inclination, but called abroad by hunger and pinching necessity.—‘This is the real state of our improved and unimproved commons. Who that loves his country, and is moved at the prospect of so much wretchedness; who that prefers plenty to poverty, pleasure to distress, a society to a desert, would not give his voice for a general inclosure and distinction of this vague property, and rescue it [rather its owners] from so much wretchedness? We should then presently see a sort of new creation, new towns, a new people, busy and industrious, well clothed, well fed, enough for the culture of rural and domestic arts, and enough for national service; an accession of wealth and felicity to the subject, and of power, opulence, and greatness to the sovereign.’

Chap. IV. Of *Sand*;—and its useful varieties.—Sea-sand, in particular, of great use for mellowing stiff clay-ground.

Chap. V. Of *Stones*;—useful, ornamental, and curious. Of the latter, they have gems, agates, jaspers, cornelians, &c. of various kinds.—Note, Mr. Wallis calls the last-mentioned species, repeatedly, *Carnelian*.

Chap. VI. treats of *Fossil-shells*, and other marine *exuviae*; of which great varieties, both native and exotic, are here found. These shells have been frequently discovered at the distance of 30 or 40 miles from the sea; those of *our own*, and those of the *Mediterranean* and *Indian* seas, buried together in the same tomb. ‘To what catastrophe could this be owing, but to the *Mosaic* deluge? For the testaceous inhabitants of so many *distant* shores and oceans to be thus brought together, and to have the same alpine sepulture with those of *our own*, could be owing [in Mr. Wallis’s opinion] to nothing less; and are, he thinks, irrefragable testimonies against every system tending to support a partial or topical deluge.’

Chap. VII. Of *Ores*.—Among the various productions of this county, the most lucrative are lead and coals; with the latter of which commodities it furnishes a great part of the

* ‘Since divided.’

kingdom. The antiquity of working these mines, Mr. W. says, may be carried higher than the time of the *Romans*; having been objects of *British* commerce before their arrival: as they will, probably, continue to be to the end of time.

Chap. VIII. Treats (at great length) of *Trees* and *Plants*; especially such as are valuable for their use, virtues, flowers, singularity or rareness.

In Chap. IX. an account is given of the most curious and uncommon *birds*, whether native or migratory.

The next three chapters treat of *insects* and *reptiles*;—of *fishes*;—and of such *quadrupeds*, whether wild or domestic, as are curious and uncommon.

Chap. XIII. gives an account (chiefly collected from former writers) of *such eminent men*, natives of Northumberland, as have been great captains, eminent scholars, patrons of learning, and of liberal and useful arts.

The *Natural History* of the county having been dispatched in the *first* volume, the *second* opens with its *antiquities*;—such as military ways, forts, incampments, *tumuli* or barrows, urns, coins, signets, &c. whether *Roman*, *Saxon*, or *British*,—great numbers of which have been, at different times, discovered; the antient and present state of such castles, honours, monasteries, churches, &c. as were thought most worthy of observation; with descriptions, *said* to be, written *upon the spot**, are also added. The whole is divided into three journeys;—the first journey being made along the famous *Roman* wall, and the great military road leading from *Newcastle* to *Carlisle*;—the second from *Newcastle* to *Berwick*, along the great post-road;—and the third from *Berwick* to *Cornhill*, and from thence by *Wooler*, *Whittingham*, and several other places, to *Newcastle*. In these journeys, excursions were made, by the Author, to such places, on each side, as were thought most worthy notice; so that, upon the whole, a pretty full description of the antient and present state of the county seems to be here given.

Notwithstanding the use alledged to have been made of public and private records, and other undoubted authorities; some mistakes may nevertheless be observed. For instance,—in the Introduction, p. 15, and again, vol. II. p. 554, *Adomar de Valence*, Earl of *Pembroke*, is said to have been one of the two

* This was scarcely the case, when he described the elegant new bridge, lately built, over the *Tweed*, at *Coldstream*, as consisting of *six* arches; for it really consists of *seven*; viz. five large ones over the bed of the river, and two *small* ones, of use only in case of floods.—So that, whether he reckons the two small ones or not, he is certainly wrong in this description.

county-members, or representatives in parliament, for *Northumberland*, 5 K. *Richard II.*—in support of which strange assertion, (of an *Earl's* representing a county in parliament) reference is made to a record, printed in the Appendix: but instead of that record's supporting the *Earl's* claim, we find the representatives there mentioned to have been '*Adomarus de Athol, et Radulphus de Eure, milites gladiis cincti,*'—but neither of them *Earl of Pembroke*.

Vol. II. p. 161. A Daughter of the *Widdrington* family, is said to have 'married Sir Robert Markham, of Sedgebroke in *Nottinghamshire*;' but we can assure Mr. W. that Sedgebroke, where the Markhams formerly resided, is *not* in Nottinghamshire, but in *Lincolnshire*; about two miles west of Grantham.

Instances of *mis*-applied terms occur too often; thus, at p. 70,—221,—415, and elsewhere, we are told of Churches and Chancels being *sealed*, instead of *cicled*:—and, in several places, *learn* is put for *teach*.—But, though slips of this sort are frequently to be met with, yet the Author certainly deserves the thanks of his countrymen, for the great pains he hath taken to elucidate the antiquities of this his native county, and to point out the many advantages and improvements of which it is still susceptible.

A Treatise of Agriculture. Vol. II *. By Adam Dickson, A. M. Minister at Dunfermline. 8vo. 6 s. boards, Kincaid and Bell, Edinburgh. 1769. Sold by Cadell in London.

NO publications require to be read with more distrust and caution than books of agriculture, as in general, no writers assert more boldly, or are more confuted by experience, than those who treat of this important subject. Experiments in other arts are easily made, and when made judiciously, are mostly conclusive; so that general principles may with some certainty be deduced from truths clearly ascertained. But climate, soil, situation, all very important circumstances, render experiments in cultivation local in the result; and from the variations of seasons and weather, they become exceedingly precarious: add also that such experiments require a season for each, so that from these premises a succession of years is needful to establish any one proposition. Thus a long and laborious attention to cultivation only can qualify a man to treat judiciously of the subject, while his situation too often unfits him for the task: so that the undertaking generally devolves to men of more vivacity than

* For an account of the first volume, see Review, vol. XXVIII. p. 119. XXXIII. p. 49.

practical knowledge, who soon form systems, and soon establish them upon hasty trials, and sometimes without even the labour of these. Happily the real farmer is generally too busy to attend to such monitors; and as to gentlemen, they may lose their money rather more innocently, though not more pleasantly, this way, than by many others.

Perhaps an employment so general, so indispensable, and therefore uninterrupted, as farming, an employment coeval with the existence of mankind, least of all others depends upon books.

Virgil, Columella, and others, have described the husbandry of their days; and descriptive husbandry, shewing the methods established in various places and in different ages, to enlarge the ideas of men confined to particular spots, appears to be more extensively useful, than collections of experiments, in which general maxims are founded on partial trials. For, as the author of the work before us well observes,—‘In almost every county of Scotland, a different scheme is followed, and often more than one in the same county. It is of importance to consider these schemes, and examine the reasons upon which they are founded. This is the only certain road to improvement. The generality of writers on agriculture are so fond of some particular scheme, that they set themselves not to illustrate, but to explode all others. This practice prevents, rather than promotes improvement; for it is vain to expect, that one general scheme can succeed in all places.’

It naturally appears from hence, that the general principles and universal rules of agriculture, can be but few and short; and that the complete practice and management of a farm, will ever be local.

The ingenious Mr. Tull captivated his readers by his philosophic reasoning, from which, however true in theory, many a loss has been incurred by acting in conformity with his principles. There are several good hints and cautions given in the work now before us, for trials of the horse-hoeing husbandry.

The obstinacy of which farmers in general are accused, in their attachment to established methods, though it has subjected them to severe censures, is nevertheless very natural, and not altogether unjustifiable. In all innovations so liable to injure the circumstances of the adventurer, men of fortune, who will not be materially affected by disappointments, and who have sufficient leisure to compare methods, should ever take the lead: they may thus inform themselves, and prove materially useful to their neighbours and tenants. Mr. Dickson, who treats his subject with becoming modesty, quite different from the insulting confidence which some quacks in farming assume,

takes the ignorant farmer's part in this article of conduct, in the following words :

' Custom is very powerful : the things which, in our younger years, we have been taught to regard, continue to make an impression upon us, and we cannot be persuaded to change our opinions of them without very good reason. This influence that education has upon mankind, is, of all others, perhaps the greatest blessing to society, and therefore none but such as are enemies to society, attempt to ridicule a thing so natural and beneficial. The gentleman and farmer appear in a very different light with respect to old customs in agriculture. The gentleman despises them ; the farmer, on the contrary, is attached to them : the reason of this difference is not always attended to, though very obvious. The farmer has been educated in the knowledge of these customs, and he has been taught from his infancy to consider them as the best. The gentleman has been taught nothing about them, and he is naturally led to disregard the opinions of those whom he considers as far inferior to him in all kinds of knowledge. Were the farmers more liable to change, improvements indeed would be more easily introduced ; but as good and bad schemes have often the same appearance, and can be distinguished only by being reduced to practice, in this case rents would be worse paid, and more frequent bankruptcies among the farmers. I mention this, because I would not have it thought that I impute to an unreasonable obstinacy, the aversion which the ordinary farmers have to change the customs in which they have been educated.'

Even in the making experiments, a person may be deceived by the success of them ; especially if they are made upon land heretofore in a bad condition ; but as our Author has stated this matter himself, in reference to some experiments of the new husbandry he remarks upon, we shall give his representation of it.

' It is past all doubt, that equal care and attention given to the same kind of land, will be rewarded with equal success : yet I am not altogether satisfied that trials in Scotland will be as successful, and as far exceed the present schemes of management here, as those made by M. de Chateauvieux have done the ordinary schemes of management in the environs of Geneva. The lands in the environs of Geneva seem to have been in bad culture, and not properly reduced by the fallowings for sowing. The lands of Scotland are, or may be, in good culture ; and perhaps had M. de Chateauvieux been at as much pains to improve the ordinary schemes of management in the country, given more and better-timed plowings to the fallow, the improvement might have been nearly as great in the old as in the new husbandry. It must be observed, that there is a great difference

rence betwixt the culture given to land upon which we are making an experiment, the success of which we are anxious about, and the ordinary culture given to lands in the country. The one is given with great care and diligence, the other often merely from custom, without knowing when it is good, or when bad.

In pursuit of these general reflections, we have wandered from the immediate object of attention, to which indeed they are not applied; but when many treatises appear on any subject, of which many very few are good for any thing, such reflections may be as naturally excited by the perusal of an useful practical work, as by the view of pert and trifling productions,

The objects of Mr. Dickson's attention in this second volume, are thus expressed, in his preface :

‘ The treatise is divided into four books.

‘ In Book I. some general things, necessary to be attended to in the management of a farm, are treated of.

‘ The Author endeavours to show that the climate, the soil, the customs of the country, the preceding management of the farm, and œconomy, are particularly to be attended to by the farmer, as necessary to determine what plants should be cultivated; at what season, and in what manner, the land should be plowed, and the seed sown; in what manner farms should be divided, what are the most proper schemes to prosecute; and in what manner the necessary work may be performed at the smallest expence.

‘ In book II. the culture of plants is treated of.

‘ The Author inquires into the proper manner of sowing; he divides the different plants, proper to be cultivated in our fields, into classes, and he treats separately of each particular belonging to the different classes. Among these he mentions some that are not commonly cultivated, and shows their particular uses.

‘ In book III. the different schemes of management are treated of.

‘ The Author mentions the different schemes practised in Scotland; he inquires into the reasons upon which each of them is founded; he compares them with one another, and shows how to adapt them to the different soils.

‘ In book IV. some things proposed, as improvements in the general schemes, are treated of.

‘ The Author proposes to have more land in grass, some particular methods of plowing, more frequent plowings, and more frequent fallowings, as improvements; and endeavours to support these proposals by proper authority.

Our limits will not admit of tracing the Author through the several departments of the work; we shall therefore only give such

such extracts as may enable our Readers to form a judgment of his principles of culture, as calculated for the northern part of our island. He draws the ensuing conclusions from the climate of Scotland :

‘ As the different situations of our lands require a general division of them into grass and corn lands, so likewise do the different climates. In Scotland, the climate, upon the whole, is rather wet than dry. Upon the west coast, however, it is much wetter than upon the east. The dryest climate is not too dry for corn ; but the wettest is rather too wet ; grass therefore should prevail most in the west of Scotland, and corn in the east.

‘ When corn is introduced in a wet climate, the attention of the farmer should be placed chiefly on the winter grain. For in such a climate, it is scarcely possible to have land in a proper condition for being plowed for spring-corn. Wheat and the kinds of grain proper to be sown on a winter-furrow, may be supposed to succeed best. Oats, some kind of pease, and the kind of barley commonly called Lincolnshire barley, do very well when sown on a winter-furrow. It must be observed however, that when barley is sown in this manner, it ought to be on fallow. When land therefore in a wet climate, has continued for some years in grass, and it is proposed to break it up, the crops of corn introduced may properly be oats and wheat, or oats and winter-barley, with a fallow intervening in both cases. If the soil is of such a kind, that the turf is sufficiently reduced in the first year by the harrows, then the crops may be oats, pease and wheat. In every case, grass-seeds must be sown with the last crop. It is necessary to add that the farmer, who follows this scheme, must be a dealer in labouring-cattle, and, if convenient, must also breed, which the quantity of grass upon his farm will enable him to do. The reason of this is evident : he has work for his cattle only for a part of the year ; and therefore if he does not deal in cattle, the expence of management must be very great ; a thing that must be carefully guarded against, otherwise the best scheme will not succeed.

‘ In these general directions, it has been supposed that the farmers have the lands of their farms lying contiguous and properly bounded, and, it may be added, inclosed likewise, where they are of such a value as to allow the expence. For where fields of different farms lye promiscuously, and the cattle of different farmers feed in the same manner, no improvements can be carried on ; no good cattle can be raised ; and no advantage arise to the farmer for dealing in them. The first thing, therefore, that a gentleman ought to do, whose lands are in this situation, is to divide them properly, that so his tenants may have

have no occasion to depend upon one another, or their neighbours, and may have it in their power to manage their lands in the way that is judged most proper. The manner of laying the lands of several farms promiscuously, was very properly adapted to the ancient police and situation of this country; but the things which rendered this method necessary are now entirely removed, and the present situation of the country, and the state of agriculture require that they be divided in a manner very different.*

The following are some of the Author's observations on ploughing:

* Plowing, as was shown in the first part of this treatise, serves to increase the food of plants, enlarge their pasture, destroy weeds, and remove wetness. Now these advantages cannot be acquired in all their perfection, by any plowing that can be given betwixt harvest and seed-time, and therefore fallowing becomes necessary, in order to attain them.

* By plowing, the food of plants is increased, a larger and more uneven surface is exposed to the influence of the air: but if the surface is wet, as it commonly is in the winter season, little benefit of this kind can be expected. In proportion as soil is wet, it loses its absorbent quality, and when glutted with water, it is deprived of it altogether.

* By plowing, the pasture of plants is enlarged; but if land is plowed wet, it dries too fast when the dry season comes on, and thereby the pasture is made less than if it had not been plowed at all.

* By plowing, weeds are destroyed; but unless the weather is warm, the seeds of weeds do not vegetate; and unless it is dry and hot, their roots are not destroyed.

* By plowing wetness is removed; by it land is laid up in the most proper ridges for this purpose; but, in the winter, ridges cannot be altered, or even made flat, without danger. Thus it appears, that fallowing is of the greatest importance, and that, by it alone, the advantages of plowing can be fully obtained.

* Fallowing, as shall afterwards be shown, was so much practised in the Roman husbandry, that seldom any seed was sown but upon fallow. It is a practice that now prevails in many parts of Scotland, and is found to be a very great improvement. In order to reap the greater benefit from it, it is necessary that the farmer attend to the situation of his land, enquire where the defects lye that prevent it from carrying good crops, and manage his fallow in such a manner as to remedy those defects. It will not be improper to give some directions that may be of use in this respect,

* When

' When land is poor and full of root-weeds, it ought to be plowed in the winter, or as soon in the spring as it is in a proper condition, that so it may have the benefit of the drought and of the North and East winds, which are common at that season. It ought to be plowed in such a manner, as to expose the largest and the most uneven surface; because thereby the drought has the easier access to destroy the roots, and the winds have the easier access to impregnate the soil. The kind of plowing most proper is, in very narrow ridges, and very broad and deep furrows: because the narrower that the ridges are, and the broader and deeper the furrows, the larger and more uneven is the surface made.

' It should be plowed a second time early in the summer, in the same kind of ridges and furrows; but across, if the situation of the land allows. This renders the surface still more extensive and uneven; and if in any places, by the former plowing, the earth of the furrows have been turned over whole, they are broken by the cross-plowing, roots are better exposed, and the air has easier access.

' It seems to have been the common practice among the Romans, to plow across at the second plowing of the fallow. Some, says Columella, plant their vines in the form of a Quincunx, that the field, like fallow, may be plowed both along and across.

' He too, says Virgil, greatly improves his lands, who, having first plowed along, plows the second time across.

' The third plowing should reverse the first, turn the crowns into the furrows, and the furrows into the crowns. This is better than plowing at random, without any regard to the first made ridges; for thereby the soil buried in the first-made crowns, is more fully exposed by turning them into furrows.

' Sometimes this kind of land rises in large clods, and continues in that situation, though exposed for a considerable time to the influence of the air. This makes an after-plowing very difficult: and indeed, when a plowing is given to land in this situation, it serves little other purpose than to turn over the clods. In this case, the heavy roller must be used immediately before plowing; which in some measure reduces the soil, and renders the plowing more beneficial.

' If the fallow is to be dunged and sown with wheat, and if the surface is very rough, it will not be amiss to harrow, and even to roll it, before the dung is laid on, and the land gets the last plowing or seed-furrow. The rolling breaks the clods, and the harrowing takes out the roots that remain; and as the land is to be plowed immediately, the harrowing is no
disad-

disadvantage, even though all the roots should not have been destroyed. I need scarcely observe, that this operation of harrowing or rolling, should be performed immediately after a shower, as thereby it becomes more effectual for the purposes for which it is designed. Clods upon the surface, after wheat is sown, do no harm; they rather do good, they afford a shelter to the young plants during the winter, and their mouldering down in the spring, as they always do after frost, affords a fresh supply of nourishment: but clods upon the surface, before the seed-furrow is given, prevent the dung from being equally and regularly spread, and render it difficult to plow with such exactness as the seed-furrow requires.

If these observations are familiar, and convey no information to the intelligent farmer, it is perhaps as useful to acquaint the less informed husbandman with the reasons upon which the best established methods are founded, that he may understand what he practises, as to allure him to depart from old usages by flattering estimates.

We shall next give his general remarks on sowing.

There are two different ways of sowing. In the ordinary way of sowing, the seed is scattered by the hand; and men, by practice, become tolerably exact in doing it. The other way is by a machine called a *Drill*, made on purpose. This machine is more troublesome in sowing, and less expeditious than the common way of sowing by the hand; and, like all complex machines, is apt to go out of order, and put a stop to the work: but then the sowing by it is attended with advantages that do far more than overbalance these. This machine is constructed in such a manner, as to distribute the seed with the greatest exactness, so that the precise quantity proposed may be sown upon any field, and, at the same time, the seed equally distributed over all. But there is still a greater advantage that attends sowing by the drill; the regularity with which the seed is sown, allows the corn to be cleared of weeds, with little trouble, and at no great expence. The drill sows the seed in rows; this allows the hoe to be used for the destruction of the weeds, which cannot be done when the seed is scattered in the ordinary way.

The quantity of seed proper to be sown depends upon a variety of circumstances; the kind of seed, the season of sowing, and the situation of the land. These things fall naturally under our consideration, when the culture of particular plants is treated of. However, it will not be improper in this place to consider, in the general, whether the sowing thin or sowing thick is most advantageous. It is not necessary to be very particular in explaining what is meant by thin or thick sowing. The sowing

ing less than what is commonly done in any part of the country, is thin sowing; the sowing more than this, is thick sowing. The generality of the writers upon this subject recommend thin sowing, and they complain much of the obstinacy of the farmers, for not following their directions. The farmers are not so obstinate as not to try the different ways of sowing, nor so ignorant as not to know when to sow the one way, and when the other. They often sow thinner than they ought to do, as appears from the situation of the crop; and perhaps as many farmers may be found that lessen their crops by sowing too thin, as there are that hurt them by sowing too thick. I am persuaded that the quantity of seed commonly used is the most proper. The farmers in general, whatever they may be in other respects, are certainly attentive enough in their management, to every thing that saves expence. Their greatest fault, generally speaking, is the one opposite to this. They scruple to lay out money, though the advantage is obvious; but they are apt enough to enter into the saving plan, whenever there is a probability that it will succeed. Had the trials of sowing thin, which have been made, proved very successful, we may be certain that the practice, before this time, would have become general.

* Previous to the insisting with the farmers to use a smaller quantity of seed than they commonly do, they should be directed to clear their land of weeds: for, without this, the using less seed, instead of being beneficial, must certainly prove a real disadvantage. Some of our richest lands in Scotland are very much infested with weeds, and the preparation made for sowing gives such encouragement to the vegetating of their seeds, that the land produces for certain a plentiful crop of some one thing or other. If a small quantity of seed is sown, a great many weeds spring up along with it; these weeds prevent all the advantages of thin sowing: they prevent the corn from *tillering*; or *stooling*, as we call it in Scotland; they keep the air from the roots of the corn, and thereby expose it to be lodged; and besides, they come to perfection themselves, and sow their seeds: whereas, when the seed is thick sown, the corn soon covers the surface, and prevents many of the weeds from getting up. It must be acknowledged indeed, that, when corn is sown thick upon rich land, it is in very great danger of being lodged: and it is to prevent this that thin sowing is so much recommended: but then thin sowing does not prevent this upon land much infested with weeds; for the weeds shut out the air as effectually as the corn itself when thick sown, and it is the want of free air that makes the corn lodge. When the air has free access, it hardens the surface, and, while the surface is hard, the corn is in no great danger of being lodged:
but,

but, when the air is shut out, the surface becomes soft and loose, so that the roots of the plants are not able to support the weight of the top. When corn is thin sown upon land where there are no weeds, the air at first has free access, and, though the plants should tiller in such a manner, as to form as many stalks on the field as when the corn is thicker sown, yet the stalks, standing nearer to each other at the root, the air has easier access round the plants. Hence corn sown thin upon clean land, is not so apt to be lodged, as corn that is thick sown, though there should be an equal crop on the field. But it must be observed, that, if seed is too thin sown, the corn is as apt to lodge as when it is too thick sown. When seed is sown very thin, and the land in very good order, the plants have so much room to tiller, that the top becomes too heavy for the root, and falls over almost of itself. Instead therefore of insisting with the farmers to sow less seed than they commonly do, which in some cases may be dangerous, they should rather be directed to make their land as clear of weeds as possible, and then thin sowing, so far as is proper, will follow in course.

In this manner the Author explains the reasons of every operation in a plain familiar manner, adapted to the apprehensions of the class of men for whom he writes: for which the more remote Scottish farmers, who are strangers to the different methods of tillage, are under obligations to him.

In the course of his strictures on the horse-hoeing husbandry, Mr. Dickson furnishes a curious historical anecdote of this method of culture being known to the ancients, to whom it was taught in a manner very foreign to the intention of the teachers.

Having mentioned the Roman husbandry, upon this occasion, it will not be amiss to observe further, that a practice resembling horse-hoeing, prevailed in some parts of Italy that lie under the Alps. For this we have the authority of Pliny, who informs us likewise upon what occasion it was introduced. The Salassi, says he, when ravaging the lands that lie under the Alps, attempting to destroy the panic and millet, that at that time had sprung up, and were above the ground. When they found that the ordinary ways of destroying the fruits of the earth were insufficient, they plowed in the corn that was come up: but the very remarkable crop produced by these fields, taught the inhabitants the practice of plowing while the crop was growing. They gave this plowing when the stalk was beginning to appear, or when the plant had sent forth two or three leaves. It is natural to suppose, that persons plowing in corn, on purpose to destroy it, would not be very careful in this operation, but would run the furrows at such a distance from each other, as to leave rows of plants betwixt them untouched.

touched. These plants, from the culture given by this plowing, would soon make their appearance; and upon this, as is probable, being carefully hoed, they would branch out and produce a considerable crop. The greatness of the crop naturally led the farmers to plow some of their corn-fields in the same manner next year; and this, it would seem, they continued to do every year with success.

Although this shews that horse-hoeing was practised by the ancients, yet it does not derogate from the merit and genius of Mr. Tull, who was certainly the person that introduced this method amongst the moderns, and who has brought it to such perfection, that it may be justly estimated a different kind of culture.*

We shall now dismiss a work, which, if it contains little that may be new to the southern parts of Britain, will afford many good practical lessons to the northern husbandman.

Physiological Essays and Observations. By John Stedman, M. D. Fellow of the Royal College of Physicians in Edinburgh. 8vo. 2s. 6d. Edinburgh printed, for Kincaid and Bell, and sold by T. Cadell, in London. 1769.

IN the first of these essays, which treats of the divisions of pulse, Dr. Stedman gives nearly the same account of the pulse, which is delivered by the celebrated Dr. Haller*.

His second essay treats of *menstruation*. This singular appearance in the female oeconomy, has been accounted for by some from a *general*, by others from a *partial*, plethora. Our Author does not clearly adopt either of these systems, neither does he shew the same precision, as in discussing the subject of the preceding essay.

A method of *measuring proportional quantities of heat*, is pointed out in the third essay; and the design of the fourth and last essay is to ascertain the *insalutary constitutions of the air, from a defect of winds of the higher degrees*.

In the registers of the weather, says Dr. Stedman, which have been kept with a view to ascertain the remote causes of epidemic diseases, the gravity, heat, and humidity of the air, have been regularly attended to; the quantities of rain, and the direction of winds, have likewise sometimes been noted; but the degrees of winds have frequently been † neglected. It is intended, in this short essay, to shew the impropriety of this omission, in these registers.

* Element. Physiolog. Tom. ii. p. 247, &c.

† Dr. Huxham, in his *Observations de Aere, &c.* generally points out not only the lesser degrees, but likewise the storms or higher degrees of the winds.

‘ As the cause of winds hath been frequently a subject of enquiry among naturalists in general, so have their effects upon animal bodies more particularly attracted the attention of medical authors ever since the days of Hippocrates.

‘ When we endeavour to trace the causes of epidemical diseases from journals of the weather, if in these journals the degrees of winds have been omitted, we are not only unable to draw any satisfactory conjecture from them, but are frequently led to believe, either that the state of the air, or that of diseases, ought to have been opposite to that which appears from the registers.

‘ Thus, when we find, in a journal of the weather, that the barometer hath been very low for a considerable time, the humidity and heat being at a mean degree, we are apt to conclude this constitution of the air to have been unwholesome; which is often the case, when a low barometer is attended with continued calms. But when this low state of the mercury proceeds from high and stormy winds, it, for the most part, indicates a salutary constitution of the air, and, in so far, the agitation of the air seems to compensate its defect of gravity.

‘ As to the directions of winds, independent of their force, those which move along the same climates, though with opposite directions at different times, have been found to acquire particular qualities, according to the nature of the tracts of land or water over which they pass. But, in latitudes considerably distant from the equator, winds coming from opposite climates are observed to possess different, and, frequently, opposite qualities, besides those which they acquire from causes common to all winds. This is the case with north and south winds in the higher latitudes.

‘ The ancients universally ascribe a baneful quality to south winds; and the learned Hoffman, though living in a much more northern climate than the ancient medical authors, agrees with them in the effects of south winds. It must be owned, however, that south winds are not so much to be feared in these northern latitudes, nor have north winds always the same salutary effects with us, that Hippocrates, Aristotle, Celsus, and Galen found them to have in the more southern climates. With us the good or bad effects of north winds seem to depend on the period of the year in which they blow: for, about the end of the spring, or the beginning of summer, when pinching north winds follow a warm state of the air, these winds are productive of rheums, coughs, and inflammations, affecting chiefly the throat and lungs. But, from the summer solstice to the autumnal equinox, or some time after it, northerly winds are observed to correct that state of the air which promotes putrefaction, the causes of which in the air are heat, humidity, and

continued calms, or warm south winds. The air, when in this state, seems frequently to be impregnated with a sulphureous gas, which, at times, manifests itself by meteors, coruscations, thunders, and luminous appearances on swampy grounds.

‘ North winds, in general, check or retard vegetation with us. But, in those parts of Asia and Africa which lie next to the Mediterranean sea, these winds are favourable to vegetation, as we are told by those who have visited those countries.

‘ High winds are no where more necessary than in great cities, and chiefly after long calms; for the feculencies of different kinds, being collected, contract a more noxious quality than can be corrected by winds of the lower degrees.

‘ By a computation of the quantities of winds of particular degrees, made from a register of the weather, which had been kept for five years, it appeared that seven months, in two years of that period, were remarkable for a defect of winds of the higher degrees, and bore a small proportion to winds of these degrees in the same months of the other three years.’

Our Author then shews that these two periods were remarkably insalutary; that, in the first, the *influenza* occurred; and in the second, a number of other diseases prevailed.—The essay concludes with the following observations:

‘ We frequently hear of the plague being transported from one place to another in the cargoes of ships, particularly in bales-goods. That infection hath been conveyed in this way, hath been sufficiently ascertained. But it may be doubted whether such imported infection be very dangerous in the higher latitudes, especially where the air of these climates is purified by high winds, which are frequent in mountainous countries. Even in the southern countries of Europe, the devastation, that is, sometimes made by that disease, seems to depend chiefly upon the constitution of the air at the time when the infection is communicated.

‘ The great plague at Messina, in 1743, (which was the latest in Europe so far west as that city,) is said to have been brought thither by a Genoese Tartana, and the great mortality in that place was believed to have proceeded wholly from this imported infection. But the rapid propagation of the disease seems to have been more owing to the state of the air for some time before the arrival of that vessel, and to a predisposition in the bodies of the inhabitants to receive the infection, than to any other cause. In the history of that pestilence, it is observed that southern winds, and cloudy weather, had prevailed all that season; and that the inhabitants were thus rendered liable to catarrhs, ulcers and tumours about the glands of the throat and fauces, tumours in the parotid and inguinal glands, acrid humours in the lungs, and fevers of a bad kind. From this we

may judge how much the body was rendered susceptible of new infection; and it is not improbable that the infection from the Genoese ship would have had but little, or no effect, had the air been purified by cool and dry north winds, instead of the long continued warm and moist south winds. It may be observed that the account of this state of the air, and of its effects, coincides entirely with those of Hyppocrates, and other authors living in those climates.

'Now, though the diseases of the two preceding periods might have proceeded from something in the air too subtle for our investigation, yet these few observations seem to be attended with so much probability as may at least suffice to shew the impropriety of neglecting the degrees of winds in journals of the weather: since, in judging of the constitutions of the air, or in tracing the causes of diseases from them, we cannot avail ourselves of these journals, when thus defective; but may be misled by them.'

N. B. The first and third of these essays are illustrated with engravings.

Moral and Medical Dialogues. By Charles Collignon, M. D. Professor of Anatomy at Cambridge. 8vo. 2s. 6d. Cambridge printed, and sold by Cadell, &c. in London. 1769.

THE design of these dialogues is to shew,—*that whatever we complain of in this world, is either not worth complaining of, or what we might easily avoid if we pleased: and that all things are so contrived, as that we have it in our power to make them subservient to our interest.*—A benevolent, but difficult undertaking!

Dr. Collignon, however, makes many useful and entertaining, though not many new observations; and the execution of his dialogues would have been more satisfactory, had he not engaged to prove *too much*.—But let our Readers judge for themselves.

Pain and sickness are the subjects of that part of these dialogues which we shall quote. Cleanthes is the principal speaker; Sophronius, Hortensius, Philalethes, and Aristus, make up the rest of the company.

'Hort. You cannot surprize me more than you have already done; you have opened a scene quite new to my imagination, and may (for the present at least) transport me whither you will.—I have read, that health for want of change becomes disease; nay, that there is a pleasure in madness which none but madmen know; but I must confess these are pleasures I am not eager to taste.

'Cle. These are very violent expressions it must be allowed; but that something similar to the first of these assertions is not entirely without foundation, is not perhaps so difficult to make appear.

' HORT. To speak in defence of sickness, pain, and infirmity, seems to me as strange an attempt as a panegyric on folly.

' CLE. It is proposed only to strip it of what does not essentially belong to it, and to set it in the fairest light it will bear; when we may probably see reason, not only to suppress our murmurs, but to grow reconciled to our sufferings; when we find that as pain often treads on the heels of pleasure; pleasure is no unfrequent attendant upon pain.

' The parching heat of a raging fever excites such eager desires after cooling and plentiful drink, that, gratified to its wish, it is productive of such pleasurable sensations, as experience alone, not description, can comprehend. Even fancy sometimes lends her transitory aid by refreshing the slumbers of the sick with the idea of cooling chrysal streams. Let a less degree of thirst, the effect of heat and labour, but seize the weary traveller, and what boasted nectar can exceed the sweets of the most plain and obvious drinks?

' To spread the languid limbs on easy beds, or give the tired eye to sweet slumber, are abatements in the calculation, and must be subtracted from the sum-total of sickly sufferings; they become a kind of comparative enjoyment.—There are several delightful sensations, which we either experience not, or very faintly in a state of uninterrupted ease.—A cessation of pain is productive of such exquisite happiness, that we can find no properer method of expressing it, than by comparing it to celestial bliss. For as an exemption from pain is one of the ingredients of happiness above, so the removal of it constitutes a heaven below.

' HORT. You allow then that disease and suffering are the lot of man, but that, somehow or other, he will get the better of them at last, and so be happy. The little *Douccurs* you throw in, of soft beds, comfortable drinks, and the like, are unknown to all the lower class of men, and consequently to the far greater part of the creation. There are numerous beings who feel the pains of sickness, and the sting of poverty together; where to their bodily trials are added, the more excruciating sufferings of the mind: from a helpless family weeping around, and calling for that *daily bread*, which they are too young to expect at present from any but their *father which is on earth*. Where can such an object derive arguments of comfort to support him under such accumulated trials? Are not bodily sufferings in such circumstances, indeed an intolerable load?

' CLE. From the feeling manner in which you paint these sufferings, I am certain you have been used to relieve them: and if so, allow Providence has not entirely deserted the poor man's cause.

' HORT. I have, Cleanthes,—and the first serious check I ever gave to my follies, was owing to the rapturous pleasure I experienced on such an occasion. I found myself repaid with interest, the happiness I bestowed on others.—But what proportion does such relief bear to the constant distresses of the poor?

' CLE. You seem to forget, Hortensius, that whatever virtues may have deserted your native country, Charity, still continues to adorn it. There are numberless benevolent spirits who go about doing good, who by their counsel and example in different parts of this happy island, have raised and supported charitable foundations, for the

the reception of the really poor, labouring under diseases of whatever kind. This heavenly principle of compassion, almost keeps pace with the claims upon it, from the number of the wretched; and may this spirit never fail.

' SOPH. It never can, Cleanthes, in a nation, that has so often been merciful, even to its captive foes.

' CLE. But to return from this digression. The benevolent Creator, has not been wanting in providing armour for all ranks of his creatures, against the assaults of so dreadful an enemy as *pain*.—It is acknowledged that our bodies are capable of feeling such excruciating tortures, such inexpressible agonies, as have made heathens desert the station appointed them by Providence, and rashly put an end to their lives. The resignation of the christian does not so far alter the nature of the man, as to divest him of his bodily feelings. And pain may continue till it gets the better of life, or (which is much worse) till it gets the better of reason. But in this dreadful state of things, we are provided with a remedy, a plant of which we may taste and live: whose juice has the power of obtunding the sharpest sufferings, and of giving (almost in a moment) insensibility and ease.

' ARIS. Did not Sylvius declare, that he could not have been present at some scenes he was called to, and must have laid down the practice of physic, if such a drug as opium had not been discovered?

' CLE. He did; and with a degree of zeal that does honour to his humanity. It is not only hard to endure, it is most affecting and shocking even to look on some of the conflicts, which human nature undergoes: yet for which immediate ease could not possibly be procured, but from medicines of this particular class.

' PHIL. I entirely agree with you in the fact. But I think you might add something farther in defence of your cause. There is a power within us, however derived, to which we commonly give the name of *Resolution*.—But it has this effect, in general, that by exerting it, we suffer less than we should do without it. That it is not imaginary, or entirely dependent on constitution, is evident from the persons who are often seen to employ it.—And indeed we frequently do not know we possess it, till a disagreeable occasion makes the happy discovery.

' CLE. I am very well convinced there are latent powers, both of mind and body, that called forth in great extremities are capable of blunting the keen edge of affliction and pain; and that no one in the calm season of health and ease, can form any proper notion of what his behaviour would be, under heavy trials. Be this assistance derived from supernatural aid, or inferior causes, it fights still on the side of human nature.

' SOPH. I have observed, that in proportion to the aversion with which medicines are swallowed, they become less serviceable, or more troublesome in their effects; and I have read of persons who have worked themselves to such a degree of antipathy, that the very sight and smell of physic, has brought on all the consequences that the composition taken down would probably have done.

' CLE. This too has been observed by Boyle and others. But to conclude the topic of sick mens comforts, let me add, the return of

taste and appetite after constant loathings; of air and exercise, after tedious confinement; of the sight and enjoyment of friends, after a state of stupidity, or frenzy: these are so many inlets of new perceptions of pleasure, to be set against the exceptionable parts of the scenes we have gone through; but of pleasure, which owes its origin and force, to antecedent misfortunes. In a word, we enjoy blessings better, after having known the want of them: and we are apt to lose the relish of them as such, when they become the constant companions of our lives. And in this sense probably it is, Hortensius, that health, for want of change, was boldly stiled disease.'

The medical uses of the passions are thus pointed out:

'CL. The passions, Hortensius, were indisputably given us for our present as well as future advantage. They require some kind of management, as what does not, that is capable of doing harm as well as good? a certain degree of wind carries the mariner briskly, yet safely on: in the same manner a proper proportion of warmth in our temper animates to zeal and perseverance in things commendable; while a storm endangers or oversets the vessel. 'Tis not the briskness with which we sail on the sea of life, but our touching at improper ports, that ruins us.

'ARISTUS. This is no new doctrine with respect to the mental part of us: but I am at a loss to know how you make a brisk exertion of the passions subservient to the body's advantage? I thought health had consisted in keeping them very tame. You would not bring fire and faggot to put out a fever?

'CL. No—but to kindle one I might. You are to know that physicians in some cases stand in great need of such a commotion of blood, as is understood by that term, and yet cannot always obtain it. I am almost inclined to give you a pleasant history of this sort, on which I should be glad of Hortensius's remarks.

'HORT. But if I don't understand the subject?

'CL. We shall see that presently.—A reporter of strange events informs us that the emperor Palæologus the second of the name, was sick, and kept his bed a twelvemonth together, of a disease that his physicians could scarce find a name for, and much less medicines to cure; but when all despaired of his recovery, an *old woman* told the empress, that if she made it her business to vex and anger the emperor to purpose, and would pursue that method continually, it would restore him to his former health. *That sex* (says the scandalous historian,) *being generally provided with such a remedy*, the empress applied it immediately, and to that degree, as to suffer nothing to be done which he commanded; but so crossed and vexed him in every thing, that the torment she continually gave him, at length forced him into a sweat, by which means the natural heat being stirred up, and augmented by ill-usage, it perfectly dissipated and discharged the offending humours that occasioned his sickness, and the emperor was perfectly recovered, survived this distemper twenty years, and continued in health till he was sixty. What think you of this, Hortensius?

'HORT. That 'tis a history of the Author's own invention, calculated only for the trite purpose of calumniating the fair sex, who deserve not such ungenerous treatment.

'CL.

CL. I see you do understand the subject, because you fire at a proper time and in a proper manner in the sex's defence.

HORT. I am afraid a little of the latest though, to revenge myself on the author of your tale.

CL. Whatever becomes of the tale, the assertion is extremely true, that unaccountable cures have been performed, by the effects of fright, fear and fury, whether accidentally or designedly excited. — The gout has not only been instantly removed by the passions of fear and surprize, but eradicated for life; and paralytic lameness and contractions, have been succeeded by freedom of motion, in consequence of violent and outrageous passion; at least if we may give credit to histories that are very well attested.

HORT. Why this is charming—pain, poverty, labour, sickness—all trifles! Passion, the *furor brevis* of former moralists, salutary and commendable!

CL. A comfortable instance at least among many, that Providence is ever watching to bring good out of evil, for the more extensive happiness of the creation.

But view it in a medical light, and there is nothing in it contradictory to our best founded notions of the human structure. Think only of the fluids drove back as it were from the circumference to the centre of the body, by a sudden fright, and as instantly drove out again, by the necessity of as sudden and impetuous a resolution. What a shock must the body thus sustain between such contradictory motions? and what can be effected similar to this by the power of any known medicine? especially if we consider, that some things which might promise to bring about great revolutions in our system, throw the stomach generally into such disorder, as to prevent the experiment from being brought to a conclusion: or else they are so weakened by the compass they are forced to take, as to arrive at the place of their destination with too little force to conquer, or even to attack the enemy.

For a farther idea of this Writer, we refer to our account of his *Inquiry into the Structure of the Human Body*: see Review, vol. xxxi. p. 334.

An Account and Method of Cure of the Bronchocele, or Derby Neck.

To which are subjoined, Remarks on Mr. Alexander's Experimental Essays. By Thomas Prosser. 8vo. 1s. 6d. Owen. 1769.

MR. Prosser, after giving a somewhat confused account of what Celsus, Albucasis, Freind, Heister, and others, have written on the Bronchocele, delivers the following history of the disease:

‘The Bronchocele, or Derby-neck, is a tumor arising on the fore-part of the neck. It generally first appears sometime betwixt the age of eight and twelve years, and continues gradually to encrease for three, four, or five years; and often the last half-year of this time, it grows more than it had for a year or two before. It generally occupies the whole front of the neck, as the whole thyroid gland is here generally enlarged, but

it does not rise to near so high as the ears, as in the cases Wife-man speaks of, but is rather in a pendulous form, not unlike, as Albucasis says, the flap or dew-cap of a turkey cock's neck, the bottom being generally the bigger part of the tumor, and going gradually less upwards. It is soft, or rather flabby to the touch, and moveable; but when it has continued some years after the time of its growing, it gets more firm and confined.

By the situation and nature of the complaint, it occasions a difficult breathing, and very much so upon the patient's taking cold, or attempting to run or walk fast. In some, the tumor is so large, and so much affects their breathing, as to occasion a loud wheezing. It very rarely happens to boys, indeed I have never been able to make out one instance of it, in a man or boy.

It is very common in many counties in England, Derbyshire especially, where from its frequency it has the name of Derby-neck, and some other countries are almost free from it. I have been informed by a gentleman of the faculty, from Duffield in Derbyshire, that there were near fifty poor girls afflicted with it in that small village.

Without inquiring into the nature or cause of this disease, our Author next proceeds to the method of cure:

Having given, I think, such a description of the natural or curable Bronchocele, as will enable any one to know it from other complaints something like it, I proceed to the cure, which when the disease exactly answers the description I have given of it, and its continuance has not been too long, I think I may say will very rarely fail.

I have known several completely cured at very near the age of twenty-five years, which was more than twelve years after the first appearance of the tumor of the neck; but yet at that age, I believe the cure is uncertain, and beyond it, though but a very few years, more doubtful.

I have tried the remedy on several, at the age of seven or eight and twenty, but never with success, though it may, I believe, happen so, if the tumor appears not very firm and confined, but rather flaccid and yielding.

Many no doubt lead miserable lives, under the almost intolerable torments of some tedious perplexing disorders, such as the nervous kind, for want of pursuing long enough, let the remedies applied be ever so proper and likely, for them to receive considerable benefit. It is supposed no one can object against the medicines prepared here for their cure, on account of time, or other observations necessary in their use, when they are informed a month or six weeks at farthest, is the longest time, and no confinement, or hardly any other restraint from the usual way of living, is required.

‘ Let one of the following powders be taken daily in the morning an hour or two before breakfast, and at five or six o'clock in the afternoon, every day for a fortnight or three weeks. The powder may be taken in a little sugar and water, or mixed with a little syrup, or any thing, so that none is lost:

R. Cinnab. Antimon. opt. levigat. ℥j.

Milleped. pp. & pulv.

Spong. calcin. āā gr. xv. m. f. pulv.

‘ After these powders have been taken for the time mentioned, the patient should omit them for about a fortnight, and then begin with them again, and take as many more after the same manner, and also at bed time every night during the second course of the powders, three of the following pills are to be taken:

R. Pil. Mercurial. ph. nov. ʒss

f. Pil. n^o. 48. æquales.

‘ These medicines generally agree so well, that the patient is neither troubled with sickness nor any inconvenience from their use, nor is any confinement necessary, unless they are taken in severe weather, and then it may be only to the house; nor need the diet be much regarded. Indeed I think it sufficient, that the medicines be taken in a temperate season, or rather warm weather, and the patient lives exactly in the usual way, taking some care against catching cold. And if meat be eaten only every other day, and toast and river water, &c. drank instead of malt-liquor, it will not be the worse; nor can the medicines ever succeed better than I have known them several times, when there was no difference at all made in the way of living. If the pills purge, two only should be taken, and if more than an extraordinary stool a day is occasioned by them, the dose must be reduced to one, and continued so till the pills are all taken. In general it will be proper for the patient to be purged twice or thrice with manna and salts, or any gentle cathartic, before the powders are begun with. The medicines are here proportioned for an adult, of a good constitution, therefore if the patient is younger, or of a weakly habit, the doses must be managed accordingly.

‘ The patient is not to expect to find much benefit in a little time: perhaps it will be as long after the medicines are all taken, as the time they are in taking, before much difference will be perceived in the tumor of the neck. It is necessary that the medicines be begun with at a proper time, especially the second course; a few days should always be dispensed with upon that account.

‘ As to external application, I have never made use of any, nor would I advise the use of any, as I think none can be of much service. Many recommended I should suspect of doing harm,

harm, such as fomenting the part with warm vinegar; which by its hardening the gland, though it may somewhat lessen it, would render it more difficult, if not incapable of being quite reduced to its proper state. But if any local application be made, I believe none better than rubbing the part every morning with fasting spittle; and dry friction, I should expect, would do as well, as the good, if any is produced by this means, arises wholly from the friction and pressure upon the gland.

‘I have been informed by a gentleman, whose information I think I may depend upon, that a relation of his, a young man of about twenty-five years of age, was cured of a tumor on the fore-part of the neck, by his chewing tobacco. If it was so, and the chewing tobacco would cure the Bronchocele, I think if another remedy be known, that should never be used, as thereby young women might get such a habit of quidding, as they could never leave off.

‘Tumors of the neck are said to be very common in many parts of Italy, about the Alps especially, (as *quis tumidum Guttur miratur in Alpibus*) is a very old remark. About Turin also they are said to be frequent, and in many other places of that country, particularly near the rivers Po, and Doria; but how far they agree with the tumor of the neck, I have given an account of, as to the time of their appearing, and that of their encreasing, &c. I have not been able to make myself acquainted with, therefore I have called the disease here treated of the *English Bronchocele*.’

We think the public indebted to Mr. Proffer for this communication. The mercurial pill indeed seems to be the most efficacious part of the process: for the *spongia calcinata* has long been in use; and the *antimonials* have likewise frequently been prescribed, without producing the same good effects.—If we mistake not, some of the practical writers have directed the mercurial ointment to be repeatedly rubbed upon the diseased part, and a purgative to be occasionally interposed.

From Mr. P.’s *Remarks* on the Experimental Essays of Mr. Alexander, we collect the following particulars:—that the putrefactive process in the dead and in the living animal, are widely different. Those substances which resist putrefaction in the dead, do not therefore necessarily produce the same effect in the living body; and that nitre, so strongly recommended by Mr. Alexander as an *antiseptic*, would promote rather than resist this process in the living body, by still further weakening the powers of the circulation.

With respect to Mr. Alexander’s *Essay on the Doses and Effects of Medicines*, our Author says,—‘Unluckily, I think, Mr. Alexander has made the same mistake in his essays on the doses and effects of medicines he made in his experiments on the use
of

of nitre in putrid diseases, i. e. he has made no fair trial at all : for I suppose there can be no proof made of the power any medicine has of doing good in a disease, but by the use of it in that particular disorder in which it is recommended as useful.'

The experiments were only made on the body in a healthy state, and are consequently inconclusive.—'To satisfy myself (says Mr. P.) of the truth of what I have said respecting a person in health taking a quantity of bark, or valerian, without being materially affected by it, I gave a man, about sixty years of age, and not of a very robust constitution, six drams of the best bark, fresh powdered, in a day, and neither the heat of his flesh, nor motion of his blood, was greater, when he had finished it, than when he took the first dose; the next day but one the same person took six drams of valerian, newly powdered, at six doses in a day, and it neither encreased the heat of his flesh, nor quickness of his pulse: I would also have tried the musk, but had not then an opportunity, on account of its smell being so extremely disagreeable to many people.'

The Endemical Colic of Devon, not caused by a Solution of Lead in the Cyder. A particular Reply is here given to Dr. Saunders's Answer, to Garfory Remarks; with some farther Remarks on Dr. Baker's Essay on that Subject. By Thomas Alcock, A. M. 8vo. 1s. 6d. Plymouth printed, and sold by Baldwin in London.

THIS pamphlet contains many judicious observations concerning the subject in question; and the following facts are insisted upon in order to exculpate the Devonshire cyder.—That the endemial colic attacks those who are not cyder-drinkers; that it occurs likewise, where it is confessed there is no lead in the apparatus, and that in this case it proceeds from the acidity of the cyder, a quality which depends upon the harshness of the fruit. That it cannot be produced by lead, because *must* will not dissolve lead. 'I put, says our Author, a small piece of lead into a glass of must, taken immediately from the pound. And notwithstanding the lead here was so considerably more in proportion to the liquor, than it ever is in any of our troughs or presses, yet on the application of the usual tests, not the least impregnation of lead could be discovered in the space of three days: a space of time much longer than the must continues either in the trough, or on the press. By the bye, I must observe that the pounded apples at some of the leaden presses are laid upon boards, and do not come immediately in contact with the leaden plate. This contrivance is to prevent the paring-knife from cutting into the lead.'

It

It is further observed, in confirmation of this experiment, * that vinegar itself is a very slow dissolvent of crude lead,—that the metal must be drawn into very thin plates, and exposed for a fortnight or three weeks together to the warm circulating vapour of this strong vegetable acid, before it will be considerably corroded—that the must as it runs down from the press is bland, mucilaginous, sweet as honey, and seems to shew little of that corroding acid, which is extricated or developed by fermentation—that a piece of lead put into a glass of fresh must gave not the least impregnation in three days—that not less than four or five hogheads of this sweet must sometimes run down in so many hours, particularly from the screw-presses. Doth it seem probable, doth it seem possible, that all this liquor, so swiftly passing over the press, should be so sensibly impregnated by the crude lead, as to produce the endemial colic ?

It is likewise insisted upon, that there is lead in some of the pounds of Herefordshire, Worcestershire, and Gloucestershire ; that there is more iron than lead in the Devonshire pounds ; that iron is more easily dissolved in the vegetable acid than lead ; and that the black colour mentioned by Dr. Baker from the solution of orpiment, depends on the iron and not the lead.

As our Author attributes this endemial disease, so far as it arises from the use of cyder, to the roughness and acidity of this liquor, he accounts for these qualities in the Devonshire cyder in the following manner :

* It is probable, that several causes may concur to produce this greater degree of roughness and acidity in Devonshire cyder, than what obtains in that of Herefordshire, Gloucestershire, and Worcestershire.

* The apple trees in the Devonshire orchards are planted thicker and closer together, than in those of the cyder counties just mentioned. This circumstance screens the power of the sun, and hinders his rays from having their due influence in bringing the fruit to maturation.

* The soil of the three specified cyder counties is generally of a more gravelly nature. That of Devonshire partakes more of a clayey constitution. But an open gravelly mould more copiously absorbs, and retains the sun's rays, than a clayey one ; consequently the former must, *cæteris paribus*, be warmer than the latter ; not to mention the different nature of the juices of these different soils.

* Devonshire, in comparison with these other provinces, may be considered as an elevated mountainous country. And all high, hilly, or mountainous situations, are found to be, *cæteris paribus*, cooler than those of plainer surfaces.

* Devonshire is also more wet or rainy, than the other inland cyder countries before recited, in consequence of its exposition

to the clouds and vapour brought hither in great abundance by the west and south-west winds from the vast Atlantic Ocean; which are stopped here by the opposing high hills, and condensed into rain. This must be another great check to the mellowing of Devonshire fruit. For the more the apples are exposed to the sun, the less of an austere acid, and the more of a saccharine sulphureous principle they acquire in their composition. Probably too, the fruit of Hereford, &c. may be of a milder, or less austere kind, and consequently contain less of an austere acid.

'We see then, that the circumstances of the Devonshire climate, here briefly sketched, are naturally productive of a more rough austere acid cyder, than that which is produced in the other counties, where this liquor is cultivated. And of this kind of sharp austere cyder, when drank in excess for a course of time, especially by persons of delicate, tender, valetudinary constitutions, the dry belly-ach, or endemial colic, must appear, from what has been advanced, to be a very obvious effect.'

Upon the whole, we think the accusation, which has been brought against the Devonshire cyder, is rather plausible, than well supported by the clear authority of facts.

Considerations on Church-authority; occasioned by Dr. Balguy's Sermon on that Subject; preached at Lambeth Chapel, and published by Order of the Archbishop. By Joseph Priestley, L L. D. F. R. S. 8vo. 1s. 6d. Johnson and Payne. 1769.

THE subject of church-authority having been so often discussed, and by writers of eminent abilities, it may fairly be presumed, that little can be advanced upon it, that is either new or important. Whenever the interests of truth and liberty are attacked, however, it is certainly proper, as Dr. Priestley observes, that some persons should stand up in their defence, whether they acquit themselves better than their predecessors in the same *good old cause*, or not. The Doctor flatters himself that several of his observations will appear to be new; at least, that some things will appear to be set in a new or clearer point of light. How far this is true, his Readers must determine for themselves; as for us, we cannot help observing, that, though the Doctor's zeal for the defence of civil and religious liberty deserves the warmest commendations, and though many of his remarks are both just and pertinent, yet his performance has evident marks of haste and inaccuracy, and great want of precision appears through the whole of it.

In

In the second page of his *Considerations* we have the following passage :

' Religion is sometimes considered as of a *personal*, and sometimes as of a *political* nature. In some measure, indeed, every thing that concerns individuals must affect the societies which they compose, but it by no means follows that it is, therefore, *right*, or *wise*, for societies (*i. e.* mankind collectively taken) to intermeddle with every thing, so as to make laws, and appoint sanctions concerning every thing; because, in numberless cases, more confusion and inconvenience would necessarily arise from the interference, than from the want of it; since individuals are, in many respects, better situated for the purpose of judging and providing for themselves than—*than what?*—why, than magistrates, as such, can be.'

Now, with what propriety *magistrates* are introduced here, we cannot possibly conceive, as no mention was made of them in the former part of the sentence. As the Doctor has expressed himself, it must, surely, appear a strange reason why societies should not *intermeddle with every thing, so as to make laws concerning every thing*, because *individuals are, in many respects, better situated for the purpose of judging and providing for themselves than magistrates can be.*—But it is no unusual thing for writers against church-authority to introduce the civil magistrate upon almost every occasion, proper or improper.—The Doctor proceeds as follows :

' Magistrates are the *servants* of the public, and therefore the use of them may be illustrated by that of servants. Now let a man's fortune or his incapacity be such, that his dependance on servants is ever so great; there must be many things that he will be obliged to do for himself, and in which any attempt to assist him would only embarrass and distress him; and in many cases in which persons do make use of servants, they would be much more at their ease, if their situation would allow them to do without their assistance. If magistrates be considered in the more respectable light of *representatives* and *deputies* of the people, it should likewise be considered, that there are many cases, in which it is more convenient for a man to act *in person*, than by any deputation whatever.

' These, and many other reasons, lead me to consider the business of religion, and every thing fairly connected with it, as entirely a *personal concern*, and altogether foreign to the nature, object, and use of civil magistracy.'

There must be many other reasons, indeed, besides these, to induce any rational enquirer to look upon religion, and every thing fairly connected with it, as entirely a *personal concern*; for what we have laid before our Readers has, certainly, very little if any weight in it.—But to go on with the Doctor :

' It is, indeed, impossible to name any two things, about which men are concerned, so remote in their nature, but that they have some connections and mutual influences; but were I asked what two things I should think to be in the *least danger* of being confounded, and which even the ingenuity of man could find the *least pretence* for involving

involving together, I should say the things that relate to *this life*, and those that relate to the *life to come*.'

Now the Doctor allows that religious considerations are an excellent *aid* to civil sanctions, (his own words, p. 43.) and that there is hardly any branch of Christian knowledge but is more or less of a practical nature, and suggests considerations that are of use to mend the heart and reform the life. If so, the things that relate to *this life*, and those that relate to the *life to come*, are naturally and necessarily connected; and so far is it from being true that there is not the *least pretence* for connecting, or, as he expresses it, *involving* them together, that they can scarce be separated, at least, have a very close and intimate connection.

'Defining the object of civil government, continues he, in the most extensive sense, to be the making provision for the secure and comfortable enjoyment of this life, by preventing one man from injuring another in his person or property; I should think the office of the civil magistrate to be in no great danger of being incroached upon by the methods that men might think proper to take, to provide for their happiness after death.'

It is obvious to remark upon this, that the object of civil government is not here defined, in the most extensive sense. But to lay no stress upon this particular, every one who is acquainted with the history of religious sects and parties, knows perfectly well that many of them, whilst they pretended to be *working out their salvation*, and *making a provision for their happiness after death*, have been guilty of the most flagrant enormities, and, thereby, rendered the interposition of the civil magistrate absolutely necessary.

'There is something,' says the Doctor, 'in the nature of religion that makes it more than *out of the proper sphere*, or province of the civil magistrate to intermeddle with it.'

The Reader will naturally expect that what immediately follows should point out this *something*, and shew us what it is. Hear then what the Doctor says in the next sentence:

'The duties of religion, properly understood, seem to be, in some measure, incompatible with the interference of the civil power. For the purpose and object of religion necessarily suppose the *power of individuals*, and a *responsibility* which is the consequence of those powers; so that the civil magistrate, by taking any of those powers from individuals, and assuming them to himself, doth so far incapacitate them for the duties of religion.'

This is so vague and inaccurate, that we are really sorry to see it come from the pen of Dr. Priestley, who, we well know, is capable of writing in a very different manner, if he will only allow himself a little more time. He has himself told us that his remarks upon Dr. Blackstone's fourth volume were, *literally*, the production of a day, and we cannot help suspecting that

the *Considerations* now before us were likewise the production of a day. Be this, however, as it may, the Doctor, we hope, will excuse this intimation of our suspicions. There are few persons, of whose genius and abilities we have a higher opinion than of Dr. Priestley's, and we believe he has too much candour and good sense to be offended with our hinting, in this public manner, what we know to be the sentiments of his best friends and warmest admirers, viz. that his productions are, in general, much too hasty and inaccurate.

But our Readers will expect a particular account of what is contained in his *Considerations*. They are divided into six sections; the first of which is an introductory one, and contains animadversions on some distinctions that have been made on the subject of religious liberty, which the Doctor thinks have introduced confusion into our ideas concerning it.—In the second section he considers the extent of ecclesiastical authority, and the power of civil governors in matters of religion.—The third section contains what he calls presumptive evidences, from the Scriptures, concerning the extent of ecclesiastical authority, and the power of the civil magistrate in matters of religion.—The fourth section treats of the necessity, or utility, of ecclesiastical establishments.

We shall present our Readers with some extracts from this last section:

‘The friends and advocates for church-power,’ says the Doctor, generally found their system on the necessity of establishing some religion or other, agreeably, they say, to the custom of all wise nations. This being admitted, it was evident, they think, that the supreme civil magistrate must have the choice of this religion, and being thus lodged in the hands of the chief magistrate, it is easily and effectually guarded. Thus the propriety of a most rigid intolerance, and the most abject passive obedience are presently, and clearly inferred; so that the people have no right to relieve themselves from ecclesiastical oppressions, except by petition to their temporal and spiritual governors, whose interest it generally is to continue every abuse that the people can complain of.

‘But before this admirably-connected system can be admitted, a few things should be previously considered. And I am aware that, if they had been duly attended to, the system either would never have taken place, or it would have been so moderated, when put into execution, as that it would never have been worth the while of its advocates to contend so zealously for it.

‘1. All the rational plea for ecclesiastical establishments, is founded on the necessity of them, in order to enforce obedience to civil laws; but though religious considerations be allowed to be an excellent *aid* to civil sanctions, it will not, therefore, follow, as some would gladly have it understood, that, therefore, the business of civil government could not have been carried on *at all* without them. I do not know how it is, that this position seems, in general, to have passed without dispute or examination; but, for my own part, I see no reason to think

think that civil society could not have subsisted, and even have subsisted very well, without the aid of any foreign sanctions. I am even satisfied that, in many countries, the *junction* of civil and ecclesiastical powers have done much mischief, and that it would have been a great blessing to the bulk of the people, if their magistrates had never interfered in matters of religion at all, but had left them to provide for themselves in that respect, as they do with regard to medicine.

"There are," says the bishop of Gloucester, "a numerous set of duties of *imperfect obligation*, which human laws could not reach. This can only be done by an ecclesiastical jurisdiction, intrusted by the state with coercive power. And indeed the supplying that defect, which these courts do supply, was the original and fundamental motive of the state seeking this alliance." But I would ask, Are not ecclesiastical officers *men*, mere human beings, possessed of only a limited power of discernment, as well as civil officers? Will they not, therefore, find themselves under the same difficulty in enforcing the duties of imperfect obligation, that the civil officers would have done, notwithstanding the coercive power they receive from the state for that purpose? In short, I do not see what an ecclesiastical court can do in this case, more than a civil court of equity. Is not this, in fact, confessed by this author, when he allows, p. 87, that "there must be an appeal from these courts to the civil, in all cases." For, if the civil courts be qualified to judge of these things by appeal, why could they not have done it in the first instance?

2. If the expediency of ecclesiastical establishments be allowed, it is allowed on account of their *utility* only; and therefore, as there are infinite differences in the coercive power of these establishments, this reason will not justify their being carried to a greater extent than the good of society requires. And though it may be productive of, or, at least, consistent with the good of society, that the civil magistrate should give some degree of countenance to the professors of one sect of religion (which, with me, however, is extremely problematical) it were a gross perversion of all reasoning and common sense, to infer from thence, that the people should not have free liberty to dissent from this religion of their civil governour, or even to use any honest and fair method of gaining converts to what they should think to be the truth. Because whatever utility there may be in *ecclesiastical establishments*, there is certainly utility in *truth*, especially moral and religious truth; and truth can never have a fair chance of being discovered, or propagated, without the most perfect freedom of inquiry and debate.

3. Though it may be true, that there never was any country without some national religion, it is not true that these religions were always adopted with a view to aid the civil government. It appears to me that, with respect to the states of Greece, and other barbarous nations (for the Greeks were no better than their neighbours in this respect) motives of a very different nature from these; motives derived from nothing but the most blind and abject superstition, and the most groundless apprehensions, were those that really induced them to make such rigid provision for the perpetuity of their several religions. Their laws have not, in fact, any such intermixture of civil and religious matters, as is now found in the systems of European states. We do

not find in them, that duties properly religious are enforced by civil sanctions, nor duties properly civil enforced by religious ones, in the senses in which we now use those terms, as if these things had, naturally, so necessary a connection. But in these ignorant and superstitious ages, men fancied there was what we should call an *arbitrary connection* between the observance of certain religious rites, and the continuance of certain states; and that the gods, who were particularly attentive to their preservation, would withdraw their protection, upon the disuse of those ceremonies.

4. Though there may be no Christian country in which some species of Christianity is not, more or less, established, *i. e.* more or less favoured by the government; yet there are countries in which less favour is shown to the prevailing mode than in others, and in which much less care is taken to guard it, as in Holland, Russia, Pennsylvania, and I believe others of our American colonies. Now, let an inquiry be made into the state of these countries, and see whether the result of it will be favourable, or unfavourable to establishments. What *tendency to inconvenience* has there been observed in those states in which church-government is most relaxed, and what *superior advantages*, in point of real happiness, are enjoyed in those countries in which it is strained to the highest pitch. I have no doubt of the result of such an inquiry turning out greatly in favour of the relaxation of religious establishments, if not of their total suppression. A just view of all the real evils that attend the ecclesiastical establishment in England, with respect to *knowledge, virtue, commerce*, and many other things with which the happiness of states is connected, but more especially with respect to *liberty*, would be sufficient to deter any new legislator from introducing any thing like it into a new state; unless, without thinking at all, he took it for granted that there was no doing without one, or was so weak as to be frightened by the mere clamour of bigots.

5. Though it may be true, that inconvenience would arise from the immediate suppression of religious establishments, it doth not therefore follow, that they were either necessary or expedient; that the nation would have been in a worse state if they had never existed; and that no measures ought to be taken to relax or dissolve them. Were the religion of Mahomet abolished every where at once, no doubt much confusion would be occasioned, yet what Christian would, for that reason, wish for the perpetuity of that superstition? The same may be said of popery, and many other kinds of corrupt religion. Customs, of whatever kind, that have prevailed so long as to have influenced the genius and manners of a whole nation, cannot be changed without trouble. Such a shock to men's prejudices would necessarily give them pain, and unhinge them for a time. It is the same with vicious habits of the body, which terminate in diseases and death; but must they be indulged, and the fatal consequences calmly expected, because the patient would find it painful and difficult to alter his method of living? Ecclesiastical establishments, therefore, may be a real *evil*, and a disease in civil society, and a dangerous one too, notwithstanding the arguments for the support of them, derived from the confusion and inconvenience attending their dissolution; so far is

this

this consideration from proving them to be things excellent or useful in themselves.

Even the mischiefs that might be apprehended from attempts to amend or dissolve establishments, are much aggravated by writers. Much less opposition, I am persuaded, would arise from the source of real *bigotry*, than from the quarter of *interest*, and the bigotry that was set in motion by persons who were not themselves bigots.

This Dr. Priestley is a bold man indeed! he is for sweeping away all ecclesiastical establishments at once: away with all your steeples, cathedrals, archbishopsrics, bishopsrics, deaneries, &c. &c. they are hurtful to the interests of *knowledge*, *virtue*, *commerce*, and *liberty*. Only attend for a moment, says he, and let us see how matters stand among us Dissenters:

'I think it will not be denied, (p. 57.) that Dissenters, both clergy and laity, in proportion to their numbers, far excel the clergy and laity of the established church in religious and scriptural knowledge. The sensible and ingenious men among the clergy are, in general, any thing but *divines*; and the ignorance of the laity, especially where there are no Dissenters, is deplorable, and almost beyond belief.'

Now, though we greatly admire the fortitude and magnanimity of Dr. Priestley, yet we cannot possibly commend his prudence and regard to his own safety. Suppose, now that the humour of PETITIONING is so very strong in this country, that the good people of England, taking the hint from the work now before us, should, in great humility, PETITION their good and gracious Sovereign to dissolve the ecclesiastical establishment, is there not great reason to fear lest some bloody-minded parson (for some such there are, we are afraid, in all establishments) looking upon this same Dr. Priestley with an evil eye, as an avowed enemy to the hierarchy, as not having a drop of Levitical blood in his veins, as a determined foe to the best constituted church in Christendom, as a man of levelling principles, should, in an evil hour, form a design against his life, and resolve upon sending him to the other world in a hurry, for the glory of God and the church? Not even his own electrical battery, we fear, would sufficiently defend him, in such a dangerous situation. This friendly intimation, we apprehend, deserves due attention, and we hope the Doctor will think himself obliged to as for it.

The fifth section contains a review of some particular positions in Dr. Balguy's sermon, and his manner of reasoning on the subject of church-authority. It is introduced in the following manner:

The principal of the considerations mentioned in the preceding sections were suggested by the perusal of Dr. Balguy's sermon; and, I flatter myself, are sufficient to refute any arguments that he has produced in favour of *church-authority*. I shall, however, just descant upon a few passages in his performance, where we discover the great hinges on which his whole scheme turns.'

The sixth section contains observations on some incidental matters in the Doctor's sermon; but we must refer our Readers to the work itself.—Before we conclude, however, we cannot help observing, that, though Dr. Priestley has evidently the advantage of the Bishop of Gloucester, Dr. Balguy, and other advocates for church-authority, whose arguments in support of it seem to have little foundation either in reason or scripture, yet he appears to us to carry matters to a very dangerous extreme. All ecclesiastical establishments, we readily allow, are imperfect, and stand much in need of reformation; but does it therefore follow, that they should all be dissolved, and that there should be no ecclesiastical establishment? Nothing that relates to man is capable of perfection; and if every institution must be abolished because of its imperfections and the evils arising from it, human affairs must be in a strange situation indeed. Dr. Priestley, and all the writers on his side of the question, allow that society derives important advantages from religion; if so, it naturally follows that every society should take care to make some provision for the support of it. What is the most effectual manner of supporting it we cannot pretend to determine; considering the nature of man, however, and the circumstances wherein he is placed, it seems to us scarce possible to support it in such a manner as to render it useful to society, without some encouragement from society, some provision for its maintenance: whether this encouragement be called an *establishment* or not, is of no importance; it is *things*, and not *names*, we are pleading for.

Dr. Priestley seems to think that people may be left to provide for themselves in regard to religion, as they do in regard to medicine. We shall be entirely of his opinion, when we see an equal solicitude in mankind for the acquisition of religious knowledge, and the cure of mental diseases, pride, envy, avarice, &c. as we see every day for the cure of the gout, stone, or rheumatism.

It is a very easy matter for almost any writer to declaim against religious establishments, to make petulant and illiberal attacks upon the principles and conduct of the clergy of any church; this is a very proper field for the display of a certain species of wit and humour; but to point out, with accuracy and precision, the advantages which society derives from religious knowledge, to illustrate these advantages from the nature and history of man, and to shew how such advantages may be most effectually secured, consistently with the natural rights and liberties of mankind, is a task of a very different nature. We shall be glad to see Dr. Priestley, or any other eminent writer against religious establishments, take this subject into serious consideration, and give the public his thoughts upon it: we scarce know any subject

subject more worthy of the pen of an able writer, or that requires a more enlarged and comprehensive view of human affairs.

Letters between the Duke of Grafton, the Earls of Halifax, Egremont, Chatham, Temple, and Talbot, Baron Botsclourt, Right Hon. Henry Bilson Legge, Right Hon. Sir John Cust, Bart. Mr. Charles Churchill, Monsieur Voltaire, the Abbé Winckelman, &c. &c. and John Wilkes, Esq. With Explanatory Notes. Vol. I. Small 8vo. 1769.

THE public will, probably, pay the more attention to this collection of letters, as it is not advertised for sale, in the usual manner of new books and pamphlets, nor commonly to be purchased: no bookseller's name is printed in the title-page, nor any intimation given of the means by which the copies will be distributed.

The present volume, it appears, is the first of an intended series, relative to the literary correspondence of our celebrated patriot and his friends. This first volume, however, contains very few letters, or papers, that have not already been communicated to the public, either through the conveyance of the news-papers or in the form of pamphlets. We have drawn out the following particulars, for the information of our Readers:

1. From page 1, to 33, we have the several letters, so often printed and re-printed, relating to the quarrel between Earl Talbot and Mr. Wilkes, occasioned by the satire on his lordship in one of the papers entitled *The North Briton*. The last of the letters on this occasion, was addressed by Mr. W. to Earl Temple, on the same evening on which this volatile and spirited genius fought the duel, by moon-light, with his noble antagonist, at Bagshot; and is remarkable for the extraordinary composure of the writer's mind, as well as for the vivacity of style and manner in which it is written, in so critical an hour.

2. An exposition of the following passage in Churchill's *Candidat*, where he speaks of *Medmenham Abbey*:

Whilst Womanhood, in habit of a Nun,
At *Mednam* lies, by backward Monks undone,
A nation's reck'ning, like an alehouse score,
Whilst *Paul** the aged chinks behind a door,
Compell'd to hire a foe to cast it up;
Dashwood shall pour, from a Communion Cup,
Libations to the Goddess without eyes,
And Hob or Nob in Cyder and Excise.

* Paul Whitehead, Esq; the celebrated author of *Manners*, a satire, and other poetical pieces.

* Medmenham, or as it is pronounced Mednam, Abbey, is a very large house on the banks of the Thames near Marlow in Buckinghamshire. It was formerly a convent of Cistercian Monks. The situation is remarkably fine. Beautiful hanging woods, soft meadows, a crystal stream, and a grove of venerable old elms near the house, with the retiredness of the mansion itself, made it as sweet a retreat, as the most poetical imagination could create. Sir Francis Dashwood, Sir Thomas Stapleton, Paul Whitehead, Mr. Wilkes, and other gentlemen to the number of twelve, rented the Abbey, and often retired there in the summer. Among other amusements they had sometimes a mock celebration of the more ridiculous rites of the foreign religious orders of the *church of Rome*, of the Franciscans in particular, for the gentlemen had taken that title from their founder, Sir Francis Dashwood.

The rest of this paper contains a description of the levities practised, and the obscene rites performed at the celebrations of these 'English Eleusinian mysteries:' at which, we are here told, Mr. Wilkes had not assisted for many months before the publication of this poem, in 1764.

3. A Letter, first printed in the St. James's Chronicle, about the time of the publication of the Candidate; it contains a farther account of certain erections, &c. of no very commendable sort, at Lord D—'s villa, at West Wy—be; and of the *consensual* rites that were celebrated in what Mr. W. styles 'the best *Globe Tavern* * he was ever in.'

4. Letter from the late Henry Bilson Legge to Mr. Wilkes, dated March 26, 1763; on a point of ministerial management, in a financiering jobb: which the Dublin journalist, in whose paper this letter first appeared, styles 'an infamous scene transacted by the Scottish minister.'

5. Three letters from Dr. Smollett to Mr. W. written in the years 1759 and 1762: they contain nothing worthy of public notice †, except the Doctor's warm professions of personal regard to Mr. W. which possibly might be sincere, notwithstanding the political enmity then subsisting between these gentlemen, as authors, one of the *Briton*, the other of the *North-Briton*.

6. Letter from Mr. Wilkes to his daughter, written on the day after his commitment to the Tower. It informs the young lady, then at Paris, of his confinement, and the cause of it; and is remarkable for the engaging and uncommon politeness with which a parent addresses himself to his child.

* The gilt ball on the top of the steeple at West-Wycombe, erected by Lord D.

† We are struck, however, with the Doctor's condescending to desire Mr. W. to interfere, in his favour, with regard to the prosecution then carrying on against him, by Admiral Knowles, for a libel; in the hope of getting the prosecution quashed.

7. Letters which passed between Lord Egremont, Lord Temple, and Mr. W. on the dismissal of the latter from the command of the Buckinghamshire militia: these have been frequently printed in the news papers, &c.

8. Mr. Wilkes's spirited letters to the two secretaries of state, on his house being robbed, and his goods stolen; with their lordships' answers.

9. Letters concerning Captain Forbes's wrong-headed affair with Mr. Wilkes; from the St. James's Chronicle.

10. The well-known proceedings relating to the duel between Mr. W. and Mr. Martin, and its consequences; from the same.

11. Between Dr. Heberden, Dr. Brocklesby, and Mr. W. occasioned by a vote of the H. of C. ordering Dr. H. &c. to attend Mr. W.

12. Particulars of the crazy attempt of Lieutenant Dun; from the same.

13. Letters to Sir John Cust, speaker of the house of commons, with certificates from Paris, relating to Mr. W.'s illness, and incapacity of attending the house.

14. Letter to the Earl of Bute; prefixed, by way of dedication, to the *Park of Mortimer; a Tragedy*. In this paper, by way of note, we have the following account of a person who was once adored for his patriotism:

"Of all political adventurers, Mr. Pitt has been the most successful, according to the venal ideas of modern statesmen. Pulteney sold the people only for a barren title. The mercenary Pitt disposed of his popularity like an exchange-broker. Besides the same title with the other apostate, Pitt secured from the crown a large family pension, and the lucrative *seignior of the privy seal*, which he held for a few years. His retreat into the house of lords was a political demise. He passed away, but is not yet quite forgotten. His treachery to the cause of the people still loads his memory with curses.

He raised himself to the greatest offices of the state by the rare talent of command in a popular assembly. He was indeed born an orator, and from nature possessed every outward requisite to bespeak respect and even awe. A manly figure, with the eagle face of the famous Condé, fixed your attention, and almost commanded reverence, the moment he appeared, and the keen lightnings of his eye spoke the haughty, fiery soul, before his lips had pronounced a syllable. His tongue dropped venom. There was a kind of fascination in his look, when he eyed any one *askance*. Nothing could withstand the force of that contagion. The fluent Murray has faltered, and even Fox shrunk back appalled from an adversary *scathed with fire unquenchable*, if I may borrow the expression of our great Milton. He always cultivated the art of speaking with the most intense care and application. He has passed his life in the culling of words, the arrangement of phrases, and choice of metaphors, yet his theatrical manner did more than all, for his speeches could not be read. There

was ne'ther sound reasoning, nor accuracy of expression, in them. He had not the power of argument, nor the correctness of language, so striking in the great Roman orator, but he had the *verba ardentia*, the bold, glowing words. This merit was confined to his speeches; for his writings were always cold, lifeless, and incorrect, totally void of elegance and energy, sometimes even offending against the plainest rules of construction. In the pursuit of eloquence he was indefatigable. He dedicated all his powers and faculties, and he sacrificed every pleasure of social life, even in youth, to the single point of talking well.

Multa tulit fecitque puer; sudavit et alsit;

Abstulit venere et vivo,

to a greater degree than almost any man of this age.

He acknowledged, that when he was young, he *always* came late into company, and left it early. He affected at first a sovereign contempt of money, and when he was paymaster, made a parade of two or three very public acts of disinterestedness. When he had effectually duped his credulous friends, as well as a timid ministry, and obtained enormous legacies, pensions, and sinecure places, the mask dropped off. Private interest afterwards appeared to be the only idol to which he sacrificed. The old duke of Newcastle used to say, *that Mr. Pitt's talents would not have got him forty pounds a-year in any country but this.*

At his entrance into parliament, he attacked Sir Robert Walpole with indecent acrimony, and continued the persecution to the last moment of that minister's life. He afterwards paid servile and fulsome compliments to his memory, not from conviction, as appeared from many other particulars, but to get over a few Walpolians. He had no fixed principle, but that of his own advancement. He declared for and against continental connections, for and against German wars, for and against Hanoverian subsidies, &c. &c. still preserving an unblushing, unembarrassed countenance, and was the most perfect contradiction of a man to himself which the world ever saw. If his speeches in parliament had been faithfully published to the English, soon after they were delivered, as those of Demosthenes and Cicero were to the Greeks and Romans, he would have been very early detected, and utterly cast off by his countrymen.

He is said to be still living at Hayes in Kent.

15. Extract of a letter from Mr. W. at Paris, giving an account of the manner of celebrating the birth-day of his majesty King George III. at the British ambassador's.

16. Letter to the worthy electors of the borough of Aylesbury; dated, Paris, Oct. 22, 1764. This famous epistle, containing a summary view and defence of Mr. W.'s political conduct, hath appeared in the pamphlet-form, and in preceding collections, political registers, &c.

17. Two Letters from Mr. W. to the Duke of Grafton. These are likewise well known. The second was formerly printed as a pamphlet. It contains a spirited review of the memorable arrest of the author, of what passed in his examination before the secretaries of state, and the subsequent proceedings against him.

18. A critical defence of the Latin prayer, printed at the end of the second letter to the Duke of G.

19. A letter to Mr. Wilkes, from Mr. Andrew Baxter, author of *MATHO, an enquiry into the nature of the human soul*. This letter shews the very high opinion which the learned and worthy author of *Mathe* had conceived of Mr. W. It is dated in 1750.

20. Four letters from the late Dr. Brewster, author of a translation of *Persius*, which is here styled an *excellent* one; with what justice we cannot say, having never seen the book; but we have heard it commended by competent judges, who knew both the work and its author, and gave the Doctor the character of an ingenious man. There is nothing, however, in his letters here published, of any importance to the public.

21. A letter from the Rev. Dr. Douglas, the detector of the impostures of Lauder and Bower. It is a very brief note, dated in 1762, and founded on a false report that Dr. D. was the author of a pamphlet entitled *Observations on the Spanish Papers*: this work the Doctor utterly disclaims, to Mr. Wilkes; who, in his answer, promises to do the Doctor justice, by circulating his disavowal.

22. Four short and unimportant letters to Mr. W. from the late ingenious but unfortunate Mr. Robert Lloyd, the intimate friend and associate of the celebrated Charles Churchill. They are prefaced by a short account of poor Bob; who died in the Fleet-prison, (as the Editor says, of a *broken heart*) very soon after the decease of Mr. Churchill.

23. Six letters from Churchill to Wilkes. There are dates to only two of them; but they all appear to have been written in the years 1762,—63—and 64. We shall give some extracts from one of these; viz. that of August 3d, 1763.

‘I am full of work,’ says Mr Churchill, ‘and flatter myself my spirits are pretty good—I live soberly—enjoy health—and could, I believe, answer a bill on sight to any woman—but my wife. Next winter is certainly ordained for the rising and falling of many in Israel—The Lord forbid I should be idle in so great a work, *aut tante cessarum cardine rerum*. Several poems I shall have out soon, but not, I hope, so soon as to cut them off from the advantage of your criticism. Mr. Pope ought surely to feel some instinctive terrors, for against him I have double pointed all my little thunderbolts, in which as to the design, I hope I shall have your approbation, when you consider his *heart*, and as to the execution, if you approve it, I can sit down easily, and hear with contempt the censures of all the half-blooded, prudish lords.

‘For something relative to Pope take the following lines, intended as an answer to those, who because I have slightly mentioned a few qualities of a goodly nature of one of my friends, would have me enlarge on his bad, and think me inexcusable for not mentioning them.

Not spare the man I love, not dare to feel
 The partial glowings of a friendly zeal?
 Nature forgives, nay justifies the deed,
 By friendship's first and noblest law decreed.
 Shall I not do then, what in days of yore
 Most bitter satyrists have done before?
 They saw the follies, but they lov'd the men:
 E'en Pope could feel for friendship now and then.'

The enmity which Churchill bore toward Mr. Pope, and which thus broke out, so long after the death of that most respectable bard, is somewhat extraordinary; the more extraordinary, too, as the spleen of this latter satyrist seems to have been chiefly directed against the *private character* of the celebrated MORALIST: a circumstance in regard to which, we believe, there are not many who hold the two poets in equal estimation. —What ample room is there for *recrimination* on the traducer of Mr. Pope's *heart*! But we forbear:—it were unnecessary, as well as an ungrateful task, to enlarge on this topic, since few, if any of our Readers, are strangers to the *moral character* and *conduct* of Charles Churchill.

The Editor of these Letters has given us a note, in which he defends Churchill's attack of Pope, and appears to have adopted his sentiments:

'Mr. Churchill,' says he, 'thought meanly of Pope's private character, and was always disgusted by the extravagant compliments paid by the minor critics to him, as the *first* of our poets Shakespeare, the boast of human nature, Milton, the English Homer, and Dryden in Churchill's phrase *the great High-priest of all the Nine*, were in his opinion greatly superior to Pope in all the creative powers, which are only given to the truly inspired. Dryden likewise he thought excelled Pope even in the magic of numbers. This is marked very strongly in the *Apology*:

In polish'd numbers, and majestic sound;
 Where shall thy rival, Pope, be ever found?
 But whilst each line, with equal beauty flows,
 E'en excellence unvaried tedious grows.

'Afterwards he says of Dryden,
 Numbers ennobling numbers in their course,
 In *varied* sweetness flow, in *varied* force.
 'The pow'rs of *genius* and of *judgment* join;
 And the whole Art of Poetry is thine.

Voltaire said, "that Pope drove gently about town a neat, gilt chariot with a pair of bays, but Dryden poured along the plain a full gallop in a coach and six fiery horses." The writings of Pope, almost the only truly correct, elegant, and high-finished poems in our language, breathe the purest morality, the most perfect humanity and benevolence. In the commerce of life however he shewed himself not scrupulously moral, and was a very selfish, splenetic, malevolent being. The friends, whom he most loved, were the sworn enemies of the liberties of his country, Atterbury, Oxford, and Bolingbroke, on whom

whom he lavished the sweet incense of a delicate, exquisite praise, which ought only to have been purchased by virtue. Bolingbroke thought for him. He might very well say, speaking of his grotto at Twickenham,

Here, nobly-pensive, St. John fate and thought.

St. John continued in his exile the *guide, philosopher, and friend of Pope*. sent him from France the plan of the *Essay on Man*, and even sketched out the ornaments. The reasoning part of it the poet did not at first comprehend. Bolingbroke's posthumous works, and the first edition of the *Essay*, fully prove this. Instead of

Let us (since life can little more supply
Than just to look about us and to die)
Expatiate free o'er all this scene of Man;
A mighty maze! *but not without a plan,*

it was at first published,

A mighty maze; *of walks* without a plan.

In the fourth epistle likewise those lines of the first edition,

God sends not ill, 'tis nature lets it fall,
Or chance escape, and man improves it all,

were in the later publications altered to the four following,

God sends not ill; if rightly understood,
Or partial ill is universal good,
Or change admits, or nature lets it fall,
Short, and but rare, till man improv'd it all.

Croezaz wrote against the first edition of the *Essay*. Warburton artfully defended the poem from the later editions.

To such a man as the poet was in private Mr. Churchill never appeared very favourable, but he waited till the opinion of the public had fixed the standard of Pope's poetical merit, and then intended to have sifted every part of the character of that sharp satirist. We may now almost venture to speak of Pope in the words of a great writer, when he says of Fontenelle, *il a été sans contredit au-dessus de tous les savans (poetes) qui n'ont pas eu le don de l'invention*.

In that incomparable *farewell to the Muses* in the third book of *Gotbam* were two very severe lines against Pope, contrasting him strongly with Dryden, which however Mr. Churchill did not think proper to print in the poem.

When the sun, beating on the parched soil,
Seem'd to proclaim an interval of toil,
When a faint languor crept thro' every breast,
And things most us'd to labour wish'd for rest,
How often, underneath a rev'rend oak,
Where safe, and fearless of the impious stroke,
Some sacred *Dryad* liv'd, or in some grove,
Where with capricious fingers *fancy* wove
Her fairy bow'r, whilst *nature* all the while
Look'd on, and view'd her mock'ries with a smile,
Have we held converse sweet! how often laid,
Fast by the Thames, in Ham's inspiring shade,
Amongst those poets, which make up your train,
And, after death, pour forth the sacred strain,

Have

Have I, at your command, in verse grown grey,
 But not impair'd, heard DRYDEN tune that lay,
 Which might have drawn an Angel from his sphere,
 And kept him from his office list'ning here;
Whilst POPE, with envy stung, inflam'd with pride,
*Pip'd to the vacant air on * & other side.*

On this note we will make no other stricture than briefly to remark, that if the Annotator be Mr. Wilkes, as we conclude, the cursory observation we have already made, on *Churchill's* procedure, and the allusion to *his* private character, will both, with equal propriety, apply to our ingenious *Editor*.

In the same letter is the following passage relating to the late Mr. Hogarth :

‘ I take it for granted you have seen Hogarth’s *print* against me. Was ever any thing so contemptible? I think he is fairly *felo de se*—I think not to let him off in that manner, although I might safely leave him to your *notes* †. He has broke into my pale of private life, and set that example of illiberality, which I wished—of that kind of attack which is ungenerous in the first instance, but justice in the return.’

In a note on the foregoing passage, the Editor has given us a curious account of the quarrel between the celebrated painter, on the one part, and this pair of geniuses on the other. A transcript of this note shall conclude our extracts from the present publication :

‘ Mr. Hogarth was one of the first, who, in the paper war begun by Lord Bute on his accession to the treasury, sacrificed private friendship at the altar of party madness. In 1762 the Scottish minister took a variety of hirelings into his pay, some of whom were gratified with pensions, others with places and reversions. Mr. Hogarth was only made *serjeant-painter* to his majesty, as if it was meant to insinuate to him, that he was not allowed to paint any thing but the wainscot of the royal apartments. The term means no more than *house-painter*, and the nature of the post confined him to that business. He was not employed in any other way. A circumstance can scarcely be imagined more humiliating to a man of spirit and genius, who really thought that he more particularly excelled in *portrait-painting*.

‘ The new minister had been attacked in a variety of political papers. The North Briton in particular, which commenced the week after the Briton, waged open war with him. Some of the numbers had been ascribed to Mr. Wilkes, others to Mr. Churchill, and Mr. Lloyd. Mr. Hogarth had for several years lived on terms of friendship and intimacy with Mr. Churchill and Mr. Wilkes. As the Buckinghamshire regiment of militia, which this gentleman had the honour of commanding, had been for some months at Winchester guarding the French prisoners, the colonel was there on that duty. A

* *Twickenham.*

† ‘ In Mr. Churchill’s will is the following passage, *I desire my dear friend, John Wilkes, Esq; to collect and publish my works with the remarks and explanations he has prepared, and any others he thinks proper to make.* friend

friend wrote to him, that Mr. Hogarth intended soon to publish a political print of *The Times*, in which Mr. Pitt, Lord Temple, Mr. Churchill, and himself, were held out to the public as objects of ridicule. Mr. Wilkes on this notice remonstrated by two of their common friends to Mr. Hogarth, that such a proceeding would not only be unfriendly in the highest degree, but extremely injudicious; for such a pencil ought to be universal and moral, to speak to all ages, and to all nations, not to be dipt in the dirt of the faction of a day, of an insignificant part of the country, when it might command the admiration of the whole. An answer was sent, that neither Mr. Wilkes nor Mr. Churchill were attacked in *The Times*, though Lord Temple and Mr. Pitt were, and that the print should soon appear. A second message soon after told Mr. Hogarth, that Mr. Wilkes should never believe it worth his while to take notice of any reflections on himself, but if his friends were attacked, he should then think he was wounded in the most sensible part, and would, as well as he was able, revenge their cause; adding, that if he thought the North Briton would insert what he sent, he would make an appeal to the public on the very Saturday following the publication of the print. *The Times* soon after appeared, and on the Saturday following No. 17. of the North Briton, which is a direct attack on the king's *serjeant-painter*. If Mr. Wilkes did write that paper, he kept his word better with Mr. Hogarth, than the painter had done with him.

It is perhaps worth remarking, that the painter proposed to give a series of political prints, and that *The Times* were marked *Plat. I.* No farther progress was however made in that design. The public beheld the first feeble efforts with execration, and it is said that the caricaturist was too much hurt by the general opinion of mankind, to possess himself afterwards sufficiently for the execution of such a work.

When Mr. Wilkes was the second time brought from the Tower to Westminster-hall, Mr. Hogarth skulked behind in a corner of the gallery of the Court of Common Pleas, and while the Chief Justice Pratt, with the eloquence and courage of Old Romé, was enforcing the great principles of Magna Charta, and the English Constitution, while every breast from him caught the holy flame of liberty, the painter was wholly employed in caricaturing the person of the man, while all the rest of his fellow-citizens were animated in his cause, for they knew it to be their own cause, that of their country, and of its laws. It was declared to be so a few hours after by the unanimous sentence of the judges of that court, and they were all present.

The print of Mr. Wilkes was soon after published, drawn from the life by William Hogarth. It must be allowed to be an excellent compound caricatura, or a caricatura of what nature had already caricatured. I know but one short apology can be made for this gentleman, or to speak more properly, for the person of Mr. Wilkes. It is, that he did not make himself, and that he never was solicitous about the case of his soul, as Shakespeare calls it, only so far as to keep it clean and in health. I never heard that he once hung over the glassy stream, like another Narcissus, admiring the image in it, nor that he ever stole an amorous look at his counterfeited in a side mirror. His form, such as it is, ought to give him no pain, because it is capable of

of giving pleasure to others. 'I fancy he finds himself tolerably happy in the *clay-cottage*, to which he is *tenant for life*, because he has learnt to keep it in good order: While the share of health and animal spirits, which heaven has given him, shall hold out; I can scarcely imagine he will be one moment peevish about the *outside* of so precarious, or temporary a habitation, or will even be brought to own, *ingenium Galbæ male habitat. Monsieur est mal logé.*

Mr. Churchill was exasperated at this *personal* attack on his friend. He soon after published the *Epistle to William Hogarth*, and took for his motto, *ut pictura poësis*. Mr. Hogarth's revenge against the poet terminated in vamping up an old print of a pug-dog and a bear, which he published under the title of *The Bruiser C. Churchill (once the Reud !)* in the character of a *Russian Hercules*, &c.*

We have reason to believe that we have here had a very fair and just recital of the war which was, so unfortunately for all the parties, kindled between the pencil and the pen. The writer of this article had, in substance, the same relation from the mouth of Mr. Hogarth himself, but a very little while before his death* ; and the leading facts appeared, from his candid representation, in nearly the same light as in this account which our Readers have been just perusing.

* Which was, probably, accelerated by this unlucky, we had almost said, unnatural event: for Wilkes, Churchill, and Hogarth had been intimate friends: and might have continued such as long as they lived, had not the demon of politics and party sown discord among them, and dissolved their union.

The Bruciad. An Epic Poem, in Six Books. 8vo. 4 s. in Boards. Doddsley. 1769.

WE are told by the Editor of this Poem, in a preface, that it was originally composed by a gentleman 'who with surprising power of genius was perhaps one of the *best-classic scholars* of the age he lived in.' But, to our great regret, and probably to that of our Readers, we learn immediately afterwards, that it has undergone a *transformation*, both in its *poetical* and *political* language. If surprising genius and learning could not save this poem from transformation, they can but little recommend it, now it is transformed. The Editor says that the transformation was rendered necessary by 'the Author's having confined his observations to the narrow boundaries and prejudices of the land of his nativity;' but if this is a good objection against the *Bruciad*, it is a better against the *Iliad*, and Mr. Pope, instead of translating, should have transformed it. What this poem was originally, we cannot tell, but if it had marks of surprising genius, "the old things are entirely done away, and all things are become new."

The

The Editor has dedicated his transformation to Archibald Douglas of Douglas, Esq; 'An ingenious poem,' says he, 'has lain forty years in obscurity, waiting, as it would seem, for that happy era when the two *most renowned* names of antiquity, *Stuart* and *Douglas*, uniting in one personage, might, by an auspicious patronage, invite *her* to unveil, with greater splendour, her so long neglected beauties.' The Reader will probably be surprised to find a poem invited to unveil *her* beauties; and *Stuart* and *Douglas* celebrated as the *most renowned* names of antiquity; but to surprise, is not less the province of the poet than to elevate.

The first thing that offends an English ear, in this poem, is the construction of the rhyme upon the Scotch pronunciation, *e* always rhiming to *a*, as *theme* and *name*, *scenes* and *strains*: but passing over this, 'it would perhaps be no very difficult task to bring examples of every rule laid down in the art of sinking in poetry from the first book of this performance. A true genius in the profound "will vulgarize an idea by a single word," Thus our bard invokes Phœbus to be present, while

'He sings the hero *sweating* on the plains.'

thus *profoundly* expressing the arduous labour of the hero, by a well-known effect of violent exercise, especially in hot weather; and summer has always been the fighting season in northern countries.

The second paragraph begins with a fine instance of the *Metaphor*, or *Plasma*,
 'In former ages, and in ancient reigns.'

In these former ages, says the poet, when *Ierne's* plains were marked with unpolished strength, then old *Caledonia* dared her rivals, and a renowned prince swayed the *Albanian* sceptre: by the various names *Ierne*, *Caledonia*, and *Albania*, the Author means Scotland; and by using them all in the space of ten verses, the construction of which we have preserved, the Author seems to have carried the art of confounding as far as it can go.

In the next sentence he has so managed his images, as to give us no images at all; another instance of his skill in the profound: he tells us, that this *Albanian*, *Iernian*, *Caledonian* prince *resign'd his fate*. It is no easy matter to conceive how a man can disengage himself from *his fate*, either by *resignation* or any other method: and the Reader would probably have been greatly puzzled to find the Author's meaning, as well as his image, if he had not explained it in a note, by which it appears that *resigning his fate* means the same as *breaking his neck*; we have sometimes heard death expressed by the periphrasis *resigning to fate*; that is, resigning or giving up *life*, but to use *life* and *fate* as synonymous terms, is peculiar to the transformer of the *Bruciad*.

The

The following exhibits an instance of the Jargon, another beautiful figure of the Bathos:

‘ Unjoin’d, then Britons fought in various parts,
By various names, and yet more varying hearts !
As branches jarring from one common root,
Contentious strive, to work each other out.’

Here we find Britons fighting by varying hearts, and branches of a tree, jarring, contending, and working each other out from the stock.

Another example of this figure occurs in the next page, where an old woman is represented as lying sunk in distress, like piles in ruin upon a mossy bed.

‘ Beneath her ills old Caledonia groans——
Greatly distressed, impatient of her woes
Slow to a Grampian cave the victim goes,
Like piles in ruin, stately in decay,
Sunk in distress, the sacred Matron lay :
Deep in a grot upon a mossy bed.

We find soon after a hero, who tries to go to sleep by intense thinking :

‘ The thoughtful hero here revolving lay,
And tries in slumbers to forget the day.

Heroes certainly should do nothing like common mortals, and what common mortal would try to sleep by thinking ?

The same unfortunate old woman, whom we have just left like a pile in ruins upon a mossy bed, we now discover, by a new mixture of metaphors to be over-run with blood and ravage : She was then said to be sunk in distress, it is now said that

———— ‘ Sunk beneath her ills’
she fills the eternal mansion with striking cries ; and where indeed is the wonder that an old woman over-run with ravage should utter a striking cry ?

The Author, in the course of his work, celebrates many ancient families of Scotland, and among others that of Graham, which he writes Græme, because, he says, it looks smoother in poetry. This perhaps is the first instance of melody referred to the eye.

The action of this poem is said to be founded upon historical fact, to commence during the invasion of Scotland by Henry I. of England, with the battle of Methuen, which, according to Buchanan, was fought on the 18th of July 1313, and ends with the decisive battle of Bannockburn, the last achievement of Robert Bruce, which happened on the 21st of July 1314.

In the first book Caledonia laments the ravages and desolation which she suffered from the invasion of her enemies : the Supreme Being, compassionating her distress, sends Ariel, supposed to be the tutelar angel of Scotland, to a youth who, we are told in a note, was Sir William Wallace, with orders to arm his soul to save the state. Ariel finds Sir William Wallace at Alestun, since called

Dundee, who just then applied himself to thinking that he might go to sleep; his expedient succeeded, and being asleep, or, as the poet expresses it, *slumber having invested his limbs*, Ariel appears to him in the shape of Fergus, the first King of Scotland. Why Ariel took this shape is not easy to guess; Wallace could not be supposed to know Fergus, who had been long dead, and therefore any other shape would have done as well. The vision only excited him to take up arms in defence of his country, and accordingly we find him in arms early the next morning: some Scottish chiefs, having factious views, or wanting spirit, remained inactive, or went out to the enemy, but he was joined among others by the earls of Lennox, Cumbernald, and the lord of Bute, who with their forces assemble near Falkirk. Here they are addressed by 'the daring leader of the Grampian train;' but who he is does not appear. This leader calls upon his countrymen to behold, among other strange sights, their virgins ravished, and their fires *pin'd* in fetters: all seem willing to redress these grievances by the sword, but a quarrel arising about the command, Wallace, who had been inspired by an angel at the command of God, with a resolution to deliver his country, or as the poet expresses it, 'call'd by Heav'n, to manage Heav'n's designs,' deserts the common cause with ten thousand men; Cumbernald deserts with as many more; and the Lord of Bute, with the remaining ten thousand under his command, engages and represses the whole force of England. The enemy however rallies under Bruce, the father of the hero of the poem, who had taken arms against his country, and Anthony Bick bishop of Durham: Bute is again attacked by 40,000 men, and Wallace, *the heav'n inspired hero*, notwithstanding the pressing instances of his officers, stands by, and sees him and his men cut to pieces. The poet himself thus pleads for the noble Bute,

'O send the god-like Grame (and save thy vow)
Or send the faithful Boyd to his *rescue*.'

Such eloquence who could have withstood! Wallace, whose fate it was not to hear it, calls upon his men to see the carnage which he would not suffer them to prevent, and complaining of the very treachery he had practised, leads them to the charge, though it could now only give the enemy an opportunity of multiplying the slain, and rendering their victory more important. His party was accordingly routed, Grame was slain, and Wallace being wounded, saved himself by flight.

In the second book, Bruce and Wallace have a conversation, *with a river between them*, in which Bruce, who took part with England upon a supposition that Wallace aspired to the Scottish crown, is convinced of his mistake. Wallace declares his reso-

lution to attack the English again, and it is agreed between him and Bruce, in the hearing of their men, that they shall meet again in a few hours. At this second interview, Bruce, in strong terms, laments his having been seduced by the false insinuations of the king of England, and his inability to withdraw his forces, his son being a hostage; but vows not to act offensively against his countrymen in the approaching battle.

Wallace surprises the English near Linlithgow, Edward calls upon Bruce for his assistance, who gives it only in appearance: Edward urges him to more vigorous action; Bruce demands to have his hostage delivered up, and promises, upon that condition, what he had sworn to Wallace not to fulfil, that he would attack the Scots, and recover the day. Henry perceives his defection, and, as the Author says, '*confines him as a prisoner at large,*' at the same time being himself obliged precipitately to retreat over the Solway home.

Wallace returns to Edinburgh, and in a fit of discontent soon after retires to France.

In the third book Robert Bruce, the hero, first makes his appearance, and the Reader must suppose the action of the poem not yet commenced.

Bruce the father being dead, and Bruce the son in France, Scotland is again invaded by the English, who, in this poem, are affectingly called *Saxons*; and Bruce, as his father had done, takes part with the invaders: they overrun almost the whole country, and Henry removes the coronation-chair, and many Scots archives, from Scone.

In an interview between Bruce and Cumbernald, both having pretensions to the crown, Cumbernald offers either to give up his own lands and property to Bruce, upon condition that Bruce resigns his pretensions to him, or to resign his own pretensions to Bruce, upon condition that Bruce should make over his private inheritance in return.

Bruce agrees to give Cumbernald his inheritance, and Cumbernald makes over his title to Bruce by proper instruments under hand and seal.

Bruce then returns to England with king Edward, determined to assert his right on the first opportunity: but the goddess of Discord influences Cumbernald not only to violate his agreement with Bruce, but to send the contract to Edward. Edward, provoked at the supposed treachery of Bruce, determines to put him to death, but the angel Ariel preserves him by a secret influence over Henry's council, and by inspiring Montgomery with a sudden friendship for him. In consequence of which he sends him a purse and a pair of spurs, not daring to trust any one with a verbal or written message, intending by these sym-
bols

bolds to intimate that he should immediately leave the kingdom. Bruce, being assisted by his tutelar angel, discovers the meaning of the present, and fulfils the precept it was intended to convey: he arrives safe at a seat belonging to his family in Scotland, with only two servants. Some of his friends next morning seize a messenger that had been dispatched by Cumbernald to Edward, admonishing him to put Bruce to death speedily, as delay would be dangerous. Bruce rides directly to Cumbernald, and having reproached him with his perfidy, stabs him. He then publishes a manifesto, is proclaimed King by his party, and prepares to establish his claim. He first proceeds to Scone, where he is crowned, and then to Perth, which was held for the English by Pembroke: he summons the place to surrender, a battle ensues in the forest of Methuen, the Scots are defeated, and retreat to Aberdeen.

Bruce is soon after driven from Aberdeen to Kildrummy, and from Kildrummy into the western Highlands: he there wanders about, ready to perish with hunger and cold, while Kildrummy is besieged by the English under the son of king Edward, afterwards Edward the second. The place is gallantly defended by a brother of Bruce; Edward marches at the head of another army, but dies on the way: Kildrummy at length surrenders, says the poet, on terms,

‘ But haughty Edward, who no terms observ’d,
Some *hang’d*, some *quarter’d*, some in prison starv’d.’

In the mean time, Bruce having, as the poet expresses it, seized some *viſtuals*, goes first to Arran, and then to Carrick. At Arran, says the poet,

‘ Rich English *viſtuals* load the homely board.’
‘ And the king having first filled his belly,
‘ Each individual next shar’d *boil’d* and *roast’d*.’

Bruce, upon his landing at Arran, is met by a prophetess, who kept an inn, and whom therefore with great propriety the Poet calls an *hostess*; she assures him of final success, and he immediately takes Carrick, which, though the original property of his family, was then held for the English by Percy.

The fifth book contains, by way of episode, an expedition of Douglas to recover his inheritance from lord Clifford, in which he succeeds. This episode is curious. Douglas arrives with a few friends at Douglassdale, where he meets with an old servant of his father’s, who tells him his name is *Tom Dickson*, a council is held in Tom’s *barn*, for which the Poet apologizes by observing that it was the largest room:

‘ Now down in Dickson’s barn the council sat,
Largest the room, and fittest for debate.’

Dickson not only furnishes a council-chamber, but raises some men, and they get into the enemy’s church the next Sunday,
and

massacre the congregation. From church they proceed towards the castle, and the Poet, not willing to pass by any circumstance of importance and dignity, tells us that in their way thither they met a *cook* and a *porter*: they killed not only the porter, but the cook, though the poet very pertinently asks,

‘but why not spare an unoffending cook?’

and made haste to devour the meal he had prepared for his lord: they also furnished themselves with clothes from the wardrobe, and then set the castle on fire.

In the mean time, Bruce continues at Carrick; the English endeavour in vain to force the place: they hire a *boor* to assassinate him, who fails in the attempt; Bruce leaves Carrick, and gaining the victory in an important action, becomes master of the western quarter of the country.

In the sixth and last book, the King marches northward, but as he is passing the mountains falls sick: the earl of Buchan takes advantage of this to attack him, but is repelled by the King’s forces, which he commanded in a litter. He subdues Forfar and Perth, makes himself master of Edinburgh and its castle, with the South Country. England and Scotland collect their whole force for a decisive action, which takes place at Bannockburn, and Bruce obtains a complete victory.

Such is the action or such are the actions of this epic, which seems to be made with great exactness after the receipt to make epic poems, given in the xvth chapter of the great Scriblerus’s treatise on that art, which this Author has so happily illustrated in particular instances. Some have been already cited, but it would be injurious both to the Author and Reader to omit the following:

The unintelligible:

‘The *crowd* in peals of loud applauses *rise*.’

That a crowd of people should rise from the earth in a peal of applause, is more incomprehensible than that a heavy carriage should go up a hill without horses.

‘High in their glitt’ring arms the chiefs appear,
And from the walls annoy the *hostile war*.’

We query, with Scriblerus, what it is to *annoy a war*?

Our Bard, among many other descriptions of the evening, has the following:

‘Now Cynthia, silent, sheds a *silver* light,
Gilds the expanse, and *axures* all the night.’

What can be more in the spirit of the Bathos, than to represent the moon as making night *blue* by *gilding* it with a *silver* light?

Our Bard exhibits a picture of *unfading* laurels *withered*.

Speaking of Edward’s expedition to Palestine in the holy war, and his subsequent injurious invasion of Scotland, he says,

‘Then

' Then bays *unsading* grac'd thy awful brows,
Now lawless might and fraud the scene o'ercaft,
Wither thy laurels' —————

Our English Homer has this verse,

" And scenes of blood rise dreadful in his soul."

The Brucian bard says of this hero, that

' Future *fields run crimson* in his soul.'

These *running fields* afford a fine instance of the unintelligible, and thus has our Bard fulfilled another precept of his great master, "read Shakespeare, Milton, and Dryden, says he, to bury their gold in your own dunghill."

Our Author has in another place confounded land and water : he says that

' Mangled steeds and warriors *chok'd the shore*.'

Ideas vulgarized by a single word,

' To rooms of state ascends the royal guest,
Where *boards* stood loaded with a rich repast.'

' At once the monarch and the chiefs drew near,
And, courteous hail, and *bug* the loyal peer.'

' The servants led the *visuals* from the main' —

' But spoil'd th' attendants, and the *visuals* gain'd —

Quite through the foremost's *gullet* glanc'd the dart.'

' Strong by connection ; like to toughest cords,
Strain only one, one no defence affords ;
Unite them firm, behold a strenuous *rope*.'

Scriblerus advises his Author "rather than say *Thetis saw Achilles weep, the beard him weep*." Our Bard profiting by this advice, says that he *sees* flame *crackle*, rather than *bear* it :

' — Suddenly a mighty flame he *spies*

Burst from the roof, and *crackle* in the skies.'

Scriblerus also advises above all to observe a laudable prolixity, presenting the whole and every side of an image to view ; our Bard therefore having described the arms, the steeds, the men, and the leaders of an army, proceeds thus,

' Three hundred *waggoners*, unwarlike croud,
Upon the hill, retir'd, at distance stood.'

The *metonymy*, or inversion of causes for effects, &c.

' Where *sails* superb, the pride of England ride.'

The following passages are so modern, that, like some mentioned by Scriblerus, they cannot be reduced to any rule.

Ladies are represented not as dressing the *wounds* of their heroes only, but the *scars* :

' By tender hands each *scar* and bleeding wound
With studious care is tented, bath'd, and bound.'

Lastly, our Author has presented us with a new weapon; and several new words:.

'Charg'd, in his hand, a lance he bore on high.'
a *charged lance* we confess never before to have heard of.

He uses *inscious* for ignorant:

'Entirely *inscious* of the lowland state.
And *invious* for impassable:

'In woods, and *invious* hills, and barren vales.'

Thus have we given our Readers an account of the *Bruciad*. An Epic does not appear every day, and therefore we hope we shall not be thought to have bestowed too much attention upon it, or, at least that we shall not be severely censured for a work of supererogation.

MONTHLY CATALOGUE,

For NOVEMBER, 1769.

POETICAL.

Art. 12. *Occasional Attempts at Sentimental Poetry, by a Man in Business, with some Miscellaneous Compositions of his Friends.* 8vo. 2s. 6d. Durham. 1769.

THE word *sentimental* is, like continental, a barbarism that has but lately disgraced our language, and it is not always easy to conceive what it meant by it. We have before seen a *Sentimental Novel*, and a *Sentimental Journey*; and now we have *Attempts at Sentimental Poetry*. Our own old English word *sentiment* means only thought, notion, opinion; the French word *sentiment* seems to mean *intellectual sensation*; a sense of conduct and opinion, distinct from the sense of qualities that affect us by the taste, sight, smell, touch, and hearing: it has a place in the cant of our travelled gentry, many of whom shew, by their use of it, that they neither know the meaning of it in English nor French: to the fashionable use of the word *sentiment*, however, we owe the word *sentimental*, which, from polite conversation, has, at length, found its way to the press.

As used by 'the man in business,' whose work is now before us, it seems to mean something distinct from description and narrative; he has attempted little, he says, at *descriptive* poetry, both for want of capacity and inclination; and it appears from the situation in which he wrote, that he had not leisure to concatenate events. The account he gives of his performance is to this effect; while he was learning his profession he was much employed in writing, but when he began business for himself he had not occupation sufficient to give employment to his thoughts or his pen; and having read that without some kind of pursuit for the imagination, the mind of a young man would soon become waste, 'he took to rhyming,' as he expresses it, 'by way of exercising his invention, and keeping his quill in use;' 'I composed,' says he, 'while I was walking the crowded, noisy, muddy streets of London, or riding on the dusty road of its environs, and at my return transmitted my viatic compositions to paper.' He thinks, if more leisure had been allowed, his performances might have been
more

more correct and compleat ; but he could attempt nothing, circumstanced as he was, but what arose from occasional thoughts according to the disposition of mind he happened to be in. The poems are, indeed, just such as might be expected from such a man, in such a situation ; but though the reasons he assigns may well justify the writing them, they will not even apologize for the publication. What could persuade this man that the casual effusion of a mind, of which the ideas must necessarily be few, produced at short intervals in tumult and hurry, and for want of leisure never reviewed, could be fit for the public eye, or even read with patience by those who are familiar with the poetical compositions of men that have written with all the advantages of genius, knowledge, and retirement ? With such compositions every reader in Great Britain is familiar, and though he may not be able to distinguish nice degrees of excellence, he cannot fail to see the disparity of extremes.

In the first place, this sentimental poetry is, in more instances than one, grossly indelicate :

In an Epistle to the Gown of a Clergyman, the Author says,
Accept these lines, and give a place
To what before thy maker's face
Dare scarce appear, in guise of verse,
Unless as *fodder for his* —.

In an Epistle to an Officer, he says of his wife, that she was not one of those

Who for the addition of some pounds
Unto their jointure, or some grounds,
With brazen and indifferent face
Do give their bodies to th' embrace
Of *pecky* lord, or greasy cit——

Some are not verse, and some not grammar. The Author, speaking of a poet like himself, says,

He needs but thrice to hem or cough,
To give you strait some logic tough ;
Some *prolix* write, in mystic lore ;
Such as man never wrote before.

Of a sailor, he says,

His garb was such as sailors wear :
Once 'twas new,—but, now, quite threadbare.

Of a doctor,

He'd write both history and physic,
That wou'd, for his meaning make ye seek——

Of a pond,

In Enfield Chace, not far from hence
Where you may go 't your convenience,
There is a pond——

A Description of Train'd Bands :

Again, *thru* brave, strangers to dastard fear,
And yon thick corporal *brings* up the rear.

But the principal performance in this collection seems to be a northern pastoral on the death of the Earl and Countess of Sutherland, to the wonders of which we shall call our Readers attention, in a style

that, for time immemorial, has been appropriated to the exhibition of wonderful things :

First, gentlemen and ladies, you shall see the *azure sky obscuring the green ocean like ice* :

The *azure sky* reflected, then, was seen,

And, *as if ice, obscur'd* the ocean's *green*.

Now you shall see the *buzzing beetle* fly against a horse, and the horse *shake his ear* :

The *buzzing beetle*, wing'd now with his shield,

Through dewy vapour skim'd along the field ;

And here and there, regardless of his flight,

Or giddy grown, or dim'd by speed his flight,

His body struck, and stop'd his swift career

Against the horse, who shook his tickled ear.

Now you shall see the *buzzing beetle* fly against a sheep, and the sheep start up in a fright :

Or 'gainst a sheep, disturbing thus his rest,

As on his fleece, he, soft reclining prest ;

The frighten'd sheep starts up with hasty bound—

Now you shall see how the frightened sheep wakes his companions, and how they wonder what ails him :

His wak'ning mates, all wond'ring, rose around.

Now you shall see Menalcas asleep by the fire-side in an old chair :

When old Menalcas, wearied with the day,

Sat by his fire, and doz'd the hours away.

Now you shall hear how old Menalcas talk'd in his sleep, and frightened his family :

But good Menalcas in his ancient chair,

Repos'd not long his mind from worldly care ;

For soon he started in his sleep, and cried,

With voice of horror, ' see how swift they glide,

Pale spectres both ! ah, trace them as they fly ;'

With that he breath'd, and gave a deep-heav'd sigh.

Colin appal'd, his pipe drop'd on the floor,

Then ghastly star'd and shun'd the half-shut door,

The scar'd Corinna, trembling, totter'd near

And fought in light a vain relief from fear.

Now you shall hear Corinna tell as how she saw two ghosts courting each other round a wheat-stack :

CORINNA,

Pale shone the moon, and awful to my sight

Expos'd a figure, or a *stalking sprite* ;

I stood aghast ; when lo ! *another* came

In white apparell'd, and in shape the same ;

It look'd around, and with a wond'ring air,

A gesture made expressive of despair ;

It paus'd and listen'd ; sudden looking back,

It view'd its mate *turn round the wheat-stack* ;

But e'er its mate slow glided from my sight,

It stop'd and beckon'd to its sister sprite.

With solemn step the *second follow'd near*.—

Now

Now you shall hear how Constance, the chief of the shepherds, died, and how Fidelia, his wife, was so afflicted at *his loss*, that she died *before him* :

Our chieftain's dead—but *first*, his gentle mate
Fled to the *skies*, resolv'd to share his fate.

Now you shall hear how Fidelia *sooth'd* Colin's *music*, and made his pipe *louder* by listening :

She *sooth'd* my *music*, when she listen'd near ;
My *pipe* was *louder*, and its notes more clear.

Now you shall hear how the dead shepherds's husband was a *Lord* :

But her lov'd *Lord* !—for him a tear must flow.

Now you shall hear how Constance gave Colin a pipe that would *flun* the horrid *billows* of the *shore* :

COLIN.

Constance in friendship, as in judgment, ripe,
Call'd as I went,—“ Here, Colin, take this pipe :

DAMON.

That pledge, dear Colin, of our chieftain's love,
Must now your pastime, and our comfort prove.
Sound it aloft—

O *flun* the horrid *billows* of that *shore*—

Now you shall hear how it fell to the lot of Menalcas, a *poor cottager*, to cloath and feed the infant daughter of a dead *Lord* and *Lady* :

MENALCAS.

Corinna ! you (for now the winds blow cold)
Shall work a cloak, her tender limbs t'enfold ;
With flowing stream, from fullest udder prest
Of fav'rite ewe, supply the mother's breast.

And now, Gentlemen and Ladies, that no *necessary* for the child might be wanting, Menalcas resolves, with his own hands, to work it a *wicker chair* ;

I'll work a cradle, and a *wicker chair*.—

Pleas'd with the thought, the old man gave a bound,
And with his staff, transported, struck the ground.

Gentlemen and ladies we don't deceive you, the like is not to be seen in England.

Art. 13. *Trinculo's Trip to the Jubilee*. 4to. 1 s. 6 d. Moran.

There is much of what may be termed *poetic gamboling* and *revelry* in this wild, whimsical, droll, *disorderly* poem. It is written in the character of a jolly and humorous tar ; and it seems to be the work of a gentleman who is fond of, and excels in, the *Trinculo-style*. For a farther idea of this no *fresh-water* poet, we refer to his *Sailor's Letters*, and to the following short extract from his *Trip to the Jubilee* :

AURORA toss'd and tumbled all the night,
Desirous, anxious for th' approaching light ;

She felt herself queer,
But cou'dn't tell where ;

Howe'er the rosy wench arose ;
But, in her hurry, quite forgot her cloaths ;

She

She in her snow-white smock appear'd with glee,
And sweetly smil'd on SHAKESPEARE'S *Jubilee*.

Up with her the vot'ries sprung,
Gay and dull, and old and young;

To the hall,

One and all,

Repair, repair, repair,

To sip merrily,

Their coffee and tea,

And banish all sorrow and care.

There the ear-piercing fife,

And the ear-piercing wife,

Were enough to destroy both the head and the lungs:

Such rustling of bums,

Such rattling of drums,

That *Babel* herself was out-done by our tongues.

Our greatest objection* to this piece, is *its length*. Had the Author, or some judicious friend, corrected and reduced it to half its present quantity, he might have kept his readers in a hearty laugh from the beginning to the end of his motley and merry performance.

Art. 14. *The Blessings of Liberty displayed; with the Fall of Corsica: a Poem.* 4to. 1s. 6d. Bladon.

There is no part of our province more difficult, than to speak of a merely dull poem. What can we say of such a piece, more than that it is a dull poem? To amplify the characteristic would only be multiplying words, without adding to the idea.—Be it, then, briefly recorded of this display of the blessings of liberty, that it is *a dull poem*:—if a collection of trite sentiments, such as are daily hackneyed in every news-paper, tagged together with a parcel of rhymes, (and those not always in the current coin of Parnassus) without any poetic invention, or embellishments of imagination,—can with propriety be termed *a poem*.

D R A M A T I C.

Art. 15. *Man and Wife; or, The Shakspeare Jubilee. A Comedy of Three Acts.* As performed at Covent-Garden. 8vo. 1s. 6d. Baldwin, &c.

The famous festival at Stratford, in honour of our immortal Shakspeare, seems to have cut out a whole winter's work for the theatres in London; and very well hath the town been entertained at both houses.

Mr. Colman, the author of this Jubilee comedy, was certainly in the right to lose no time in availing himself of a circumstance which, he might easily foresee, would turn out highly to the advantage of the other house. Accordingly he contrived to interweave a love-plot, the usual ground-work of comedy, with the scenery of the Stratford exhibition: and, on the whole, though an hasty, it is not an unpleasing performance that he hath furnished on this extraordinary occasion.

* A few indelicacies (too frequent in all the writings of this Gentleman) might also be objected to; but the Author, perhaps, in the present instance, thought them more especially allowable in a production which seems confined to no rules or limitations.

There

There is humour in several of the parts, and novelty in that of Kitchen, in particular. This character is strongly marked, and well supported; and we should undoubtedly have styled it an original, had not our Author ingenuously prevented our falling into any mistake on this head, by reminding us, in his previous advertisement, that 'there are some traits of the character of Kitchen, in the 3d vol. of *The Connoisseur* *.'—In Marcourt we have the fop of the present day; and in the tea-table conversation between Mr. and Mrs. Cross, we have such a striking picture of matrimony; as could not fail of highly diverting every spectator who was not conscious of having the original at home.

Art. 16. *The Oxonian in Town: a Comedy, in Two Acts.* As it is performed at the Theatre-Royal in Covent-Garden. 8vo. 1 s. Becket, &c.

The public are sufficiently acquainted with the merit of this *petit piece*, (the production of Mr. Colman's pen) which hath been played with deserved applause, during these two or three winters past, on the Covent-Garden theatre: although it never appeared in print till the present month. We have, with great pleasure, seen it acted; and if it hath not yielded us equal entertainment in the perusal, it is, no doubt, owing rather to the circumstance of our having *already had our laugh*, than to any want of power in the Author, to please in the closet, as well as on the stage.

MISCELLANEOUS.

Art. 17. *An Historical Journal of the Campaigns in North-America, for the Years 1757, 1758, 1759, and 1760: containing the most remarkable Occurrences of that Period; particularly the two Sieges of Quebec; the Orders of the Admirals and General Officers; Descriptions of the Countries where the Author has served, with their Ports and Garrisons; their Climate, Soil, Produce; and a regular Diary of the Weather. Also several Manifestoes; a Mandate of the Bishop of Canada; the French Orders and Dispositions for the Defence of that Colony, &c. &c.* By Capt. John Knox. Dedicated by Permission to Lieut. General Sir Jeffery Amherst. 4to. 2 Vols. 1 l. 1 s. sewed. Johnson, &c. 1769.

A very valuable collection of materials toward an history of our late war, and conquests, in North America; as well as for a description and natural history of those parts of the country in which this attentive and industrious officer† personally served. The work, in its present form, as a *journal*, in which every occurrence, however minute, is registered, may seem tedious to many readers; and some parts of it are undoubtedly trivial: but these are amply compensated for by others of real importance, and of the most interesting nature, to every Briton: particularly the ever-memorable sieges of Quebec,

* With respect to Mr. Colman, this character of Kitchen may still, perhaps, notwithstanding his acknowledgment, be deemed an original; since it is not impossible, nor quite a new thing, for a man to steal from himself: nor would his being convicted of the felony, at all affect his property in the goods.

† Capt. Knox bore his commission in the 43d regiment of foot, Kennedy's.

&c. Mr. Knox appears to be a man of sense, with more literature than usually falls to the share of officers in the army; and we have no reason to doubt his having recorded the several events of these famous campaigns, with the utmost exactness and fidelity. In brief, his work will prove an agreeable amusement to readers of every class; and, to military readers, in particular, it will afford not only very high entertainment, but much useful information, in the way of their profession.

Art. 18. *Another Traveller! or, Cursory Remarks, and Critical Observations made upon a journey through Part of the Netherlands, in the latter End of the Year 1766.* By Coriat Junior. Vol. II. Part I. † 12mo. 2s. 6d. sewed. Johnson and Payne. 1769.

We have already given the public our opinion of this sensible and agreeable Traveller: see Review, vol. xxxix. p. 434—448. In this second publication, he continues his journey from Antwerp to Breda; from whence he proceeds to Gorcum, to Vianan, and to Utrecht: constantly interperling, as his manner is, in imitation of Sterne, his unimportant adventures, with sage remarks, and moral reflections.—Now and then we have an attempt at humour; in which, we fear, the generality of his readers will think, he does not always succeed. He is, however, always a just thinker; and discovers a benevolence of heart, the generous effusions of which, in these little volumes, cannot be too much applauded, nor the Writer too much esteemed.

Art. 19. *Essays: viz. 1. On the Origin of Colleges, or Universities. 2. On the Origin of the Custom of Lecturing in Latin. 3. On the Impropriety of this Custom, at present.* 8vo. 1s. Glasgow printed, and sold by Cadell in London. 1769.

There is little, very little indeed, in these Essays, to engage the attention of the judicious reader. The Essayist appears to be earnestly desirous of detracting from the merits of the ancient writers of Greece and Rome, but he only shews how unequal he is to such an undertaking.

‘When I compare the antients,’ says he, ‘to authors who have written upon similar subjects, even in this island, it is my opinion that Homer himself has his rivals; that Virgil is far excelled; that their philosophers are, to ours, mere quibblers or declaimers; that we have, at least, one British historian, to whom none of their historians can, in any degree, be compared.’

This publication is dedicated to Mr. Rousseau—‘The ingenious and eloquent author of a plan of education, in which the principles of human nature are better investigated, their growth and progress more skillfully traced, than in any book, ancient or modern, that our Essayist ever saw.’

MILITARY.

Art. 20. *Brief Considerations on the Expediency of a Corps of Light Troops, to be employed on detached Service in the East-Indies.* By a

† The present continuation of the travels of Coriat Junior, notwithstanding this subdivision in the title-page, is advertised as the third volume.

late Officer of Cavalry on the Coast of Coromandel. 8vo. 1s. Becket.

We are not competent judges of the merit of this proposal; but it has the appearance of being an important one, and very judiciously planned. We are told it is the production of an experienced commander of horse, in the company's service.

POLITICAL and COMMERCIAL.

Art. 21. *An Essay on the Middlesex Election; in which the Power of Expulsion is particularly considered.* 8vo. 1s. White

There are many just observations, and some very material and indispensable distinctions, in this little tract. What the Writer says of the *expulsive power*, which, (as exercised by the house of commons in a legislative sense) he deems inconsistent with the established constitution of our government, deserves the serious attention of the public; both on account of the novelty of the doctrine, and the solidity of the Author's reasoning, on this great fundamental point:—as well as on the various subordinate questions that have arisen on the very important occasion which hath produced the present, and so many other ingenious treatises.

Art. 22. *Interesting Letters selected from the political and patriotic Correspondence of Messrs. Wilkes, Horn, Beckford, and Junius.* Containing a Number of curious Anecdotes, &c. never before published. 8vo. 1s. Nicoll.

An unfair but weak attempt to ridicule and asperse the characters and conduct of the leaders in the present opposition to administration, by forged letters, in the names of the gentlemen mentioned in the title-page: in which they are absurdly made to avow the most wicked principles and rascally self-interested views. Every candid reader will highly condemn the dishonest procedure of this Author: though he, perhaps, may be very ready to absolve himself, and to cry out with the deceiver in the *Proverbs*, 'Am I not in sport?'

Art. 23. *The Musgrave Controversy; being a Collection of curious and interesting Papers on the Subject of the late Peace.* 8vo. 1s. Bladon.

Consists of Dr. Musgrave's famous address to the freeholders of Devon; D'Eon's reply to some things contained in that address; and some letters on the subject; all collected from the news-papers.

Art. 24. *The Speech of a Right Hon. Gentleman, on the Motion for expelling Mr. Wilkes, Feb. 3, 1790.* 8vo. 1s. Almon.

There seems to be no room for doubting whether or not this is an authentic copy of Mr. Gr——e's celebrated Speech, on the above-mentioned important occasion: which is all that we think it necessary for us to say, with respect to this article.

Art. 25. *Some few Observations on the present Publication of the Speech of a Right Hon. Gentleman, against the Expulsion of Mr. Wilkes.* In a Letter to a Friend in Buckinghamshire. 8vo. 1s. Nicoll.

Our Observer animadverts with some severity on the right honourable gentleman; whom he charges with inconsistency of principle, and impropriety of conduct; and mentions a circumstance or two, of a private nature; but of which, as having too much the appearance of *secret history*, we cannot take more particular notice: the pamphlet, however, on the whole, is not beneath the attention of the public.

C O L O N I E S.

Art. 26. *Letters to the Ministry, from Governor Bernard, General Gage, and Commodore Hood. Also, Memorials to the Lords of the Treasury, from the Commissioners of the Customs. With sundry Letters and Papers annexed to the said Memorials.* 8vo. 2s. 6d. Boston: New-England, printed by Edes and Gill, and reprinted for Wilkie in London. 1769.

In our last, p. 320, we mentioned a collection of letters from Governor Bernard, &c. to Lord Hillsborough, relating to the Disputes between the governor and the council of the province, concerning the providing quarters for the king's troops, arrived for the purpose of awing the town, &c. Those letters bore date from Nov. 1768, to July, inclusive, 1769.—The present series is antecedent to that recorded in the last month's Review. It begins with Gov. B.'s letter to Lord Shelburne, dated Jan. 21, 1768, and ends (where the former series began) in October, the same year: so that the two collections, taken together, contain a complete view of this famous ministerial correspondence, and of the political contests and dissensions in the colony of Massachusetts-Bay during the aforesaid period.

As to the merits of this controversy between Gov. B. on the part of the crown, and the council, &c. on the part of the people, we sufficiently intimated our opinion, in speaking of the collection republished here, in the last month. We have no doubt but that there were faults on both sides. The zeal of the champions for each party may, in some respects, have carried them too far; but, on the whole, when we reflect on the frequent appearances of an arbitrary spirit in the governor, (perhaps too much countenanced by persons in office on this side the water) we cannot but recollect a striking passage, at the conclusion of a memorial from the council of the province of Massachusetts-Bay, addressed to Lord Hillsborough, April 15, 1769, viz. 'It is plain, my Lord, that the people of this province, of all ranks, orders, and conditions, have lost all confidence in Gov. Bernard, and he in them: wherefore, from the highest sense of duty to his Majesty (whose honour and interest is very near our hearts) and from a just regard to this province, and to all the colonies and provinces on this continent, we most humbly submit to your Lordship, whether his Majesty's service can be carried on with advantage, during his administration.'—What weight this observation hath had at home, it is needless to remark: perhaps, indeed, it would, in the present situation of our American affairs, have been justly deemed ill policy in any ministry, to discountenance so active and zealous a servant of the crown, as Sir Francis Bernard.

M E D I C A L.

Art. 27. *The Medical Miscellany: or, a Collection of Cases, Tracts, and Commentaries; exhibiting a View of the present State of Medical and Chirurgical Practice and Literature in England.* By T. Tomlinson. 8vo. 4s. 6d. sewed. Printed for the Author, and sold by Nicoll. 1769.

Crude theories, facts already known, and observations already made, fill up much too large a proportion of the work before us; while the *real* addition to the public fund of knowledge is very inconsiderable. And would Mr. Tomlinson, whose skill and ability in his

profession we by no means call in question, make the future numbers of his miscellany an useful repository, he must guard against these faults.

The whole materials of this volume are supplied by Mr. Tomlinson himself, except two short articles, one of which we shall give our Readers, as it contains a brief and pertinent history, and much fitter for a collection of this kind than far the greater number of the other articles.

* * *Case of an uncommon Tumour.*

' A Lady about thirty years of age, who, from her infancy, had been often subject to inflammatory complaints, had, about five years ago, a severe rheumatic fever which continued two or three months. After her recovery she grew very fat, but remained at times frequently indisposed with loss of appetite, dejection of spirits, and an inability to bear much exercise.—Upon her return from a journey in August 1767, she complained of a pungent pain below the shoulder-blade whenever she lay in bed.—Upon examination a tumour about six inches long and three inches broad of the size and shape of half a melon was very evident on the left side between the scapula and the vertebræ, extending itself below the scapula.—A fluctuation of some fluid was very perceivable, though the integuments were not thin, but the tumour felt remarkably cold, like a bladder of cold water.

' In hopes that this tumour might be of service to her complaints in general, various methods were made use of to bring it to a state of maturation.—Penetrating liniments and warm irritating plaisters were applied but to very little purpose: the liniments would not lie on the part but run off in a curdled form, and plaisters, though of ever so adhesive a quality when applied to other parts of her, would not however stick upon this tumour. Finding it in vain to expect much from applications, it was determined that they should be left off, and the tumour rubbed twice a-day with a flesh-brush, the use of which was likewise discontinued after a time as it produced no alteration.—In the February following, she was seized with a severe troublesome cough attended with a pain of the side, and between the shoulders.—The usual methods relieved the cough, but upon examining the part where the tumour was situated, no remains of it could be found, nor was there any pain upon pressure.

' She went into the country, but found her appetite for food grew daily worse, particularly after exercise. She had transient pains all over her, which after three months fixed in her feet, and became so very excruciating as to be relieved only by opiates.—Her stomach and breathing were often affected, and were eased only by the use of *philon. lond.*—In this manner, she continued for the space of between two and three months when being worn out with pain and loss of strength she died in August 1768.

' As the tumour on the back had vanished so long before her death, there was no permission given to make an incision into the part to examine whether there was any cyst or other appearance to determine the nature of it.'

When it was discovered that a further maturation could not be pro-

* Communicated by an eminent surgeon.

noted,

moted, would it not have been better to have made a proper opening for the enclosed fluid, than to expose the patient to the fatal metal-tasis that ensued?

'By a note,' says Mr. Tomlinson, 'from a gentleman whose intelligence cannot be disputed, I am informed that the practice of placing a fractured limb in a flexed position was begun by Mr. Girle of St. Thomas's hospital, twenty years ago.'

The following is the note referred to, and which at our Author's request we make public:

'The custom of bending the knee and laying the patient inclining to the side of the fractured limb, was begun more than twenty years since in St. Thomas's hospital, by that excellent practical surgeon the late Mr. Girle, upon the following occasion. He had a patient under his care with a compound fractured thigh, who fell into a delirium a few hours after the limb was laid extended in the usual manner with the knee straight. Mr. Girle finding in the morning that the patient had in his delirium thrown himself on the side of the fractured thigh and with the knee bent, (notwithstanding all the care to keep the limb extended,) he ordered that it should remain in that flexed position during the cure.

'It was observed in this patient that when the cure was completed, the fractured thigh was as long as the other: he therefore directed that not only fractures of the thigh should be laid in this posture, but also those of the leg; and many surgeons, both in town and country, have followed this method. But much merit is due to Mr. Pott for establishing the practice and making it public.'

S E R M O N S.

I. *The Character of Jesus Christ, considered as a public Speaker*—at Bridport, in Dorsetshire, Aug. 17, 1769, at the Ordination of the Rev. Mr. George Waters, and the Rev. Mr. William Youat, By Andrew Kippis, D. D. To which is added, a Charge delivered on the same Occasion by Philip Furneaux, D. D. 1s. Buckland, &c.

II. *The Spiritual Fisherman*; or Character, Complaint, Duty, and Resolution of an evangelical Minister, attempted to be represented and improved;—at the annual meeting of Ministers, in Broadstreet, Reading, Berks. Aug. 29, 1769. By Samuel Stevens. Dilly.

III. In Lambeth Chapel, at the Consecration of the Hon. and Rev. Father in God, Shute Barrington, L. L. D. Lord Bishop of Landaff, Oct. 1, 1769. By George Stinton, D. D. Chancellor of Lincoln, and Chaplain to the Archbishop of Canterbury. Rivington, &c.

IV. *On Christian Fruitfulness*: being a Charity-sermon, July 30, 1769, for the public Infirmary at Liverpool. By John Breckell. Buckland, &c.

V. At the Consecration of Clare-hall Chapel, July 5, 1769. By Peter Stephen Goddard, D. D. Master of the College and Prebendary of Peterborough. To which is added, the Form of Consecration used by the Lord Bishop of London. 4to. 1s. Cambridge printed, and sold by Seecroft, &c. in London.

¶ *The Form of Consecration here used, is taken from one recommended by the Convocation, 1712; with the addition of two prayers from that used by Bishop Patrick, at the consecration of Catherine-Hall Chapel, 1704.*

T H E

MONTHLY REVIEW,

For D E C E M B E R, 1769.



Observations on the Duties and Offices of a Physician; and on the Method of prosecuting Enquiries in Philosophy. 8vo. 3s. sewed. Strahan, and Cadell.

TH E R E is scarce any thing that affords a clearer proof of an enlarged and liberal turn of mind, than a man's rising superior to the narrow prejudices and contracted notions of his own profession. The soldier, the lawyer, the physician, &c. has, each, not only a certain peculiarity of air and manner, but a certain set of notions that distinguishes him, and often exposes him to ridicule. This has been remarkably the case with physicians. Hence we find that, in every age, much wit and raillery has been pointed against them; to such a degree, indeed, that, as our Author observes, *we never meet with a physician in a dramatic representation, but he is treated as a solemn coxcomb and a fool.*

Many physicians, however, have been as eminent for their candid and generous way of thinking, and their contempt of the low, paltry arts of their profession, as for their superior knowledge. Such characters are highly respectable, and such appears to be the character of the Author of the *Observations* now before us. We have read them with pleasure more than once, and can say, with great truth, that we know not which to admire most, the enlarged and comprehensive views of the philosopher, or the ingenuous and liberal sentiments of the gentleman, the friend to virtue, religion, and humanity.

Every reader, who has the least tincture of philosophy, will receive, both instruction and entertainment from our Author's *Observations*; students of medicine, in particular, will derive great advantage from an attentive perusal of them. They will conceive an early contempt of that little, illiberal spirit, or, to use our Author's words, that *corporation* spirit, which disgraces certain class of physicians, and which is animadverted upon

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by our Author with a dignity and generosity of censure, which, how disagreeable soever it may be to those who are the objects of it, must necessarily be applauded by every liberal-minded reader. They will see that it is below the dignity of a physician of real merit, to refuse to consult with another, because he had not his degree at this or that university; that a stateliness and solemnity of air and manner, and the nicest and most exact attention to every external formality, are no marks of superior merit, and are so far from supporting the dignity of the profession, that they often expose it to ridicule and contempt. They will clearly perceive that a creeping servility of manners, and an abject flattery of people of rank and fortune, is a disgrace to men of learning and ingenuity;—that infidelity is no proof of a superior understanding;—that a man may be truly polite, without being impious;—and that a dissoluteness of principle is equally dangerous to society, and to their own interest and honour. In a word, he will learn to distinguish between the duties of a liberal profession, and the private police of a corporation; and will see, that the system of conduct in a physician, which tends most to the advancement of his art, is such as will most effectually maintain the true dignity and honour of the profession, and even promote the private interest of such of its members as are men of real capacity and merit.

From the *advertisement* prefixed to this work, we learn, that

'The following sheets contain two preliminary lectures, read not long ago, in one of the universities of a neighbouring kingdom, by a medical professor;—that many copies, from the general satisfaction they afforded his audience, were taken down in short-hand; and that of these, the reader is here presented with the most correct. The Editor flatters himself, that from the free and liberal spirit of enquiry which animates the whole of them, they will prove a most acceptable present to the public; and, of course, do no discredit to the ingenious Author.'

'The first lecture contains observations on the duties and office of a physician; a subject of great importance, and of a very delicate nature for a physician to treat of with openness and freedom. In the prosecution of this subject, our Author considers, in the first place, what kind of genius, understanding and temper naturally fit a man for being a physician;—in the second, what are the moral qualities to be expected from him in the exercise of his profession, viz. the obligations of humanity, patience, attention, discretion, secrecy, and honour, which he lies under to his patients.—In the third place, he takes notice of the decorums and attentions peculiarly incumbent on him as a physician, and which tend most effectually to support the dignity of the profession; as likewise the general propriety of his manners, his behaviour to his patients, to his brethren, to surgeons and apothecaries.—In the fourth, he particularly describes

scribes that course of education which is necessary for qualifying a physician to practise with success and reputation; and, at the same time, mentions those ornamental qualifications expected from the physician, as a gentleman of a liberal education; and without which it is difficult to support the honour and rank of the profession.

Part of what he says concerning those moral qualities which are peculiarly required in the character of a physician, we shall lay before our Readers:

‘ The most obvious of these, says he, is humanity; that sensibility of heart which makes us feel for the distresses of our fellow-creatures, and which of consequence incites us in the most powerful manner to relieve them. Sympathy produces an anxious attention to a thousand little circumstances that may tend to relieve the patient; an attention which money can never purchase: hence the unspeakable advantages of having a friend for a physician. Sympathy naturally engages the affection and confidence of a patient, which in many cases is of the utmost consequence to his recovery. If a physician possesses softness and gentleness of manners, a compassionate heart, and what Shakespeare so emphatically calls “the milk of human kindness,” a patient feels his approach like that of a guardian angel ministering to his relief; while every visit of a physician who is unfeeling, harsh or brutal in his manners, makes his heart sink within him, as at the presence of one, who is come to pronounce his sentence of death. Men of the most compassionate tempers, by being daily conversant with scenes of distress, acquire in process of time that composure and firmness of mind so necessary in the practice of physic. They can feel whatever is amiable in pity, without suffering it to enervate or unman them. Such physicians as are callous to every sentiment of humanity, affect to treat this sympathy with great ridicule, and represent it either as hypocrisy, or the indication of a feeble mind. That it is often affected is beyond question; but this affectation is easily seen through. Real sympathy is never ostentatious; on the contrary, it always strives to conceal itself. But what most effectually detects this hypocrisy, is a physician’s different manner of behaving to people in high and people in low life; to those who see him genteelly, and those who cannot see him at all. A generous and elevated mind is even more shy in expressing sympathy with those of better rank, than with those in humbler life; being jealous of the unworthy construction so usually annexed to it.—The insinuation that a compassionate and feeling heart is the effect of a feeble mind, is equally replete with malignity and falsehood. Universal experience demonstrates, that a gentle and humane temper, so far from being inconsistent with vigour of mind, is its usual attendant; and that rough, blustering manners very generally accompany a weak understanding and a dauntless soul, and are indeed frequently affected by men void of magnanimity and personal courage, to conceal their natural infirmities.

‘ There is a species of good-nature different from the sympathy I have been speaking of, which is very amiable in a physician. It consists in a certain gentleness and flexibility, which makes him suffer

with patience, and even apparent cheerfulness, the many contradictions and disappointments he is subjected to in his practice. If he is extremely rigid and particular in his directions about regimen, he may be assured they will not be strictly followed; and if he is severe in his manners, the deviations from his rules will as certainly be concealed from him. The consequence is, that he is kept in ignorance of the true state of his patient; he ascribes to the consequences of the disease, what is merely owing to irregularities in diet, and attributes effects to medicines which were every day thrown out of the window. The dangerous errors which in this way he may be led into, are sufficiently obvious, and might easily be prevented by a prudent relaxation of rules which will never be obeyed. The government of a physician over his patient should undoubtedly be absolute, but this absolute government very few patients will submit to. A prudent physician should therefore prescribe such laws, as, though not the best, are yet the best that will be obeyed; of different evils he should choose the least, and, at any rate, never lose the confidence of his patient, and thus be deceived as to his true situation. This indulgence, however, which I am pleading for, must be managed with great judgment and discretion; as it is very necessary that a physician should support a proper dignity and authority with his patients, for their sakes as well as his own. There is a numerous class of patients who put a physician's good nature and patience to a severe trial; those I mean who suffer under nervous complaints. Although the fears of these patients are generally groundless, yet their sufferings are real; and the disease is as much seated in the constitution as a rheumatism or a dropy. To treat it with ridicule or neglect, from supposing it the effect of a crazy imagination, is equally cruel and absurd. It is generally produced or attended with bodily disorders, obvious enough; but supposing them not obvious, still it is the physician's duty to do every thing in his power for the patient's relief. Disorders in the imagination may be as properly the object of a physician's attention as a disorder of the body; and surely they are, frequently, of all distresses the most dreadful, and demand the most tender sympathy: but it requires great address and good sense in a physician to manage them properly. If he seems to treat them slightly, or with unseasonable ridicule, the patient is shocked beyond measure; if he is too anxiously attentive to every little circumstance, he feeds and rivets the disease. For the patient's sake, therefore, as well as his own, he must endeavour to strike the due medium between negligence and sarcastic ridicule, on the one hand, and an anxious solicitude about every trifling symptom on the other. He may sometimes divert the mind, without seeming to intend it, from its present sufferings, and from its melancholy prospects of the future, by insensibly introducing subjects that are amusing or interesting; and sometimes he may successfully employ a very delicate and good-natured ridicule.—It is not unusual to find physicians treating these complaints with the most barbarous neglect, or mortifying ridicule, when the patients can ill afford to see them; while at the same time, among patients of higher rank, they foster them with the utmost care and apparent sympathy: there being no diseases, in the style of the trade, so lucrative as those of the nervous kind.

‘ We sometimes see a very remarkable difference between the behaviour of a physician at his first setting out in life, and afterwards when he is fully established in reputation and practice. When beginning the world he is affable, polite, humane, and assiduously attentive to his patients; but when in process of time he has reaped the fruits of such a behaviour, and finds himself above the world, and independent, he assumes a very different tone; he becomes haughty, rapacious, careless, and sometimes perfectly brutal in his manners. Conscious of the ascendancy he has acquired, he acts the part of a despotic tyrant, and insolently boasts, that no man, in the place where he resides, dare die without his leave. He not only takes a most ungenerous advantage of the confidence which people have in his abilities, but lives upon the effects of his former reputation, when all confidence in his abilities has ceased: because a physician who has once arrived at a very extensive practice, continues to be employed by many people for their friends, who think of him themselves with contempt; they employ him because it is fashionable to do so, and because they are afraid, if they neglected it, their own characters might suffer in the world.

A physician, by the nature of his profession, has many opportunities of knowing the private characters and the private transactions in families. Besides what he learns from his own observation, he is often admitted to the intimate confidence of those, who perhaps think they owe their life to his care. He sees people in the most disadvantageous circumstances, very different from those in which the world views them;—oppressed with pain, sickness, and low spirits. In these humbling situations, instead of usual cheerfulness, evenness of temper, and vigour of mind, he meets with peevishness, impatience, and a spirit perfectly broken and enervated. Hence it appears how much the characters of individuals, and the peace and happiness of families, may sometimes depend on the discretion, secrecy, and honour of a physician; who, without deviating from truth, may render characters that are truly respectable, ridiculous and contemptible. The most profound secrecy is particularly requisite where women are concerned. Independent of the peculiar tenderness with which a woman’s character should be treated, there are certain circumstances of health, which, though in no respect connected with her reputation, every woman, from the natural delicacy of her sex, is extremely anxious to conceal; and, in some cases, the concealment of these circumstances may be of the greatest consequence to her health, her interest, and her happiness.—A physician, who is a man of gallantry, has many advantages in his endeavours to seduce his female patients; advantages but too obvious, but which it would be improper to recite. A physician who avails himself of these, is a mean and unworthy betrayer of his charge, or of that weakness which it was his duty, as a man of honour, to conceal and protect.’

In treating of the peculiar decorums and attentions suitable to a physician, and which tend most effectually to support the dignity of his profession, our Author takes occasion to make some observations on a charge of a very heinous nature, which has been often urged against physicians, viz. their infidelity, and contempt

tempt of religion. What he says on this head we cannot help inserting, being persuaded that it will give every sensible reader a very high opinion not only of the goodness of his heart, but likewise of the strength and soundness of his judgment.

I think the charge, says he, absolutely false, and will venture to assert, that the most eminent of our faculty have been distinguished for their regard to religion. I shall only mention, as examples, Harvey, Sydenham, Arbuthnot, Boerhaave, Stahl, and Hoffman.—It is easy, however, to see whence this calumny has arisen. Men whose minds have been enlarged by extensive knowledge, who have been accustomed to think and reason upon all subjects with a liberal and generous freedom, are not apt to become bigots to any sect or system whatever. They can be steady to their own principles, without thinking ill of those who differ from them; but they are particularly impatient of the authority and controul of men who pretend to lord it over their consciences, and to dictate to them what they are to believe in every article where religion is concerned. This freedom of spirit, this moderation and charity for those of different sentiments, have frequently been ascribed, by narrow-minded people, to secret infidelity, scepticism, or, at least, lukewarmness in religion; while, at the same time, some men, who were sincere and devout Christians, exasperated by such reproaches, have expressed themselves sometimes in an unguarded manner, and thus given their enemies an apparent ground of clamour against them. This, I imagine, has been the real source of that charge of infidelity so often and so unjustly brought against physicians. In a neighbouring nation, where few people have been used to think or reason with freedom on religion, and where, till of late, no man durst express himself with freedom on the subject, some ingenious and spirited writers have, within these few years shone forth, who, impatient to shew their newly-acquired liberty, have attempted to shake the foundations of all religion, natural as well as revealed. Lately emancipated from superstition, by a transition not unusual, they have plunged at once into atheism. It is happy for mankind, that these people have carried matters this length; because the evil must very quickly cure itself. Mankind may have their religious opinions diversified by various superstitions; but religion is natural to the human mind, and every attempt to eradicate it, is equally wicked and impotent. But supposing that atheism came universally to prevail, together with the disbelief of a future state of existence, of the immortality of the soul, and what has generally been thought intimately connected with it, of its immateriality, the duration of such sentiments would necessarily be very short; because they would at once unhinge all the bonds of society, and produce a scene of universal anarchy, wickedness, and despair. Yet sorry I am to say, that at present they are making a very alarming progress. Dressed of that uncouth, metaphysical dress, under which they long lay concealed, the gloomy entertainment of a few reclusive men, void of sensibility, and abstracted from the business of human life, they are now produced to the world, adorned by all the arts of eloquence, wit, and humour, and perfectly adapted to the capacities of *petit-maitres* and chamber-maids. So far as they contain any argument,

gement, their futility has been demonstrated a thousand times over; but indirect hints, insinuations and ribaldry, are unanswerable. The method taken by the present patrons of infidelity to propagate their opinions is extremely dangerous. With a matchless effrontery, they insinuate, that all who avow their belief in natural or revealed religion, are either hypocrites or fools. This is attacking youth upon a very weak side. A young man, of a high and liberal spirit, disdains the idea of hypocrisy; and, from an ill-judged pride, is afraid of whatever may subject him to so mean an imputation. Vanity, again, is the most universally ruling passion among mankind, especially among young people, who commonly dread contempt above every thing, and resent any reflection on the weakness and narrowness of their understandings, much more than any imputation on their principles or morals. But I will venture to affirm, that men of the most enlarged, clear, and solid understandings, who have acted in life with the greatest spirit, dignity, and propriety, and who have been regarded as the most useful and amiable members of society, have never been the men who have openly insulted, or insidiously attempted to ridicule the principles of religion; but, on the contrary, have been its best and warmest friends.—Medicine, of all professions, should be the least suspected of leading to impiety. An intimate acquaintance with the works of nature elevates the mind to the most sublime conceptions of the Supreme Being, and at the same time dilates the heart with the most pleasing prospects of Providence. The difficulties that must necessarily attend all deep enquiries, into a subject so disproportionate to the human faculties, should not be suspected to surprize a physician, who, in his daily practice, is involved in perplexity and darkness, even in subjects exposed to the examination of his senses. Yet such is the inconsistency sometimes found in characters, that we find examples of men disputing the evidence of the most interesting principles of religion, who, in the business of common life, betray a childish credulity; and who embrace, with the most enthusiastic attachment, such theories, as are the mere sportings and vagaries of a lively imagination.—But there are some peculiar circumstances in the profession of a physician, which should naturally dispose him to look beyond the present scene of things, and engage his heart on the side of religion. He has many opportunities of seeing people, once the gay and the happy, sunk in deep retired distress; sometimes devoted to a certain, but painful and lingering death; sometimes struggling with bodily anguish, or the still fiercer tortures of a distracted mind. Such afflictive scenes, one should suppose, might soften any heart, not dead to every feeling of humanity, and make it reverence that religion which alone can support the soul in the most complicated distresses; that religion, which teaches to enjoy life with cheerfulness, and to resign it with dignity. A physician, who has the misfortune to be cut off from the happy prospects of futurity, if he has common good nature, will conceal his sentiments from those under his charge, with as much care as he would preserve them from the infection of a mortal disease. Fortified with insensibility, or ardent in the pursuits of business or pleasure, he may not feel in how forlorn and melancholy a situation he himself is placed; but it is barbarous to deprive expiring nature of its last support, and to blast the only surviving

comfort of those who have taken a last farewell of every sublunary pleasure and connection. If motives of humanity, and a regard to the peace and happiness of society, cannot restrain a physician from expressing sentiments destructive of religion or morals, it is vain to plead the obligations of politeness, and the decency of his profession. The most favourable construction we can put on such conduct, is to suppose, that it proceeds from an uncontrollable levity of mind, or an unbounded vanity, that forgets all the ties of morals, decency, and good manners.

‘ I shall make no apology for seeming to go out of my way in treating of so serious a subject; because I think I stand in no need of one. In an enquiry into the office and duties of a physician, I thought it necessary to wipe off a reflection, which appeared to me derogatory to our profession; and, at the same time, to caution you against that thoughtless levity, or ridiculous vanity, in conversation, which may give ground to imputations of a dissoluteness of principle, equally dangerous to society, and to your own truest interest and honour.’

In the second lecture, our Author lays down certain general principles, which require our attention in the investigation of nature, and applies them more particularly to the science of medicine; he likewise endeavours to explain some of the principal causes that have obstructed the progress of science in general, and, where it is necessary, applies his observations particularly to physic. Part of what he says in regard to the obstacles which have prevented the establishment of genuine philosophy upon its true foundation is as follows:

‘ There is a certain intoxication, says he, that usually attends the supposed discovery of general principles in science, or useful inventions in arts, which renders men of warm and lively imaginations altogether blind to every difficulty that lies in their way, and often makes them artfully suppress them. The suppression of facts, that appear to contradict a favourite hypothesis, is not always owing to want of candour in the author. Sometimes he does not see them, sometimes he despises them, and sometimes he conceals them, from the fear of giving people an unreasonable prejudice against what he thinks an important discovery. Every true philosopher, however, will be particularly jealous of himself in this respect; and whenever he gets a view of a theory, will immediately set his invention at work, to contrive every possible experiment and mean of proof, that can bring a direct and conclusive evidence, either of its truth or falsehood; and till such time as he can find such evidence, he considers his theory in no higher point of view than a probable conjecture.

‘ This philosophical diffidence is so far from discouraging the investigation of causes and general laws, that, on the contrary, it greatly promotes it. A state of suspense is always a disagreeable one, and the uneasiness it gives, becomes a powerful incitement to such further enquiries as may remove it. A zealous attachment to theories, may not only lead into very dangerous mistakes, but by betraying men into a false security, cuts off every motive to farther enquiry; representing it as an unnecessary piece of trouble. It is not philosophical scepticism, nor a humble opinion of our present knowledge, which checks
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the spirit of enquiry into the laws of nature; it is a mean opinion of the human powers, which effectually chills the ardor of genius, and blasts all grand and extensive views of improvement. In works addressed to the heart, that coldness and severe precision, so necessary in the investigation of truth, have no place; fancy there is in her proper element, and the loosest and wildest analogies may often be properly admitted. A philosopher may read a fairy tale with great delight, without the least reflection upon his taste or understanding; but it reflects severely upon both, if he reads with the same pleasure a philosophical investigation, not founded in observations and experiments, but in the vagaries of a lively imagination, unless he is sensible of its being a romance, and only allows himself to be charmed with the spirit or elegance of the composition.

There is a species of self-deceit upon this subject, which deserves particular notice. We often find those people inveighing bitterly against theories and hypotheses in philosophy, who are most notoriously addicted to them, though not conscious of it themselves. This is most remarkably the case with medical writers, who commonly abuse all reasoning and principles in physic which differ from their own equally idle theory; and frequently declaim against theory in so vague a manner, as would seem to condemn all reasoning and investigation of causes and principles, as useless, and even pernicious. But it should be considered, that we cannot advance a step in the pursuit of knowledge, without reasoning. In every useful experiment, and especially in conducting a train of experiments, we must employ our reason; there must be some point in view, some anticipation of a principle to be established or rejected, and reason must determine all the circumstances to be attended to in making every observation, or experiment, with a view to ascertain this. Without reasoning, or without trusting to certain principles, either fully established, or rendered highly probable, we could never be benefited by experience, because we could never transfer it from the case we have seen, to the case immediately before us. For instance, I have a patient in an intermitting fever, which I propose to cure by the Peruvian bark. I shall suppose I have cured five hundred patients by this medicine formerly; but yet I know I never cured one whose circumstances, in respect of age, temperament, and every other particular, exactly corresponded to the one before me. If therefore I give the bark, I must reason, by tacitly adopting this principle, that the bark will universally cure agues, notwithstanding they differ in some circumstances. But this is a principle of which I have no direct and conclusive experience, but a principle which I have adopted, by a probable reasoning from analogy: and, indeed, it is not universally true, though physicians must proceed upon it in their practice, till such time as future observation shall ascertain the exceptions to it. Boerhaave, Hoffman, Stahl, and every systematic writer exclaim against theories, meaning one anothers theories; for each of them explain, though in different, and often opposite, manners, the proximate cause of every disease they give an account of, and the mode of operation of every remedy they prescribe, upon principles entirely hypothetical. Even Sydenham, though reckoned a purely practical writer, is full of hypothetical reasoning, which, however, had not the usual effect of making

making him less attentive to observation; and, indeed, his hypotheses seem to have sat so loosely about him, that they either did not influence his practice at all, or he could very readily abandon them, and adopt new ones, whenever they would not bend to his experience.'

Our Author concludes his lecture with taking notice of some peculiar disadvantages under which medicine has laboured, and which have greatly retarded its progress. These disadvantages, he says, have arisen from the manner in which it has been usually taught, and from its having been confined to a set of men who lived by it as a profession.

In the first place, says he, the general method of conducting education, in universities where medicine is taught, does not seem so well calculated to advance science, as to diffuse it; not so well fitted to promote particular arts, as to communicate general principles. Those who teach the science often lay various nets for the understandings of their students. Sometimes with the laudable view of engaging and fixing their attention; sometimes with a desire to stamp a dignity on their own characters; by pretensions to discoveries, by the triumph of confutation, the ostentation of learning, or the mask of obscurity. For the conveniency of teaching medicine, it has been usual, in most universities, to lay down general doctrines and principles, relating to entire classes of diseases and remedies, and to mention particular facts, so far only as they serve to illustrate these principles, or as they are clearly deducible from them. But the natural and genuine method of advancing a science is the reverse of the former, where we proceed from particular facts to establish general principles. Though, on a superficial view, it does not seem a matter of great consequence, in what particular way the knowledge of medicine is acquired; yet it will appear, on a nearer view, to have often an important influence on a physician's future character and studies. Medicine, as usually taught in colleges, instead of being represented as an art, imperfect in its most material parts; instead of having its deficiencies pointed out, with a view to their being supplied, is digested into a regular and perfect system. In this view it is beheld by the young student, who embraces theories, with the same facility and unsuspecting confidence as he would do facts; he thinks he understands the causes of all diseases, and the manner of operation of all remedies; his mind is at ease, in having always sure and fixt principles to rest on. In the mean time, the art has little chance to acquire any improvement from him, as he scarcely supposes it stands in need of any. When a patient dies, he is quite satisfied every thing was done for him that art could do. It is difficult and painful for men to give up favourite opinions, the children of their youth; to sink from a state of security and confidence, into one of suspense and scepticism. Accordingly, few physicians change either the principles or practice they first set out with. We have some striking examples of men of genius in physic, writing systems of practice, early in life, who have arrived at a very old age, greatly admired for their capacity, and possessed of the most extensive practice; and though in the course of their lives, their systems had gone through many editions,
yet

yet there has been no material alteration of the last from the first : which affords a strong proof of the faithful attachment they retained to their first ideas and principles. Yet any person unacquainted with the history of physic, would naturally suppose that a physician, of accurate observation and extensive practice, should, in the course of a long life, have made such an addition to his stock of knowledge, as must necessarily have rendered his last performances of infinitely more value than his first ; as must have confirmed him in some opinions, of which he was formerly doubtful ; but discovered to him the folly or uncertainty of many more, whose truth, in his younger days, he had thought perfectly established. If we now enquire into the effects produced on the mind, by acquiring knowledge, in the slow method of induction, from observations and experiments, we shall find them very different. The mind here gains a habit of close attention to facts, having nothing else to trust to ; slow in forming principles from these facts, and dissident of them when formed, instead of being assuming and dogmatical, becomes modest and sceptical. A physician, whose knowledge has been formed in this manner, never loses a patient but he secretly laments his own ignorance of the proper means of having saved him, which he is always more ready to blame, than the incurableness of the disease itself. There are many diseases, which no physician yet has been able to cure ; but it does not follow from this, that all these diseases are absolutely incurable. There are so very few diseases that can be pronounced, in their own nature, incurable, that I would wish you to annex no other idea to the phrase, incurable disease, but the idea of a disease which you do not know how to cure. How many patients have been dismissed from different hospitals, as incurables ; who yet have recovered perfect health, sometimes by the efforts of unassisted nature, sometimes by very simple and safe remedies, and sometimes by the random and desperate prescriptions of ignorant and impudent quacks ? To pronounce diseases incurable, is to establish indolence and carelessness, as it were by a law, and to screen ignorance from reproach. This diffidence of our own knowledge naturally stimulates us to improve it, not only from a love of science, but from a principle of conscience and humanity. We own, that this philosophical spirit, if it is not united with great strength of mind, may be very detrimental to a physician, by making him timid and fluctuating in his practice : but though true philosophy leads to diffidence and caution, in forming principles, yet, when there is occasion to act, it shews how necessary it is to have a quickness in perceiving where the greatest probability of truth lies, to be decisive in forming a resolution, and steady in putting it in execution. As every professor, of an enlarged mind, must be sensible of the inconveniencies that attend the usual method of teaching, he will guard against it by every method in his power, particularly by pointing out all the deficiencies in his system, and by promoting a spirit of free enquiry among his students, and an absolute contempt of the authority of all great names, in every thing but matters of fact. In these their authority must be submitted to, unless there be reason to doubt their integrity, or suspect their credulity. I throw out these observations with great freedom from this place, where I am sure I cannot be misunderstood. In some universities in Europe, a little more caution

might

might have been expected; but I am well acquainted with the liberal spirit that breathes in this university, in every department of science, and in none more than in all the branches of medicine. But there are none of my obligations to it, which I remember with more gratitude, than the acquisition of that freedom of enquiry, which then distinguished it, and which so eminently distinguishes it at this time. Let me take this opportunity of doing justice to the merit of several gentlemen, who have, within these few years, done honour to this medical college by their inaugural dissertations. In these, several important investigations have been carried on, by a set of accurate and well-conducted experiments, under the direction of some of my learned and ingenious colleagues, particularly Dr. Cullen and Dr. Moaro, which really tend to the advancement of the science. This method of giving a specimen of a young physician's genius, is attended with so many advantages, so creditable to himself, and so useful to the public, that I should be extremely sorry to see it fall again into disuse.

Through the whole of this lecture, the philosophical Reader will find that our Author has adopted many sentiments of Lord Bacon, which he has illustrated in a very agreeable and instructive manner.—But we must now take our leave of him, though we do it with reluctance. It is but seldom, very seldom, indeed, that we meet with so agreeable a companion, in our periodical journey through the land of literature.

New Observations on Italy, &c. concluded. See our last.

IN our last month's account of this work, we left the Author at the famous city of Venice.

We rather wonder, that so careful an observer, among the curiosities and antiquities which he mentions, takes no notice of an ancient manuscript of St. Mark's gospel, on which the Venetians are said to value themselves, but which, we are told, by other writers, is preserved in the same negligent manner with many of their fine paintings.

From Venice we are conducted to Padua, Loretto, Foligni and other places in the way to Rome. Our Author travelled in these parts, he tells us, during the height of the *Intemperie*, that is, of that season, when the Romans both in town and country neglect no precaution against the dog-days. These precautions, he says, are 'to make choice of a settled dwelling either in town or country; lying always in the same room, and in the same bed, and without so much as changing its position; keeping within doors, and well covered both at the rising and setting of the sun; avoiding bodily fatigues, and no less *free* from all intemperance and vexation of mind; and using a moist diet: they who happen to be coming to Rome in this dangerous season, are not to sleep on the road, nor expose themselves to the

air

air but gradually; lastly, all, without exception, are to eat as little as possible towards night.*

The effects of the dog-days on the air, it is said, are felt more or less in all parts of Italy lying north of Rome, and foreigners have often suffered by not regarding the precautions necessary to this season. Several causes are here mentioned as concurring to produce this *intemperie*, and the writer adds 'to all these there is a primary cause, as seed and germ of them, and this is the total depopulation of this fine country. Restore to it but a part of the men which formerly swarmed here, and the waters will soon have constant issues; other manures than stubble ashes will be found out; the woods will be kept and felled to the proprietors greatest advantage; and thus they will be impenetrable barriers against the vapour; and lastly the Pontine fens, these *pestiferi Pantinæ uligine campi*, will by cultivation become an inexhaustible source of various products and opulence.' This, no doubt might greatly lessen the calamity, but the country does not appear to have been wholly free from it at a time when it was more populous.

'Amidst this waste, says our Author, and this pestilential air, it is, that Rome lifts its towering head, the grandeur and majesty of which seems still to proclaim the queen of nations, and the mistress of the universe. Answerable to this grandeur are its approaches, being formed by rows of palaces; in a word, the view it offers to those who enter it by the *Popolo* gate, compels the very French themselves to acknowledge the superiority of the Roman taste for machines and superb decorations.'

The second volume begins with an account of this magnificent city, which, though not entirely new, abounds with many observations and reflections which will render it entertaining and improving to the reader.

Concerning the Mausoleum of Augustus he writes as follows: 'That any part of it still remains visible, is owing to its solidity: *mole sua stat*. In its circular form, and position with regard to the Tiber, it was like Adrian's mausoleum, now the castle of St. Angelo. The pyramids of Egypt gave the Romans their first ideas of those huge funeral monuments, in the greater part of which they had likewise adopted the pyramidal form: Augustus, we may suppose, thought the circular more analogous to the majesty of the sovereigns of the universe. The *rudera* of this mausoleum shew it to have been an edifice not less grand than solid. The whole carcass is still existing in a round tower about forty feet diameter, the walls of which, in a part of the external surface, are still incrustured with those stones, placed lozenge-wise, which the ancients called *opus reticulatum**. The inside of this tower is every where perpendi-

* Net or lattice work.

cular and of a piece; whereas the outside is still divided into two stories, the first with a double wall of prodigious thickness. The projecture of this wall was unquestionably a Soele, or basis to the columns appertaining to the second story, which perhaps was of a slighter construction, and only with pilasters, of which no manner of vestiges are now remaining. The wall of this second story, which is still of a considerable height, is crowned with a continual arbour, and shaded by some vines planted within the monument. The grapes of this vineyard, which was originally planted with the muscadel vines of Alexandria, were then completely ripe. On this terrace, I used to go and entertain myself with the prospect of Rome, and the country under the canon of St. Angelo; and whilst eating of this excellent fruit, I meditated on the vanity of human grandeur.—It would be very difficult to decide from the present condition of the places, whether the inside of this monument was distributed into niches for the urns in which were to be deposited the ashes of a family, which Augustus, to be sure, flattered himself was to partake of the supposed eternity of his empire:—I have already said that the inward wall is, throughout its whole circumference, perpendicular and smooth; but at the foot of this wall, and under its double thickness, were vaults, still entire, and every where varnished with a kind of cement or red mastic, which has lost nothing either in its solidity, or the gloss of its colour. These vaults, once perhaps the dormitories of the *Marcelli*, the *Germanici*, the *Agrippæ*, the *Drusi*, the *Livie*, the *Octavia*, and the first Cæsars, that is, of some of the greatest personages ever known in the whole universe, now is a lay-stall for the dung and all other filth used in manuring the garden which has been made within the monument.*

The obelisk, which Augustus in the beginning of his reign, erected to the Sun, in the centre of the *Campus Martius*, this Author informs us, he closely viewed. ‘Being thrown down,’ says he, together with its base, it had for several ages lain buried under ruins, and afterwards under houses built among those ruins. To some it was part of the foundation; to others it was the cellar wall; and in several it had been a chimney-back or hearth, by which last use, of course, all the parts exposed to the fire for ages have been defaced. At last Benedict XIV clearing it of all these incumbrances, had a design of setting it up again: it is broken in four places.—The hieroglyphics, still visible on all the sound parts, are of most excellent workmanship:—Its base is an enormous cube of the same granite as the obelisk, and on it an inscription in Roman letters, in the most exact proportion; but the inscription itself is quite plain and artless, saying little more than that Augustus, AIGVPTO CAPTA, dedicated that monument to the Sun. I felt a pleasure

fare in viewing this basis, and its inscription, from considering that Virgil, Horace, and all the great men and wits of Augustus's court, had once been taken up with the same object.'

The Emperor's palace falls next under review, 'The palace, he says, which so many Emperors had embellished and enriched is now totally buried under its ruins, so that the surface of it is only a park planted with yews and cypresses. That it still covers inestimable treasures, there is the more reason to believe, as it is the place of all others which has been the least searched. This ground belongs to the house of Farnese, as a fief conferred by Paul III. on his son Peter Lewis Farnese. This mine of riches, whether from negligence or the jealousy of its proprietors, lay untouched till the year 1720. From the discoveries then made, M. Bianchini formed his *history of the palace of the Caesars*, published in 1738. The two colossuses, now in the gardens of Colorno, were part of those discoveries.'

We are told here of the dangerous situation into which M. Bianchini was brought by attempting farther discoveries.

'Whilst busied in a spot where the sounding of the surface denoted a large cavity, the ground gave way under him, so that he fell perpendicularly into a subterraneous place; on the edges of which he was kept up by his elbows without his feet reaching the ground: his age, stature and repleteness, allowing him but little agility, his efforts and those of his servant to get him up, only widened the aperture, and broke away the support on which his elbows rested. In this extremity, undaunted at the apparent certainty of his fate, he repeated the prayers for those who are at the point of death; and his servant being at length quite spent, he fell from the height of about thirty feet on a heap of rubbish: here he called out that he was not hurt, asking for a light that he might improve this accident: accordingly he found himself in a vast saloon with fresco paintings. All his hurt seemed only a slight contusion, but the consequences carried him to his grave within two years.'

The imperial palace, it is added, stood on the south west side of the *forum Romanum*, which eastward was terminated by Titus's triumphal arch; that arch still forming one of its outlets. On the interior face of one of the pillars of this arch is represented the candlestick with seven branches, which among other spoils from Jerusalem, had adorned Titus's triumph on that signal occasion. The Jewish quarter being near this monument, they to save themselves the afflictive sight of such an object, have purchased of the government the privilege of opening a narrow passage, which side ways from the arch opens a communication between their quarter and the *forum Romanum*, or *Campo Vaccino*. I have seen some persons so void of sentiment and justice, as to sneer at that unhappy people for a deli-

cacy arising from those rare and sublime principles, which dictated the psalm *super flumina Babylonis.* This last reflection, our readers will think with us, does honour to this writer's sensibility and humanity.

On the *common sewers*, that admired remain of ancient Rome, our Author has a chronological dissertation. 'Perhaps,' he says, 'never was work, intended for public service, carried to such a pitch of grandeur.—Such is the solidity of their construction, that they have withstood the depredations of ages, and several both inward and outward causes of decay. I have seen the *Cloaca Maxima*, at its issue into the Tiber; it is from twelve to fifteen feet in breadth, with the like height. I could not but admire the enormous blocks of which it is built, the stability of the arch, and the regularity of its form, which has not failed in any one part, though the stones are joined bare, without mortar or cement. Admiration increases on considering the depth of the excavations and the trenches which this kind of building required; and that farther it was the work of Rome's second century, that is, when Rome was only an irregular heap of cottages.' But this last assertion is, with some reason, controverted in the present work. Ancient and modern historians have indeed attributed this, with several other great undertakings of a like kind, to the time of Tarquin the Elder: yet, as it is here observed at the first *Census* in the following reign, the number of inhabitants both of Rome and its territory did not much exceed eighty thousand; all husbandmen living on the produce of their grounds and the work of their hands; all warriors without pay, and engaged in continual wars; all handicrafts-men either by calling or necessity. 'In many countries,' says our author, 'the difficulties concerning works much inferior to these are cleared up at once by attributing them to fairies, to sorcerers, and even to the devil himself; and I own I should as soon be for giving to them the honour of all the edifices and constructions attributed to Tarquin, especially the sewers in question, as to that very limited sovereign of an infant unsettled state, and which never so much as thought of coining money till three hundred years after.' This writer is therefore upon the whole inclined to believe that these great works were effected by those Greeks who had anciently settled in Italy, especially as the construction in question, he adds, 'bears so near a resemblance to many others erected in the most remote times; times when that part of Italy between the two seas was covered with towns, dwellings and inhabitants, before the Roman name was so much as known.'

After several observations and reflections on ancient Rome, a particular account is given of modern Rome, under a great variety

variety of articles. Of the people of Rome we have the following description :

‘ The condition of all the citizens of Rome is as singular as the constitution under which they live, and it is in this particular that modern Rome is most like the ancient city. In its most happy times, that is to the year 650 from its foundation, according to Cicero, there were scarcely two thousand house-keepers in it, *qui rem haberent* *. And it is much to be questioned, whether as many could be found among the hundred and fifty thousand souls, or thereabouts, which modern Rome is reckoned to contain. The great officers of state, and eight or ten ancient families, but eclipsed by four or five, whom the triple crown has enriched and promoted, together with foreigners, supply the public luxury : but, in this luxury, alms bear a very considerable part. We have seen the richest Roman prince not spending above twenty-four sous a day for his table, and the furniture of his house suitable to such parsimony, yet distributing millions in alms of various kinds. This superabundance of charities, which to sloth are as honey to hornets, answers the *censuaria* of the emperors, and is productive of the like effect. The middle state, every where else formed by the citizens and trades-people, is unknown at Rome. “ The rich,” says Mr. Sandys, “ are the richest of men ; and the poor the most indigent creatures in the world ; an excess never known in a well-governed state.” Extremities exactly touch each other, every member of the state either gives or receives alms.—A fondness for ornament and parade is the hobby-horse of the Roman people : to this all other inclinations give way : it regulates and directs the expences of the rich and the great : what it saves in good cheer, or comfortable living, it lavishes on entertainments, equipages, liveries, and external show. And equally ambitious are the people amidst all their penury : shambles, the butchers and their stalls, are all set off with linen as white as snow, the fruiterers shops are disposed in curious designs, as if for a sight ; the shoemaker, the very cobbler, decorates his stall with snips of gilded leather. When some public festival is at hand, a whole family shall, for a day or two in a week, abate of their usual food, even of bread, that they may coach it at that time in the public places ; and those families, for whom such an expedient would not answer, take other measures. The mother, dressed like a *duenna*, attends on her *zitella* (daughter) in all her finery : the father follows in a livery and his hair in two twisted queues. Should some *Appius* cast a look of desire on this *Virginia*, the *Virginus* at her heels would not offer to renew the tragedy which suppressed the authority of the *decemviri*. This

* i. e. who had property or riches.

passion for glitter and parade (and it rages not less on parents than daughters) is an open door to intrigues. It is found with the lowest poverty: all these *Zitelle*, so very spruce and showy at the public places, have scarce a gown to their backs at home. From this itch of seeing and being seen, the people of Rome are more given to staring about than any other in the universe: the same multitudes of spectators always crowd to the same festivals and the same ceremonies.'

The account here given, of a function (a general name at Rome for religious ceremonies) called the *possefia*, or the pope's cavalcade, when he goes to take possession of the church of St. John Lateran, accounted the first church in Rome, and the mother church of all Christendom, will, we apprehend, prove entertaining to many of our Readers, though some relation of the same kind may have been met with in other books of travels into Italy.

'I saw, says this writer, Clement XIIIth's *Possefia*, which was full three miles in length, reaching from the Vatican through the whole extent of Rome. This is the only ceremony in which the Pope appears in all his spiritual and temporal grandeur. He is preceded and followed by above two thousand horsemen, divided into squadrons, the variety of which makes a very entertaining show. The most brilliant of these squadrons is that of the cuirassiers, whose officers being completely armed in the old manner, give an idea of the gorgeousness of ancient military spectacles: the richness of the armour, all of the most curious damask work; the embroidered half-mantle, or *paludamentum*, hanging from the right shoulder; the fash, in some round the waist, in others over the shoulders; the *aigrette* and plumage shadowing the helmet, form a garb with which all the modern gewgaws will not bear any comparison.—The Roman barons are on horseback in black and clothed; with short hair, frizzled and full of powder; pumps and white stockings, and their hat under their arm: every one is preceded by four pages cloaked likewise in long hair and embroidery: about the bridle and stirrups walk grooms: and his train consists of twenty footmen in glaring liveries. The cardinals, the upper and lower dignitaries, and all the pope's household, in ceremonial habits, made a part in this cavalcade; and even father Orsi himself, though turned of eighty, as master of the sacred palace. The least shewy, and at the same time the least convenient accoutrements, are those of the cardinals: their hats, which are quite flat, are fastened to their head only by strings tied under the chin: their long mantles cover the horse's whole body, like a caparison; and the two corners of the cloaks being made fast between his two ears, the rider has no means of clearing himself in case of any accident, which, indeed,

deed, is little to be apprehended, several footmen going on each side of the horse, and watching its steps. All the finest horses in Spain and Sicily are produced on this occasion; and their beauty, and graceful stateliness of motion, are no small addition to the spectacle. A Venetian, who was just come from Constantinople, where he had seen the new Sultan go in procession to St. Sophias's mosque, assured me, that, setting aside the beards and turbans, it was exactly like the pope's. They who led the cavalcade having moved forward, I saw Clement XIII. get on horseback, at the foot of the Vatican great staircase, by means of steps which reached to the stirrup. Being a Venetian, he had a right to take every advantage, though in the interval from his election to the *possession* he had not been wanting to practise in Monte-Cavallo gardens. The pad which he rode was a very beautiful white mule, a little dappled, and led by grooms. The Pope had in his left hand a switch, which he used now and then to make his mule quicken its pace; and with his right he was continually blessing the people. Being seated in the saddle, his setting off was proclaimed by a general discharge from the castle of St. Angelo, on the top of which was displayed the church's banner. At this signal all the people, with whom the neighbouring streets were crowded, fell on their knees, calling out, *Santo padre, benedizion*. The Pope was so affected with this superb commencement, that I saw the tears run down his cheeks: afterwards mingling with the crowd which lined the streets, I heard, among the invocations of *Santo Padre, benedizion*, some, who with a hollow voice muttered, *e grosse pagnotte* ("and large loaves.") Some were reckoning their age by the Possession's which they had seen: I heard others observing that Benedict XIV. made his procession in an open chair, with a chaplet in his hand. What would these good folks have said of a Pope, who, to display all his prerogatives, had made his appearance as a prince, and armed *cap-à-pie*? However, in the procession were particular persons, one carrying a helmet, others gauntlets, which I was told were those of the pope.

* The cavalcade from the Vatican to St. John Lateran took up near two hours. On their arrival, the greater part, and all the people dispersing over the large square before that church, the pope, the cardinals, and some prelates, after taking possession, went up to a gallery over the great door. There the pope on his throne repeated some prayers relating to the ceremony: they were very apposite, and pathetically pronounced; and the people observing a profound silence, every word could be distinctly heard all over the square. On the conclusion of them, the *tiara* was put on the pope's head, and his first solemn

lemn benediction was answered with an universal shout of the people, and a discharge of all the artillery in Rome. This ceremony is so striking, so august, so truly glorious, that a Genevan, who was present, owned to me, that at the instant of the benediction he felt himself a catholic.'

It may be easily admitted that any spectator would be greatly struck with the grandeur and solemnity of this shew, and might, perhaps, perceive a transient sensation, somewhat like that which the honest Genevan acknowledged. Considered merely in a political view, such a procession, at the accession of a chief magistrate, might be supposed to have some proper influence upon the minds of the subjects; but view it in the light of religion, and it is truly deplorable that the reason and consciences of men should be thus deluded and imposed upon; especially that Christianity should be made the engine of this ignorance and superstition; since we can hardly conceive of any thing more opposite to the simplicity and purity of the New Testament. The specimens which are given in this work of the public preaching at Rome, and also at Venice, afford a farther melancholy prospect of that darkness and slavery to which the minds, of the people in general, in these places, are subjected.

Among several other entertaining accounts we are presented with a curious letter, written by the greatest politician of Italy, the very celebrated Lawrence de Medicis, to his son John, afterwards Leo X. upon his advancement to the cardinalship; also with a letter written by the famous Aretin to Michael Angelo, on the report at Venice, that he was going to paint the last judgment, in Sixtus IVth's chapel at the Vatican. But for the perusal of them; we must refer our readers to the book itself; only concerning the latter we may add, that we are told, 'the great piece, which occasioned it, was finished by the time Michael Angelo received the letter; for which he thanked Aretin, acknowledging that the ideas which he suggested of that grand subject were superior to those of his own growth. Let artists and connoisseurs, says this Writer, judge whether there was more of truth than politeness in this declaration of Michael Angelo, who accompanied it with several designs by his own hand, for which Aretin returned him thanks in a letter of the 20th of Jan. 1538.'

From Rome we are conducted to Naples, on which city we find many observations and reflections. Concerning their manner of building, the Author thus writes, 'The architecture of sacred and civil, public and private edifices, is no longer the architecture of Rome. It is every where crowded with bosses and prominences of a gigantic proportion, and a heaviness, which strikes the eye the more disagreeably, as all these jetties are

are either of a brown stone, like the body of the buildings; or in those where they are only stucco, besmeared over with a coarse dirty brown colour in imitation of the stone. All the gates and doors, besides their enormous height, are loaded with balconies supported by brackets larger than what they bear, or suspended as by a miracle: so unsightly are all the particulars of their construction. The outside of most of the churches, even the most stately and splendid, is, as all over Italy, only a bare wall, standing as it were in expectation of a portal; and these *expecting* walls are an eternal pretence for begging in behalf of the poor church, as wanting a necessary decoration: in a word, these churches will always be in want of a portal, for the same reasons that the church of St. Sulpice at Paris has already been forty years a building. As to the inside of these churches, it is rather rich and glaring than fine;—the finest marbles and paintings are crowded into them; and where these are replaced, or divided by gilding, it is with a profuseness, which tires the eye without entertaining it.—But no where does the Neapolitan taste shine with so much lustre, as in the pyramids, or obelisks, erected in squares fronting the principal churches. In the monstrous expence of them, in the uncouth assemblage of the various marbles, they exceed all the enormities of Gothic rudeness. Such an obelisk was finishing before the great church of the Jesuits, and only from money raised by a father of the house, universally known at Naples, for selling to the country people little prayers, making them believe that the bits of paper, on which these prayers were printed, when swallowed by hens had a wonderful virtue for increasing their fecundity. This new obelisk is more crowded with decorations, and more glaringly set off than all the ancient: it is the very triumph of bad taste. But we are told, ‘ Naples has been infinitely more happy in painters than architects. Besides, being a colony from the Bologna school, by the works with which Lanfranc, Dominichini, Guido, &c. have enriched it, it has itself produced artists, who, in many respects, would have done honour to their metropolis, had not the national taste for brilliancy and the *stravaganza* led them out of the circle, to which the Caracchi had limited their art.’

After some remarks upon their paintings, and a short account of Herculaneum and Pœstum, our Author proceeds to add, ‘ A taste for the higher sciences has got footing in Naples. We were present at a private exercise, where the Prince de la Rocella’s eldest son, who was scarce entered into his fifteenth year, explained Newton’s Trajectories with the profoundness of a great geometrician, the perspicuity and ease of a man of wit, and all the gracefulness and vivacity of his age. Another prince has made great advances in chemistry and discoveries analogous

to that science; particularly, he gives to white marble a fixed tincture of any colour whatever, and penetrating through the whole mass however large. We saw a cardinal's hat of this kind; and near it was a rough piece of equal bulk, which had gone through the like operation: it was broken before our eyes, and the whole inside was of as fine a red as the superficies. Something still more wonderful is a cube, likewise of white marble, with its surface two feet square every way: on one is painted a virgin, and all the *laminæ* which are sawed away from the cube, shew the like image. It is this prince of San-Severo who has recovered the ancient secret of inextinguishable lamps. We saw one burning in a vault hermetically shut, and we were assured it had been there eighteen months, without any supply to the substance which feeds its light. This lamp illuminates the vault of a chapel in which lie the prince's ancestors; and the scope of all his chemical discoveries is to increase the ornaments of this chapel, which already is but too full of them. Among those which he intends to add, we saw, in his palace, a white marble statue, as big as life, representing Man in the bands of Sin. These bands are a large net enclosing the figure, which is struggling in it. This net, with its numberless meshes and knots, was made out of the same block; an immense labour, which might have been much better employed. After all, it is a mere Gothic piece, and the more such, as the figure is nothing near so fine as it might, had not the net engrossed all the artists attention. This odd piece at Rome, would scarcely be looked upon, but Naples reckons it among its wonders.

‘Naples, continues this writer, as is known to all the world, is the center of the best *music* in Italy and the *non plus ultra* in execution. It is to all Italy, in music, what Athens was to Greece in eloquence and philosophy; but its music, like the other arts, savours a little of the national fondness for the *capriccioso* and the *stravagante*.’

The opera, he says, is the most splendid, the most grand and magnificent dramatic exhibition in Italy, and it may be supposed in all Europe. Here we are told, the emulation of Neapolitan musicians shows itself most distinguishably: here the singer, after the signal for an *encore*, exerts every resource of nature and art, to surpass himself in each repetition, by the variety of gradations which he introduces into the trills, modulations, and whatever belongs to the expression. ‘Slight and quick, it is added, as some of these gradations may be, not one of them escapes an Italian ear: they perceive them, they feel them, they relish them with a delight, which in Italy is called the *serenitate of the joys of Paradise*, where, we may hope, there will

will be others equivalent, for those nations whose organs are less sensible to the powers of harmony.'

It had been strange, if a writer, who appears to enter so much into the spirit of classical Authors, had not particularly mentioned the supposed tomb of Virgil, though taken notice of by most travellers who have written upon this country. He describes it, as 'a lantern or turret; about twenty feet high *, on open arcades, the solid parts of which were formerly adorned with pillars: ' he mentions as a kind of prodigy much celebrated by Neapolitan poets, the laurel, with which its cupola is known to be exactly crowned; though the tree's only nourishment must be what its roots meet with in the joining of the stones. ' All travellers,' says he, ' are sure to have a pluck at this tree, which they do by means of a rope with a stone at the end of it. The side of the mountain where the tomb stands, instead of any trees of this kind, is covered with yews and firs. Virgil's laurel, however, recruits its daily losses, and perpetuates itself with renovating vigour. In the sixteenth century there was only one stem, which stood in the center of the cupola, where we will suppose it to have been planted by some Neapolitan, a warm admirer of Virgil. About the beginning of the last century, a fir, blown by the wind from a collateral part of the mountain, fell with its top on the stem, thus choaking it; but nature itself repaired the accident, setting as layers the compressed ramifications of the root, which now have spread over the cupola's whole surface.'

We have read with pleasure this author's observations, which discover his good taste, judgment, and learning; and are written in a sprightly and pleasing manner. The translation, though upon the whole easy and agreeable, is in some instances a little negligent, incorrect, and obscure.

We shall only farther observe that, an appendix to the first volume contains some pieces relative to Venice, in Italian and English, together with a curious panegyric on Saint Francis; and to the second volume is added an essay, called, a comparative history of the Italian and French music.

* Contrary to Keysser, who compares it to a large oven; and who also questions the reality of its being the tomb of Virgil.

A Treatise on Courts Martial. Containing I. Remarks on Martial Law, and Courts Martial in general. II. The manner of proceeding against Offenders. To which is added an Essay on Military Punishments and Rewards. By Stephen Payne Adye, first Lieutenant in the Royal Regiment of Artillery. 8vo. 3s. sewed. New York printed, London reprinted for Murray. 1769.

THE peculiar jurisdiction of martial courts is so severe, and in some respects discretionary, that their proceedings, especially

pecially at home, and in times of peace, cannot be too carefully restricted. History will inform us, that some of the most grievous oppressions this country has occasionally endured in former reigns, arose from arbitrary extensions of martial law; and it may admit of some doubt, whether our author has given a sufficient answer to the opinions of the two great lawyers he produces, in relation to the powers exercised by it.

‘Coke, he observes, says, that the putting a man to death by martial law, in time of peace, was adjudged to be against Magna Charta, and murder; and Sir Matthew Hale declares, that if a court martial put a man to death in time of peace, by martial law, the officers are guilty of murder. But Hawkins, a more modern author, is of opinion, that “Where persons act by virtue of a commission, which, if it were strictly regular, would undoubtedly give them full authority, but happens to be defective only in some point of form, that they are no way criminal.” And as the act for punishing mutiny and desertion, and for the better payment of the army and their quarters, which is annually passed, and impowers his majesty to make articles of war, and appoint courts martial, gives them full authority, in time of peace, as well as war, the members of a court martial can run no risque of being charged with the guilt of murder, or of having acted contrary to Magna Charta, by passing a sentence of death.’

How far the custom of retaining standing armies when the nation is in peace, which has been introduced in modern times, may plead against these prior opinions, must be left to superior determination: thus much, however, is evident, that to retain great numbers of men, generally ignorant, and of loose principles, maintained on scanty allowance, with arms in their hands, in due obedience to their officers, and these also, in subservience to the civil power; requires a system difficult to adjust, consistently with a tender regard to those who are subject to it.

In the first part of this treatise, lieutenant Adye undertakes to prove that courts martial are formed on principles of equity, equally with those of civil courts.

‘A criminal brought before a court martial, enjoys the same privileges as in a court of law, of being tried by a jury of his peers or equals, which the English so justly boast of; for peers, I think I may without impropriety call them in all cases, for though the prisoner be only a private centinel, as all the officers who are members of the court are liable to be tried by the same laws and for the same crimes, their superior rank * can be

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‘ And besides this privilege of being tried by peers, which a criminal enjoys in one court as well as another, there are many advantages which he has at a court martial, that are peculiar to it, as will be plainly seen in the sequel.’

However well persuaded our Author may be, that a private centinel, tried by commissioned officers, is tried by his peers, the position does not appear to be well established; and the more equitable practice abroad, which he mentions in the note, of admitting some of the *same rank*, (real peers) to sit as members of the court, is a strong argument against it. Military subordination is gradatory, from the common man up to the commander in chief; and every officer who feels the obligations himself is under to his superiors in command, is naturally rendered tenacious of his own claims on those below him: hence when a private man is tried on accusations of disobedience or mutiny, his judges are also parties! The effects of which are sometimes severely felt.

Such prepossessions in favour of martial law, may be expected in a military man writing *ex professo* on the subject; but when he undertakes a work of supererogation, and aims at depreciating trials by juries, in comparison with courts martial, he certainly betrays his cause in the opinion of those not influenced by the same bias.

The most that can be said in favour of courts martial, is, that it is happy their proceedings have *some* fixed code to regulate them; and our Author, who acted as judge advocate by the appointment of general Gage, has shewn his abilities for the trust, and has laid the army under obligations to him, by ascertaining the modes of adjudication in those courts.

In the concluding essay, on military rewards and punishments, the lieutenant argues like a man of sense and humanity; who would rather excite soldiers to emulation in their various duties from a regard to reputation, than render them abandoned by severities. He thus concludes his useful manual:

‘ Let us, at the same time that we are sanguine in our wishes for the good of his majesty’s service, consider that every soldier is a human creature susceptible of the same feelings and passions with others, and as such every method should previously be taken to deter them from vices rather than trust to a reformation by punishment: that punishment must sometimes be inflicted, is most certain; in those cases let of the court-martial; but in the English service, none shall be under the degree of a commissioned officer.

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them be exemplary, for it is better to let one suffer in hope of saving the multitude, but let there be always shewn greater desire to reward than punish.

Where courts martial are composed of men actuated by these principles, their decisions will, without doubt, be guided by equity and humanity.

The Works of Anacreon and Sappho, with Pieces from ancient Authors; and occasional Essays; illustrated by Observations on their Lives and Writings, explanatory Notes from established Commentators, and additional Remarks by the Editor; with The Classic, an introductory Poem. 12mo. 3s. sewed. Ridley.

OF this collection the translations are the best. The introductory poem, called *The Classic*, though not destitute of good verses and poetic imagery, is confused, obscure, and incorrect.

The following description of *youth*, with which it begins, is not unpoetical, though not strictly just:

In that soft age, when, guiltless of offence,
Each thought is worth, each action innocence,
When dawning reason; but as instinct, glows,
And Passion, rul'd by Nature, ebbs, and flows:
When stranger to disguise, and worldly art,
Each circling object strikes into the heart;
A heart, which freely points, unknown to sin,
The keen sensation, vibrating within:
That age, when mirth the laughing hour employs,
And folly spreads her momentary toys,
A feast of trifles, which, demurely wise,
Presumptuous manhood fondly dares despise;
(Though boasted manhood if *experience* view,
She finds the greatest trifter of the two)
That age, when *open'd* souls familiar meet
In frolic intercourse, communion sweet;
Theirs the pure sunshine of contented ease,
By others' pleasure taught—themselves to please;
Another's pang by sympathy their own,
Unconscious (soon to change!) of self alone:
When should some *Nothing* urge the giddy strife,
Resentment springs not into hate—for life;
The flame, this moment rous'd, the next descends,
And anger makes the fault, which goodness mends.

It is perhaps true, that the resentment of boys is not permanent, yet it is certainly false that their pleasures arise from perfect benevolence: boys are, generally, busied in petty mischiefs, and their mirth is almost always procured at another's expence: they are perpetually doing what they know should not be done, and thus, violating conscience, cannot be *unknown*

known to sin : a poet, however, is allowed to improve Nature ; but he can plead no right to confound her.

The following verses are certainly exceptionable ;

Grave *elemental struggles* whil'd away,
(The strip'ling's ardor amply to repay)
'Rest of whole *solid basis*, on the brain
The literary *dome* is rear'd in vain,
We saw, &c. —

Here we find that an *elemental struggle* is a *solid basis*, and that if this *basis* is *whil'd* away, a *dome* will be reared upon the *brain* without success.

In other parts of the poem the images are equally incongruous ; the Author talks of tracing *chaos* to its *root* ; and of Locke's *scanning* a *theme* with a *shield*.

The following verses are, to the author of these remarks, as he declares at his peril, wholly unintelligible. The Author, speaking of our *petit maitres* who make the grand tour, says,

For these the glass, uprear'd by mode's decree,
To point the glitt'ring finger—not to see,
Their country's *latter'd* triumphs ne'er can show,
Too proud of foreign worth, their own to know.

The next piece in this collection is called Observations on the Life and Writings of Anacreon, in which the Author, as he expresses it, has 'weaved a life and preface together.' Of the life of Anacreon no new particulars are to be expected ; and the observations, if we may borrow a term from our Author, are very *flimsy*.

It has been said of Anacreon, that having received a present of the value of about nine hundred pounds sterling, he returned it to his benefactor the next morning, telling him, that the trouble of keeping it was more than equivalent to its use. The Author's remark upon this incident is curious : 'The *Teian* muse, says he, flows altogether in the style of frolic gaiety, and yields too fair an occasion for the forgery of stories which sacrifice our Writer's *mercenary* or rather prudential considerations, to sensual indulgence. To this principle we seemingly owe the tale of his extreme *anxiety* on the receipt of a sum, by no means exorbitant for a favourite, and his return of it to the donor, with a very *flimsy* sentiment, *for how could he consistently complain of the least trouble in keeping, what he had so shortly known ?*'

The *knowing* this sum *so shortly*, as the Author is pleased to express it, is the very reason of the anxiety he suffered while it was in his possession. If he had kept it *long*, the possession would have become *habitual*, and the anxiety which it *at first* produced would, consequently, have *worn off*. This may stand as a specimen of our Author's observations on Anacreon's life.

Many

Many of the odes of Anacreon were translated by the late Dr. Broom, who assisted Mr. Pope in translating the *Odyssey*, and were published in the *Gentleman's Magazine* under the signature of Charles Chester, M. D. These were taken into a translation which was sometime since published by the Rev. Mr. Francis Fawkes, and, as far as they go, certainly give his work the preference. Fawkes has inserted a translation of the second ode of Anacreon, which is neither his own nor Dr. Broom's, but which is perhaps the closest and most spirited that has ever been made. In the work before us it stands thus :

O D E II.

With guardian care indulgent heav'n
Horns to the sturdy bull has giv'n ;
With solid hoof protects the steed,
The coward hare with boundless speed ;
The lion's jaw distended shews
Voracious fangs in hideous rows ;
The warblers soar with rapid wing,
With fins the scaly nation spring ;
Man nobly boasts, secur'd from art,
Wisdom of mind, and strength of heart.
And is there nought for woman left ?
Is SHE of every boon bereft !
Weak tho' her frame, not hers to yield
To steel, to fire, to dart, or shield ;
Vain are th' embattled warrior's arms—
—No proof 'gainst beauty's heav'nly charms ;
Beauty ! whose smiles, with soft control,
At once—can pierce him to the soul.

In Fawkes it is as follows :

“ Nature gives all creatures arms
Faithful guards from hostile harms ;
Jaws the lion brood defend,
Horrid jaws, that wide distend !
Horns the bull, resistless force !
Solid hoofs, the vigorous horse ;
Nimble feet, the fearful hare ;
Wings to fly, the birds of air ;
Fins to swim, the watry kind ;
Man, the virtues of the mind.
Nature lavishing her store,
What for Woman had she more !
Helpless woman !—to be fair,
Beauty fell to woman's share ;
Beauty that nor wants, nor fears.
Swords, or flames, or shields, or spears.
Beauty stronger aid affords,
Stronger far than flames or swords ;
Stronger far than swords or shields,
MAN himself to beauty yields.”

It will be sufficient to add the Third Ode, as a farther specimen of this translation of Anacreon :

'Twas at the solemn dead of night
The moon withheld her silver light ;
Boötes, with attendant car,
Urg'd in its course the northern star ;
And spent with toil, each human breast
Sank in the downy arms of rest.
When sudden Love's benighted pow'r
Came rudely tapping at my door ;
Who dares (I cry'd) this tumult make ?
—Who boldly dares my slumber break ?
Ah ! friend (a sobbing voice rejoind)
Ah ! banish terrors from thy mind ;
—An harmless boy—(let, let me in !)
With rain just wetted to the skin !
I've roam'd the live-long, stormy night,
Afflicted, cold, without a light—
—Mov'd at the gentle tale of grief,
Pitying I rose to his relief ;
I struck a light, the door unbarr'd—
When straight a weeping boy appear'd ;
A bow he held, and at his side
Hung the full quiver's careless pride ;
Soft wings the little mourner wears,
Wings dropping with celestial tears.
Plac'd by the fire, with fondling care,
I squeeze the water from his hair ;
And with a soft'ring ardor join
His trembling, freezing hands in mine.
The cold withdraws—his spirits rise—
—Now let us see, (the urchin cries,
And with malicious archness smil'd)
I fear the rain my bow has spoil'd,
Or sadly hurt—the string he drew ;
The arrow thro' my liver flew ;
At once I felt th' envenom'd sting—
—Loud-laugh'd the boy with wanton spring :
“ All-hail !—no harm thy guest befell
“ My quiver, bow, and all is well ;
“ But thou, alas ! with tortur'd heart,
“ Poor Anacreon, thou shalt smart.”

The following is the translation of Sappho's hymn to Venus :

Oh ! from thy throne, with flow'ry show
Where beams a variegated glow,
Bend, Venus, bend, whose wanton art
Fondly deludes the amorous heart ;
—Give me, oh ! give me not to prove
The heavy pangs of adverse love.

The Works of Anacreon and Sappho, &c.

If e'er thou heard'st my anxious pray'r,
 If e'er didst still the voice of care;
 (And conscious of thy votary's fate,
 Oft hast Thou left thy heav'nly state)
 Now, now, my Guardian Queen, descend,
 Now Venus, be thy Sappho's friend.

Ere while along the blue serene
 Soft Pity's chariot have I seen;
 Have seen with emulative wing
 Thy feather'd steeds triumphant spring;
 Oft, Venus, this, with bounteous breast,
 This hast thou done for Sappho's rest.

Oft has the smile with soothing grace
 Spread the soft heav'n of Venus' face;
 Yes! oft the partner of my care,

"Whence (thou hast cry'd) my Sappho's pray'r?

"Say, whence the vows incessant flew?

"What griefs my Sappho's rest pursue?

"What ruling hopes thy soul inspire?

"What wishes rouse the fond desire?

"Is there some lov'd, resisting swain?—

"Soon shall the traitor feel thy chain;

"Where sprang the hapless love, my Fair?

"Tell me, my Sappho, tell me where.

"Fly, fly the youth;—for ever true

"His suit the scorner shall renew;

"Deins he not one, one boon impart?

"Soon he shall give—shall give his heart;

"And dares he NOW disdain thy sway?

"At thy command, he shall obey."

Indulgent to the weight of grief,

Yield, goddess, yield thy soft relief;

Lull ev'ry torment of my breast,

And tune each wayward thought to rest;

Give, give the pangs of love to cease,

For ah!—I long to be at peace.

The ancient authors from whom the other pieces mentioned in the title are taken, are Bion and Moschus. These pieces are followed by an essay on pastoral poetry, which seems to have been written chiefly to compliment the late Mr. Shenstone.

There are some remarks on Virgil, principally intended to prove, that, by Tityrus the poet meant himself, by Galatea the party which he first espoused, and by Amaryllis, the more sober choice of his age, in favour of Octavius.

There are also some remarks on Horace, and a translation of some of his odes, of which the Reader may safely judge from the specimen of this Author's ability which has already been given.

CONCLUSION of the *Travels into Siberia*, from the last
Appendix*, published in July.

IN the preceding part of our account of this work, we have described the nature of the lesser *Knout*. We willingly pass over the Author's description of the greater *Knout*, and of the other punishments used in Russia: confining ourselves to his account of the exile into Siberia, which is not merely a banishment into a cold, barren and desolate country, but is, in many cases, attended with the most strict and rigorous confinement. The Author enters into a detail of the circumstances attending the exile of Count Lestoc, which will exemplify the nature of this punishment, and from which we shall therefore extract a few particulars.

This nobleman, to whose singular intrepidity and address the late Empress Elizabeth owed her crown, was, about seven years after that event, stripped of all his possessions, and together with his Countess condemned to exile, in consequence of the intrigues of Count Bestuchef, the prime minister, on an accusation of having received money from a foreign power at that time in alliance with Russia. Being interrogated by the secret tribunal which passed this sentence, and which consisted of the declared enemies of Lestoc, concerning the value of the sum received by him, "I have now forgot," he answered, "but the Empress Elizabeth can inform you." In fact, the offer had been made to him, in compliment to her; he had acquainted her with it, and had received the present with her permission. His Countess, who had been maid of honour to the Empress, being interrogated at the same time, and conscious that innocence was no security before such a tribunal, begged no other favour of her judges, than that they would cut off her head, but that they would spare her skin; alluding to the punishment of the *Knout*: and her imperial majesty's gratitude for the important services performed by her husband operated so far as to prevent their receiving that punishment, which Bestuchef appears to have intended them, previous to their departure for Siberia. They were sent into different parts of that country, where they were not suffered even to write to each other. The Countess was confined to a single chamber, where, through the absolute want of clean linen, she was almost devoured by vermin, and which she had not the liberty to leave for a single moment, on any occasion whatever: her four guards lying in the same room, and never losing sight of her. The appointments for her subsistence

* Those who do not regularly take in the *Appendices*, and yet are desirous of having this account of *Russia* and *Siberia* complete, may send to the booksellers for the Appendix to Vol. XL.

were in the hands of the officer of the guard, who kept her in want even of necessaries : so that she was frequently induced to try her fortune at cards, with the soldiers her keepers, with a view of winning a few pence of them, who did not however always permit her to dispose of her winnings.

The Count's treatment was equally rigorous, and the misery of his situation was aggravated by an impatience of disposition which was natural to him. After some years they were suffered to come together, had the use of several apartments, and a little garden, which the Countess cultivated. She fetched water, brewed, made her own bread, and washed, and they were sometimes permitted to see company. Bestuchef having been exiled in his turn, the grand chancellor, Woronzof, frequently interceded with the Empress to recall Lestoc, whose innocence was universally known and acknowledged ; but without effect. Her Majesty however, in her great clemency, frequently ordered wine to be sent him, of which she knew he was particularly fond. On the accession of the late Czar, Peter III. they were recalled from banishment ; and Lestoc, then 74 years of age, arrived at Petersburg, clad in a sheep skin ; where our Author received from his own mouth the circumstances which he has here given, relative to his exile. The Abbé relates likewise, on the same authority, the particulars of that sudden and astonishing revolution, in which the Count acted so capital a part, and which was effected without shedding a drop of blood, or employing any other weapon than a pen-knife, with which Lestoc silenced a drum belonging to the body guards, which was about to sound the alarm, when, with three attendants, supported only by twenty soldiers, he was conducting Elizabeth, in the dead of the night, to take the regent, the Princess of Brunswick, and her son, the Emperor Iwan III. out of their bed, and to place Elizabeth on the throne of her father.

The Author next treats of the state of population in Russia, of the commerce, finances, and of the land and sea-forces of that empire. With regard to the first, he calculates that this immense empire, extending 1900 leagues (25 to a degree) in length, and 500 leagues in breadth, does not contain so many inhabitants as France, and that their number is continually decreasing from various causes. The universal debauchery in the articles of drink and women ; the small-pox, which carries off near half the children which are born ; the venereal disease, which he found raging in every part of the route from Petersburg to Tobolsk ; the scurvy, together with the almost universal want of medicines, and of persons to administer them, depopulate the country to so great a degree, that, according to the Author's account, the human race is in danger of becoming extinct in this country, if the government does not find a speedy
remedy.

remedy. He considers, too, Siberia as an immense gulph, which swallows up a very considerable number of its inhabitants; and the desarts of that vast province as draining Russia much more than Spain has been depopulated by Peru, without furnishing a similar, or proportional equivalent.

With regard to the political force of this empire, or its military establishments, and the finances which are to support them, he rates them exceedingly low, if we compare his estimates, which seem to be founded on authentic papers, with the opinion which the rest of Europe generally entertain on this head. He afterwards minutely traces the military operations of the Russians, in the late war against the King of Prussia, as an additional proof of the justice of his calculations and reasonings: but we do not apprehend that the *whole* power of Russia either was, or was meant to be, exerted on this occasion. We shall add, that the power of this empire, according to the Author's geometrical manner of considering it, is not to be estimated by the *direct*, but by the *inverse* ratio of its very great extent; in which very circumstance consists a great part of its political weakness: that the high idea entertained of its power, and particularly the apprehensions of his countrymen, who have supposed that it is capable, at a moment's warning, of sending forth swarms, who, like the Scythians and Huns of old, may ravage and swallow up our little Europe, are founded on the most groundless prejudices; as where he passed, instead of people, he found only marshes and desarts: and to be more particular, that Russia, with a military establishment of 330,000 men, principally subsisting upon the people, who furnish the greatest part of their subsistence upon the spot, in kind, cannot bring an army of more than 60 or 70,000 regular troops into the field; where, from the scantiness of its revenue, it cannot maintain them in a foreign war, or beyond the bounds of the empire, without a foreign subsidy. He describes, at the same time, the marine of this country as in a very deplorable state; and upon the whole, looks upon this power as formidable only to its immediate neighbours.—But does not the Author undervalue and confine the importance of Russia, as much as his countrymen have over-rated and extended it? Surely, taking his own estimate for granted, a power which, when subsidised, can furnish 70,000 troops, and which can at the same time maintain 260,000 at home, may be formidable to other powers besides its immediate neighbours.

Such is the unfavourable account which the Author gives of the military establishment in this country. He describes the Russian generals as almost totally ignorant of tactics; and the order, the disorder rather, of a Russian march, as much more resembling the emigration of a people, than the march of a regular

gular army. Their cavalry he represents as absolutely the worst in Europe; and though he acknowledges that their regular infantry is exceedingly well disciplined, he allows them no real courage. A Russian soldier, according to him, fights not for honour, but for self-preservation. When hard-pressed, and there is no retreat, then, and then only, he gives astonishing proofs of apparent valour: but when he finds flight practicable, he flies; and he becomes truly formidable only when it is not in his power to retreat. In short, whether he flies or fights, it is merely to save his life.

In the following section the Author gives an account of a remarkable revolution, which happened in the year 1757, in the country of the Calmuck Zougose Tartars, who live to the south of Siberia, and whose country extends from the 90th to the 120th degree of longitude, and from the 35th to the 48th degree of latitude. This populous nation, who on different occasions have brought armies of 150,000 men into the field, was, after a war of ten years, totally extirpated by the Chinese; the small and miserable remains of it, to the amount of 20,000 families, having fled into Siberia, and settled on the borders of the Volga, under the protection of Russia. The Author gives an account of their religion, collected with great pains from conversations which he had with two of their ambassadors, whom he represents as of an amiable and communicative disposition, and who were soliciting the assistance of Russia at the very time when their country was no more. The information which he received from them was afterwards authenticated by one of their *Lamas* or priests, whom he found at Petersburg. He collected several of their idols, some of which are formed of copper, brass, bronze or earth, and others painted on cloth. These he has deposited in the Royal Observatory at Paris, as monuments of an extinct people, and of their mythology, and as specimens, so far as they go, of the state of the arts among them. Several plates of these idols are here given, accompanied with a particular description. One of these represents the female divinity, *Bourfa*, whom we lately * mentioned as having a power ascribed to her of curing the venereal disease. The two Calmuck ambassadors, on their return from Peterburgh, found themselves in a condition to solicit her assistance, and, in full confidence of her power, applied to the Author for a little of the powder rasped from her earthen idol in his possession. The Anti-syphilick divinity, we find, was not propitious to them on this occasion.

Towards the end of our Author's astronomical operations at Tobolsk, he was seized with a spitting of blood, which induced him to hasten his departure from a country where no other re-

* Review for October, p. 286.

medies are used or known, except stoves and vapour-baths. He had indeed brought with him a medicine-chest excellently stored, together with a paper particularly specifying the virtues of its contents : and as, according to Pope,

Ward tried on puppies; and the poor, his drop;

our Author had made the first essay of his medical powers on a ragged Russian, who had a slight indisposition, and very nearly poisoned him. He was little disposed, after this, to practise upon himself; but shut up his medicine chest, and left Tobolsk on the 28th of August 1761, taking his route by Ekaterinbourg, through the southern parts of Siberia,—very much to the satisfaction of the people of Tobolsk, who attributed to him the overflowing of the river *Irtiz*, which, just at the time of his arrival, drowned the whole plain, as far as the eye could reach, on which the city stands, and which they were convinced would not return into its bed till after his departure.

At Sowialova the Author was struck with the singular appearance and dress of the people who inhabit that place, who are called *Wotiakes*. Their height does not in general exceed four feet and a few inches. The females add a foot to their height by a very singular head-dress, not much unlike a bee-hive, covered with a fringed cloth, embroidered with thread and wool of various colours. The Russians have long been employed in converting this people to Christianity: the Author did not find however that they had the least idea of that religion, but that they retain all their old superstitions. He found a Russian missionary among them, who did not understand a word of their language, but who was nevertheless Christianising them at a very great rate; that is, baptizing them, and teaching them, we suppose, to bawl hallelujah precisely three times, which must improve them mightily.

In his approach towards Casan, in the latitude of $55^{\circ} . 47'$, the Author found the face of the country continually improving upon him. His eyes, hitherto accustomed only to the sight of the fir-trees of Siberia, were captivated with the view of orchards containing fruit trees, and of oaks, the first which he had seen since his arrival in Russia. He here enjoyed the luxury of eating white bread; and in a visit which he made to the governor, a Tartar prince, was regaled with water-melons, which are not only common at this place, but in the Author's opinion are superior to any which he had before tasted. He was accordingly induced to procure some of the seed, which he sowed at his return to Paris, but without success. When we consider the country which he had just quitted, we doubt whether the Abbé's organs of taste did not impose upon him, on this occasion. At Tobolsk the Author was invited to a magnificent dinner, at which a single apple, of the size of a crab, the in-

tire produce of a tree reared with great care in a stove, was served up, in ceremony, cut into a great number of slices, one of which, as to a favoured guest, was presented to the Author. It was so execrably sour and austere that he could not bear to chew it. Through complaisance to his host, he found himself obliged to swallow it whole, as if it had been a pill. The water-melons of Casan must have appeared to great advantage, after the exotick crab-apples of Tobolsk. At this place the Author had the pleasure of finding the archbishop a man of science and of letters, and the only one of his order, whom he had yet met with in the Russian dominions, who did not express some astonishment at his undertaking so long a journey as that from Paris to Tobolsk, for such an object as that of observing the passage of Venus over the sun. On leaving this place the Author travelled along the banks of the Volga, for the space of a hundred leagues, till he came to Kuzmodemiansks, where he entered on the same rout which he had taken in his journey to Tobolsk, and arrived at Petersburg on the 1st of November.

In the second part of this first volume is given an itinerary of the Author's route from Paris to Tobolsk, together with the determination of the latitudes and longitudes of the principal places through or near which he passed. Those who delight in geographical precision will meet with abundant gratification in this and the following part of the work: but there is nothing which we can extract that would not be equally unentertaining and unintelligible to the generality of our readers; as almost the whole of these two parts consists of tables, calculations, &c. the product of the most immense and unwearied application on the part of our Author. We shall content ourselves with giving only a general idea of the third part; in which we have a detail of the Author's operations, in the execution of a most extensive and laborious enterprize: no less than that of taking a tolerably exact level of the surface of the globe, from one extremity to the other of this long route, including a distance of at least 1600 leagues.

No method of levelling hitherto practised, with regard to places at a considerable distance from each other, could possibly be employed upon this occasion. In the year 1754 the Author had successfully applied the barometer to this purpose, among the mountains of *Les Vogues*, in an extent of country of about 20 leagues diameter; having determined the height of the different stations above the level of the sea, by the reciprocal fall of the mercury in the barometer which he carried with him: while the errors which might arise from the temporary variations in the weight of the air, during the course of his observations, were known and corrected by means of an assistant, placed in the center

center of his operations, who attended to the state of the mercury in another barometer placed under his inspection. The attempt to employ this method, with any tolerable degree of accuracy, in so long a course as that abovementioned, must, we think, present to the mind of the Reader a series of unsurmountable difficulties; were he even to suppose Russia and Siberia teeming with philosophical and barometrical observers, instead of being peopled with bears.

The Author appears however to have got over all these difficulties: his various calculations corresponding much more accurately with each other than could be expected from the variable nature of his *data*. These are, first, (with regard to places not at a great distance from each other) his own single observations on the height of the barometer at one place, compared with its height observed, not long before, at a place whose level had been already determined. To render this determination accurate, the weight of the air must be supposed to have continued the same at the time of the two observations. He sometimes takes the mean of several observations made at those places where he remained some time; and, on other occasions, employs cotemporary observations made by other observers, as at Petersburg, Vienna, &c.: and lastly, the Author makes considerable use of the fall of rivers, which he occasionally estimates, by methods independent of the foregoing observations.

These different methods give rise to a perplexing number of combinations, out of which the Author appears to extricate himself very happily, by means of a long and complicated series of discussions, evaluations, and reciprocal corrections, which gives us an high idea of his perseverance, and make us wonder at his patience. For our own parts, we honestly confess (without meaning, however, to depreciate his labours,—though we do not perceive the use of all this exactness) he has sufficiently exercised ours, in the bare perusal only of this immense detail, which occupies above 230 pages; from whence we shall content ourselves with collecting into one point of view what the Author has determined concerning the supposed height of Siberia.

From the mean of the Author's observations at Tobolsk, and that of professor Braun's cotemporary observations made at Petersburg, it appears that the former city is elevated 68 toises (or fathoms) 3 feet and 1 inch above the level of the ocean at Brest; or 47 toises above that of the Seine at Paris. The Author is the more satisfied with this determination, as it differs only 12 toises and a half from that resulting from his own single observations, as carried on from station to station, in which he regularly ascertains the level, in a course of 800 leagues:—a

coincidence, he flatters himself, not owing to chance or lucky compensations; as it is confirmed by other observations independent of the foregoing. On the whole, whatever may be thought of the unavoidable errors to which the Author's method is, from the nature of it, undoubtedly subject, with regard to minute accuracy; yet his observations are sufficient to prove incontestably that the elevation of the soil of Siberia, which by some authors has been supposed to be very great, and by which they have endeavoured to account for the extraordinary degree of cold which rages in that country, cannot by any means be allowed. Isbrandt Ides has estimated the height of the Ryphæan mountains at nine wersts, or two leagues; and Baron Strahlenbergh has affirmed that the country ascends in its course to the eastward, towards Tobolsk. The error of the first-mentioned writer appears from this single observation; that were we to estimate these mountains to be elevated only half a league above the level of the sea, the barometer ought to descend to 22 inches; whereas, on the summit of the highest of them, the Author's barometer stood nearly at 26 inches. Accordingly the Abbé finishes this long and laborious levelling business by a *coup d'éclat*, in reducing the Ryphæan mountains from their towering height of two leagues, down to the humble rise of 400 fathoms. He evinces at the same time, with equal evidence, Baron Strahlenbergh's mistake with regard to the gradual elevation of the country to the eastward of them.

The fourth part contains the Author's mineralogical observations, in which after describing certain *gypsums*, he treats of the mines of Siberia. The Russians speak of this country as a second Peru, abounding in mines of gold, silver and precious stones. Though this manner of expression requires some modification, the Author acknowledges that mines of gold and silver are found in the frozen climate of Siberia, as well as under the burning heats of the torrid zone. There is a singularity, he observes, in the mines of this country. They are not found bedded in those immense masses of rock, which form those chains of mountains that traverse the globe; but are generally situated in places very little elevated, and within a foot or two of the surface of the earth. The Author very minutely describes, and gives a regular assay of, 58 different kinds of iron ore found between Solikamskaia and Ekaterinbourg, eight of which are of loadstone, some producing 60 pound of iron from the hundred weight, and which are only found in the chain whose direction is from north to south. He speaks of a kind of iron formed here of a mixture of ores of contrary qualities, which, on account of its excellent properties, deserves to be more universally known, and to become an object of commerce. After specifying a variety of copper ores, the Author treats of the gold

gold mines, the produce of which, however, is so moderate, that it does not always defray the expence. These mineralogical observations are followed by those relating to astronomy, contained in the fifth part, on which we shall not dwell, as we have already given a pretty full account of the most material observation.

The sixth and last part of this volume contains the Author's meteorological observations, and in particular several relating to *natural electricity*, made at Tobolsk, where thunder storms are very frequent, and the degree of electricity produced by them much greater than the Author had ever observed in Europe. Once, on bringing his hand near the insulated bar, in order to untwist some threads hanging from it, and which, we suppose, he used as an electrometer, he received so violent a shock through the arm as rendered it numb for two days afterwards: and on the 11th of June the electricity was so strong, that the Author and his attendants were suddenly obliged to retire to the farther end of the observatory, in consequence of the hissing noise made by the electric matter rushing out from the extremities of his insulated conductor, (connected with a pointed rod without doors,) from each of which proceeded a large stream or brush of electric light. The conductor was likewise entirely covered with a similar flame, while bright sparks spontaneously darted from every part of it, attended with a crackling which might have been heard to a considerable distance. These appearances having continued for some time, the lightning, according to the Author, at last visibly darted from his insulated rod, attended with an instantaneous and horrible explosion, which dispersed the whole assembly, but without doing them any injury. We rejoice that the Abbé attended, in time, to the fair warnings given him by his apparatus, and that Professor Richman still remains an *unique* in the electrical martyrdom.

In the course of these experiments, the Author appears to have taken great pains to ascertain the *real* height, and the distance of the electrical flash from his place of observation, by calculations founded on its *apparent* height, taken with a quadrant, and on the interval observed between the time of the flash, and that of his hearing the explosion. We collect from his various observations contained in an *electrological* diary, (to coin a new word for a new species of observations) that the smallest height which he observed it to reach was 110 toises, and the greatest 1781. With regard to the horizontal distance, the greatest which occurs among the Author's observations is somewhat above 3 leagues. He affirms that, in *all* cases, the lightning strikes from the earth into the cloud; but offers no other proof of this opinion, than that he has constantly and distinctly

seen it ascend from the earth ; and affirms that it will be *seen* to follow this course by every attentive and unprejudiced eye. But this opinion of the Author's is, we apprehend, founded on one of the numerous fallacies to which the eye, more than any of the other organs of sensation, is subject ; and which, in the common experiment of drawing a spark at the distance of half an inch or an inch from an electrified bar, is so far deceived, as to induce the operator to imagine that he perceives it passing *to*, or *from* the conductor, though at the same time he must be convinced that the course of the electric fluid, through so short a space, must necessarily be, as to human sense, instantaneous. Not to enumerate the many experiments which shew that, in different thunder-storms, and in different periods of the same thunder-storm, the electric fluid follows different directions ; sometimes darting from the earth into the clouds, and at other times pursuing a contrary course.

Our philolophical readers may perhaps be glad to meet here with the result of the Author's observations on the variation of the magnetic needle, in a country from whence accounts of this kind are so seldom to be procured. At Tobolsk, whose longitude is nearly 86 degrees (reckoned from the isle of Ferro) he found, in July 1761, the variation to be $3^{\circ} . 45' . 58''$ to the east. In 1720, Baron Strahlenbergh found no variation at this place : so that the needle has since annually declined 12 minutes and a half towards the east ; while the annual variation at Paris has been 10 minutes towards the west. In September the same year, at Ekateringbourg, longitude $78^{\circ} . 40' . 45''$, the Author found the variation to be 50 minutes to the west : and in October, at Casan, longitude $66^{\circ} . 48' . 15''$, it declined 2 degrees and 25 minutes to the west. These observations terminate the first volume.

The second volume is wholly appropriated to the natural, geographical and civil history of Kamtchatka, and is not the production of the author of the preceding volume, but of M. Kracheninnikow, one of the professors of the Academy at Petersburg, sent together with several others by the Empress Anne, to settle the geography, and enquire into the natural productions of this lately discovered country, and into the manners and customs of its inhabitants : a task which they appear to have prosecuted with equal assiduity and intelligence. In the year 1764, a translation of this work into our tongue was published by Dr. Greaves, in which, however, the geographical part was considerably abridged, and many of the plates relating to the manners and customs of the inhabitants omitted. These considerations induced the Abbé to give the public an entire translation of this work into French, executed by a gentleman at Petersburg, assisted by M. Muller, then secretary to the Academy of Sciences

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in that city. As we noticed the English translation of this work in our 30th volume, page 282, we shall content ourselves with selecting only a few particulars relating to the strange manners, customs, and language, of the inhabitants of this country; referring those who are desirous of information with regard to its geography, topography and productions, and the discovery and conquest of the country by the Russians, to the very circumstantial details which they will find in the work itself.

It would lead us too far into a most humiliating view of human nature, in its lowest state of degradation, were we to undertake to give even a slight sketch of the superstition, ignorance and depravity of the Kamtchadales, who appear, from the Author's relation, to have no ideas whatever of the morality or immorality of human actions; and who live in the most perfect anarchy, without laws or penal sanctions of any kind: every individual gratifying his appetites and passions, whenever a fit opportunity presents itself of satisfying them, and in all cases whatever judging and punishing for himself. These men of nature seem indeed to be held together in society by scarce any other ties, than such as are formed by certain traditional superstitions, and ridiculous customs, to which they pay the most scrupulous regard, and the non-observance of which constitutes the only species of criminality which they appear to acknowledge. We shall give the Reader a short account only of one or two of their ridiculous customs, which may possibly amuse him.

The circumstances attending the courtship and marriages of the young Kamtchadales are extremely ludicrous and singular. The lover, after having been accepted in form by the parents, does not become a husband till he has succeeded in a certain attempt, which we shall not specify, from which his mistress endeavours to secure herself, from the instant of his amorous declaration, by enveloping herself in a great number of waistcoats and drawers, secured by endless circumvolutions of fillets and leather thongs. The protection of that part of her person, thus carefully guarded from access, becomes the common concern of all the women in the *Ostrog*, or village. A year passes, and sometimes seven, before he reaches the object which his hands are in pursuit of. As soon as he succeeds in this attempt, the ceremony of marriage is, *ipso facto*, complete. He becomes a husband by this lucky *coup de main*, and accordingly has the liberty of cohabiting with her the following night. But such is said to be the vigilance of the females on these occasions, that the lover seldom succeeds till after having been most unmercifully scratched, bruised, and even sometimes crippled, in the progress of this *manual courtship*.

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The practice with regard to widows differs considerably from this. They make no resistance; for the *Enamorado* makes no attack: but religion presents an obstacle to their union. A widow cannot re-enter into the married state, and cohabit with her new husband, till she has been first regularly purified from all her faults, by passing a night with another person. This purifying function is deemed extremely dishonourable on the part of the man who undertakes it; and the poor widows, we are told, were, in general, obliged to languish, for the rest of their lives, in a single state, till the Russian Cossacks came into this country; who have ever since charitably undertaken the office with the greatest alacrity.—An excellent mode of purifying a woman, this lying with a Russian Cossack!

The Kuriles, who live in the southernmost part of the peninsula of Kamtchatka, are somewhat more civilized and social than the Kamtchadales. They have some ideas of morality, and even of honour; and look upon adultery as a crime, or at least, as an offence; of which they take cognizance in a very singular manner. Our Gothic custom of duelling undoubtedly teems with absurdities; but the Kuriles have had the address to add a capital one to the number. The injured party calls the offender out. They both strip themselves stark naked. A single staff is provided for this contest, nearly as thick as a man's arm, and about three feet long. The challenger lies down first, flat upon his belly, and patiently receives from the hands of the man who has cuckolded him, three hearty strokes with this ponderous cudgel, on the small of his back. The latter then, with the most *self-denying* punctilio, delivers the staff into the appellant's hands, who, in his turn, belabours the gallant's spine precisely three times: for such is the established *etiquette*. Each of the contending parties, if they are able, thrice repeat this curious *manceuvre*, and deal out their blows with such good will that the consequence is frequently the death of one or both of them. The affair however, is sometimes treated in a more rational manner, and more *a l'Européenne*. If the aggressor refuses to accept the challenge, which he cannot do without great dishonour, he is obliged to pay the challenger such damages as the latter thinks sufficient to heal his wounded honour. These damages consist of skins, whale fat, and other delicacies and valuables, which a sensible cuckold surely should prefer even to three hearty strokes of a cudgel on his loins, which, if effectually applied, must probably give him a permanent establishment in the state of cuckoldom for the remainder of his days.

The language of the Hottentots has been called by some a *monster* among languages. The articulation of it is said to be attended

attended with such clashings of the tongue against the palate, and such strange postures of all the organs of speech, that, when heard, it has been said to resemble the noise of irritated turkey-cocks, and the chattering of magpies, rather than the language of men. But from the specimens which we have seen of it in Kolben, compared with those given in this work of the language of the Kamtchadales, Koriacks, &c. we think the latter may claim the preference, at least as they appear upon paper, and may even stand in some degree of competition with that of the *Yameos*, a savage nation in South America, who, as Condamine tells us, express the number three by the word *Poettarra-rorincourac*. Fortunately, he observes, for those who have to do with them, their arithmetick goes no farther. The Kamtchadales however, though they fall perhaps somewhat below them in the *je/quipedality* of their words, beat them hollow in notation. They reckon as far as 100: but then, instead of expressing that number, as a *Yameo* would, by a word which should cover a sheet of paper, they fall off with the poor, pitiful phrase *Tchoumkhtouktchoumkhtakan*. The following are two or three more samples of this speech, if it may be so called: 'A girl,' *Tchikbouatchoutch*:' 'Thirsty,' *Tkhtchakbit.b*:' 'He is up,' *Gechigouickintfiliagatch*:' 'Hold your tongue,' *Koichouangicbickhoutch*.'—We feel ourselves tongue-tied in attempting to pronounce it. Besides two large vocabularies, a connected specimen is given of the Kamtchadale language, in a translation of the Lord's prayer, found in the papers of Mr. Steller, one of our Author's associates; which however is imperfect: the passages, '*forgive us our trespasses, &c.*' and '*lead us not into temptation,*' being wanting. For these omissions M. Kracheninnikow assigns as a reason, that the Kamtchadales could not be made to comprehend the meaning of the terms. Nevertheless we are told, in the preceding part of this volume, that the greatest part of the nation have been converted to Christianity, and which seems mentioned as a synonymous term, baptised. We hope the missionaries have not in their hurry overlooked a very necessary preliminary step; that of converting them into men.

From the few specimens which we have given above of this unpliant language, it might naturally be supposed that the musick of the Kamtchadales would carry evident marks of its uncouthness and barbarity. The notes of a Kamtchadale air are given at page 105, which, if accurately set, would seem to prove that the opinion, that the language of a people has a considerable influence on its musick, is not to be adopted without some reserve. The air, as it here stands, appears however to us too simple, and measured, and has too much of the cast of the European musick, to induce us to consider it as a genuine transcript

transcript of the melody of this strange people: nor can we, by any hypothesis which we can form of the Kamtchadale prosody, even with the assistance of the long and short marks set over each syllable, accommodate the notes to the song which is said to be sung to it.

We have not yet mentioned the numerous plates which illustrate and embellish this work, and which are executed in a very capital manner, both with regard to the drawing, design and engraving. The first volume contains thirty six relating to Russia and Siberia. Of these, seven represent subjects of natural history; two are appropriated to astronomy, and two exhibit the Author observing the phenomena of natural electricity. The idols of the Calmuck Zongore Tartars are given in eight plates, and the subjects of the remaining seventeen are the customs and manners of the Russians, designed by M. le Prince, who has resided in Russia, and must be well acquainted with the subjects he represents. We must confess, however, that in some of the human figures the painter appears to have indulged his genius, and his love for *la belle nature* a little, as we perceive in some of them a symmetry, and a certain grace and delicacy which, we own, we did not suppose to be so common in Russia. We would not however lay too much stress on this observation; as we have been informed from another quarter, that this painter has acquired a very great reputation in France, for the truth as well as the beauty of his designs, and particularly with regard to the Russian *Costume*. In the second volume are contained seventeen plates, in seven of which are given different views solely relative to the history of Kamtchatka; and in the remaining ten, the dresses, dwellings, &c. of the Kamtchadales are represented by the same ingenious designer.

A noble collection of maps, plans, &c. accompanies this splendid work, and is bound up in a large form apart. This consists, first, of eleven maps, in which is laid down the Author's rout from Paris to Tobolsk, together with the adjoining countries. There is great reason to believe, after the perusal of the many proofs, which the reader will find in the body of the work, of the Author's extreme precision and minuteness in geographical matters, that their accuracy (so far at least as concerns the Author's particular rout) corresponds with the singular beauty, neatness and delicacy of the engraving. These are followed by ten plates, containing sections and profiles of the whole rout, and representing the elevation of every part of it above the level of the ocean at Brest, on a scale of such a size, that the whole, extended, measures near twenty five feet. Five plans and profiles of the Siberian mines, and a general map of Russia are likewise given. These all refer to the first volume of the work. To the second belong two maps of Kamtchatka,

chatka, and one of the Kurile islands, accompanied with three others representing some remarkable hot fountains described in the body of the work: the whole of which exhibits striking specimens of an extraordinary mixture of two very different characters, in the person of the ingenious Author; whom, in some parts of it, we find writing and acting with all the sprightliness of a Frenchman, and in others, measuring and labouring with all the phlegm and perseverance of a German.

A Letter to the Authors of the Monthly Review, which is absolutely necessary to be read by every one who would understand their Work. In this Letter, the Claim of those Authors to Ingenuity and Candour is particularly considered, from their account of a Work, entitled, 'Explanations of some difficult Texts in the New Testament, in Four Dissertations'. 8vo. 1s. 6d. Flexney. 1769.*

WHEN a poor lunatic in Bedlam was once asked how he came to be there, he said, By a dispute: What dispute? Why, replied the lunatic, the world said that I was mad, I said the world was mad, and they out-voted me. Something like this, is our dispute with the Author of the letter before us; we say that he is a fool, he says that we are fools: and the world must now take part with him or with us. We shall, in the first place, endeavour to make good our charge against him, and then to invalidate his charge against us.

He begins his address with an ironical encomium on our *candour and ingenuity*; 'but gentlemen,' says he, 'though the generality of the world join me in venerating you for your extraordinary exertion of these powers, yet there are some, whose judgments are either so warped by envy, that if they *see them* in you they will not acknowledge *it*; or so *blinded* by ignorance, that if they are willing to acknowledge *it*, they are not able to *discern them*.'

That is, there are some whose judgments are either so warped that if they *see* candour and ingenuity in the Reviewers they will not acknowledge that they *see them*; or so *blinded* by ignorance, that if they are *willing* to acknowledge that *they see them*, they are not *able to see them*. Who but this Author could thus talk of blind men that both do see and do not see? When we say that a man is willing to *acknowledge* a certain thing, we take the thing that he is willing to acknowledge for granted. Thus when we are here told that some men are willing to acknowledge that they see candour and ingenuity in the Reviewers, it is taken for granted that they *do see them*; and we may well wonder when we discover by the words which immediately follow, that these men being blind, are *not able to see them*. Why

* See Review for August, 1769.

will a man who cannot write common sense venture upon dissertation?

This Author proceeds, with great parade, to declare his opinion, 'that ingenuity should be exerted only in defence of those doctrines which *are* to be found in the sacred writings, and in the refutation of such as *are not* to be found there, by whatever denomination of Christians they may have been adopted.' It is pity he does not see, that saying this is saying nothing. The question, 'What doctrines are to be defended and refuted?' recurs in another form, 'What doctrines are, and what are not, found in the sacred scriptures?' Concerning this question, mankind are by no means agreed; and if the doctrine of infallibility is given up, the Reviewers may as justly oppose this Author's opinion of the sense of scripture, as he theirs.

The Author says, in his preface to his dissertations, 'that *so difficult* is the undertaking of *elucidating and interpreting every part of sacred writ*, that with all the *advantages* which *nature, art,* and the most favourable concurrence of circumstances can bestow upon *one* man, some obscurities will still remain unnoticed, some difficulties unexplained, and some *plain* passages *misinterpreted*.' This passage we have contracted thus: *to elucidate and interpret every part of sacred writ is so difficult, that no MAN, with all the advantages of nature and art, can effect it!* This, the Author says, is a misrepresentation. He insinuates that there is an important difference between the words *no man* and *no one man*, and that, by omitting the word *one*, his proposition, in our hands, implies, that the elucidation and interpretation of scripture is impossible to *all men* collectively. But if he understands language no better, it does not follow that language is not better understood. If we had said that no man can draw as much as ten horses, could we be charged with asserting that the united efforts of all men would be equally ineffectual? We did indeed leave out an absurdity in the Author's proposition, which he has now forced into notice: he tells us, that if *one man* was to be endowed with all the advantages of nature and art, he would *misinterpret* some *plain* passages of scripture; and his reason is, that the interpretation of scripture is *difficult*. Is it then, in this sagacious Writer's opinion, *difficult* rightly to interpret *plain* passages? so difficult, that, with the strongest abilities and profoundest learning, no *one* man can effect it? Did any man ever misinterpret the first sentence in the fourth chapter of Genesis, 'Adam knew Eve his wife?' Nothing that is plain can be the subject of investigation, any more than of dispute; things become the subject of both by being not plain, but obscure and questionable, and by no other cause.

A writer who does not understand the simple import of words, cannot be expected to understand the complicated sense of many

ny words put together, or to discern either grammatical or logical distinctions.

The Reviewers observed, "that if no man can elucidate and explain scripture, it *follows*, that no man can understand it." 'With humble *submission*,' says this *modest* Author, 'I should apprehend you have here done what the vulgar would call "putting the cart before the horse," for if no man can elucidate and explain scripture, it *does not follow* from it, but must *necessarily precede* it, that no man can understand it.' If this gentleman had any notion of *following* or *preceding* otherwise than a cart may follow or precede a horse, he would have reserved his pleasantry for a fitter occasion. That may with propriety *follow* as an inference from premises, which *precedes* in the natural order of things. If the body of Lazarus had begun to putrefy, when Jesus came to the sepulchre, it might fitly be inferred that he was dead, though death must of necessity precede putrefaction.

The Author in his Dissertations has asserted, that what has hitherto been *least understood* in scripture is *most important*. The Reviewers remark, that "if the parts of scripture which are still obscure contain what is *necessary* to be known, we may yet perish for want of a revelation;—if they do not, the time is wasted which is employed about them." This has thrown our Author into great distress and confusion. He says, that although these obscure parts are not necessary, yet they are necessary; that though they are important, yet they are not important. He acknowledges that the scriptures may contain a rule of life easily to be comprehended; it is presumed he will also admit that they contain conditions upon which the Deity will be gracious, that are easily to be comprehended. Let him tell us, in what sense more is *necessary*: and, these being easily comprehended, how that which is not easily comprehended can be *most* important.

The Reviewers think that a *meaning* which the Divine Being graciously *intended* to convey by a miraculous inspiration, would *actually* be conveyed; and, consequently, words of a *doubtful* import would not be used on this occasion. To confute this opinion, the Author shrewdly asks if the Reviewers would have the words of revelation contain a meaning contrary to reason!

The Author, in his first dissertation, undertakes to *prove*, that the doctrine of eternal punishment is *plainly* revealed: the Reviewers say, that the Author's very undertaking refutes his position; he replies again, in his Socratic method, by asking, 'Could a writer then *prove* a doctrine without *attempting* it?' We say no: but insist that what is *plain* neither *requires* nor *admits* of *proof*, which is the deduction of somewhat that is not plain from somewhat that *is*.

That

That Abraham begat Isaac, is *plainly* revealed in scripture ; but does the proposition, ‘ that Abraham begat Isaac is *plainly* revealed in scripture,’ admit or require proof ? and if any man should attempt to prove it, should we not pity him, and smile ?

The Author in this, and the preceding instance, puts us in mind of another arch character, Harlequin, in the Italian entertainments ; whom we remember to have heard argue just in the same manner. He asks Pierrot whether he ever read the poems said to have been written by one *Horace* ? Pierrot replies that he has : Well, says Harlequin, don’t you think them very ingenious ? Certainly, replies Pierrot : I will tell you a secret then, says Harlequin, I was the author of them myself. How ! cries Pierrot, why, they were written many hundred years ago. Well, says Harlequin, and are they ever the worse for that ? Our Author’s questions conclude just as much against our argument as Harlequin’s against that of Pierrot. He does indeed resemble Harlequin in more particulars than one ; he shuffles along, slapping his wooden sword, through a thousand zigzags, in which it would ill become us to follow him.

In his dissertation on eternal punishment, his argument, in sum, is this :

It was fit to threaten eternal punishment, to prevent temporal crimes.

It is fit to inflict it, because it has been threatened.

The Author finding himself embarrassed by our objection, that in this view, supposing the expedient in one instance only to prove ineffectual, it would produce more evil than it would prevent, the evil that it would produce being infinite, and that which it would prevent being finite, makes a desperate plunge to get free, and asserts that the institution of eternal punishment was thus made necessary to prevent mankind from being eternally punished. What ! was eternal misery made necessary, to prevent eternal misery ! Did prince Prettyman kill prince Prettyman !—But the Author asks, ‘ Was it necessary for him to inform Christians ? Could he suppose that any who bear the name could be so ignorant, as not to know that the promulgation of eternal punishment turns men to that path which leads to eternal happiness ?’ But if the promulgation of eternal punishment was necessary to induce men to fulfil the conditions of eternal happiness, and if no Christian can be supposed to be ignorant of this, what need of any other proof that the promulgation of eternal punishment is consistent with the divine attributes ; and of what use is this Author’s defence of it upon principles that are entirely *new*, the fruits of *his own investigation* ?

It must be observed here, that this Author makes the *new* covenant a covenant of *works*, which we mention only to shew, that either the anathemas which he pronounces against the
Reviewers,

Reviewers for appearing to dissent in some particulars from the doctrine of the church of England as established by law, are either unmerited, or recoil upon himself.

Our Readers will have observed, that we have treated the Author of the Letter as the Author of the Dissertations. We acknowledge that the Letter is not written in that character, but it is impossible that it should be the work of another writer. The Author of the Letter speaks of the Author of the Dissertations, and of his work, as no human Being would speak of them except himself. The Author of the Dissertations, 'says the Letter-writer, has, in every one of them, either proposed *new interpretations* of scripture, or supported old ones with *new arguments*.—He very seldom advances *opinions* which have been *discovered* by others, without either refuting them if false, or deducing some useful consequence from them if true, or impugning some *absurd* conclusion which *others had drawn*.—His reasoning is so close, that to abridge it would be to maim it.—There can now be no dispute between persons equally wise and learned concerning the doctrine of eternal punishment, because the Dissertator has *proved* it to be *plainly* revealed. The Dissertator has *removed all doubt* of eternal punishment being one of the doctrines of revelation.—His arguments *compel assent*: his fame shall spread the farther for opposition; and his work shall be read with approbation, when the Review shall be remembered only for its defects.' Is not this man's state *desperate*? "Seest thou a man wise in his own conceit, there is *more hope* of a fool than of him."

The article in the Review in which this Author's work is considered, has not, as he insinuates, opposed revelation; but only his account of it. If this Author's arguments are not conclusive, does it follow that Christianity is false? if not, our refutation of his arguments cannot impeach our belief of Christianity. Revelation was certainly intended as a rule of faith and practice to all whom it should reach. To suppose that it is *not* what it was *intended to be*, is to 'charge God foolishly.' If it can make only philosophers and critics wise to salvation, just the contrary of what Jesus has affirmed is true, it was intended for the wise and prudent, and not for the unlearned and simple. If it can make the unlearned and simple wise to salvation, we may well pray that the dissertations of philosophers and critics, with those of the nameless fry, that, without abilities to be either, affect to be both, may sleep with their fathers among "all such reading as is never read."

If this ingenious gentleman who has disappeared as a Dissertator, and re-appeared as a Letter-writer, should enable us to amuse the public with an account of any further transformations, we shall not neglect the opportunity. He threatens us

with another stroke of his wooden weapon, so that our Readers may probably be entertained with another *petit piece*, under the title of *Harlequin Dissertator*.

Remarks on the Character and Manners of the French. In a Series of Letters, written during a Residence of Twelve Months at Paris and its Environs. 12mo. 2 Vols. 4s. 6d. sewed. Johnson and Payne.

BY whom? No authority is required to support an obvious fiction; it is received as such: and every one judges for himself whether the tale is well or ill told. But when information concerning matters of fact is offered to the public, which does not carry its evidence with it, we receive it on the personal credit of the Relator. This publication, however, hath no such claim to attention; descriptions are given, and characters drawn, without any name to vouch for the veracity of them. Either therefore our own actual knowledge will render the perusal of these letters needless, or we shall read them without trust or confidence in the writer.

As for us poor Reviewers, we have been too often reproached with our indigent circumstances and situation, to render it probable that *we* ever were blessed with a sight of the superb metropolis of France: but without ascertaining this point, another difficulty stands in the way, viz. the contumacy of our nameless Letter-writer, in the following declaration:

‘I am not very solicitous about the favourable report of those who never read, yet give a decisive opinion of every work that comes out.’

How this Writer came by his hurt, we know not, but the poor steed must be sore, indeed, who winces before he is touched. It may be hinted, too, that when ‘decisive opinions’ prove agreeable to the party most concerned, they are so far from being despised, that they are often publicly copied, as unquestionable certificates of an Author’s merit. But as this gentleman enters a protest against them, he does not deserve to be furnished with one, unless he will accept the concluding sentence of this article. All, therefore, that we have farther to do, at present, will be, to point out, as good-nature shall direct, one or two of his letters, as specimens of the whole collection: and, by the way, we shall be obliged to *open* the book, at least, to select them:

L E T T E R IV.

‘Dear Sir, If a traveller was to judge of the French by the strictness and multiplicity of their regulations, he would probably suppose them the most ungovernable people in the world.

‘From

* From the most important to the most trifling concerns in life they continually go in trammels; and this kind of slavery is become so habitual to them, that, when they are at a loss for regulations by superior authority, they never fail to lay voluntary restrictions upon themselves.

* For instance, let the season be ever so backward, or the person of ever so cold a constitution, it is absolutely necessary to wear silk in the summer months; and on the contrary, suppose a gentleman accustomed to dress in the coolest manner, he is reduced to an absolute necessity of putting on velvet at a certain time of the year, without paying any regard to the weather, to his age, or particular constitution.

* A certain form is inviolably to be observed at dinner. There must necessarily be a soup, the *entrées* must follow next, then the *rôt*, and lastly the *dessert*. This method is so religiously to be observed, that, rather than fail in the most trifling article, they would not scruple to bring in one apple upon a plate to represent the *dessert*.

* There are many strict regulations relative to travelling post, which determine the number of horses necessary for every kind of vehicle, what is to be given to the postilion, how much is to be paid for the horses, and what distance they are to go.

* If it was thought necessary to make these and many other laws for people in the country, we may reasonably suppose that the inhabitants of the metropolis, who are more exposed to confusion and disorder, could not subsist without a great number of regulations; and accordingly they extend to almost every thing, from matters of consequence down to the progress of carriages to and from the places of public entertainment.

* On this occasion the most exact order is observed, the coaches following one another in a line, and generally moving very slow; which might lead a stranger to imagine that this train was intended for a grand procession. Now if a person has the misfortune to set out rather late, and that there happen to be two or three hundred coaches, which is often the case, I leave you to judge what chance he has of getting to the theatre before a considerable part of the performance is over.

* This is not the only inconvenience; for the carriages return according to the same order in which they came; so that whoever came last may be certain to wait a considerable time for his equipage. The carriages are brought up regularly to the door of the theatre, and the servant belonging to each calls for the owner by name; but, if an answer is not quickly returned, that carriage is turned out of the line, and becomes the last of the whole train.

* It cannot be denied that this regulation effectually prevents any confusion, and is extremely equitable; since those who arrived

rived first ought certainly to have the advantage of going out soonest. But at the same time is it not strange that rules should be prescribed for every man's conduct in such matters as his own reason and discretion might surely enable him to judge of?"—

LETTER XVI.

‘ Dear Sir, In a country where pleasures abound, and where men of all ranks in life are unavoidably led to pursue them, it could hardly be expected that commerce should flourish; and, though the French are confessedly inferior to some of their neighbours in this respect, yet they are far from ignorant of business in any of its branches.

‘ It is needless to remark upon their public transactions with other nations; all Europe must have observed that they seldom enter into any agreement to their disadvantage; and the police and legislature of the country shew that they keep a watchful eye over their interests at home.

‘ But to return to their trade.—It is well known that in most of their sea-port towns a great deal of wholesale business is carried on, and that many of the merchants are men of considerable property. The greater number of these undergo a metamorphosis almost every day of their lives. The persons whom you may have found in the morning poring over their accounts in their night-gowns and slippers, you may see most elegantly dressed in the evening, gallanting the ladies to an assembly or a play.

‘ Thus do these gay people make pleasure and business continually succeed one another, without allowing either to gain an ascendancy. To see them in company, or at a public entertainment, one would suppose they had passed all their lives in dissipation; and, on the contrary, to see them in the counting-house, one might imagine they had never been any where else.

‘ You may possibly be surprized at this account of merchants in the country, where you might reasonably suppose that the pleasures of the town were unknown, and the inhabitants would consequently have different notions and very different amusements.

‘ In some measure to account for this, it is to be considered that in one respect a Frenchman differs from almost every other European. A native of this country may be compared to a tree that bears the same blossoms in every soil; transplant him from the torrid to the frigid zone, he is still the same, as the climate makes but little alteration in his person, and his situation does not make the smallest difference in his conduct and his manners. For this reason, though the poor laborious peasant does not resemble the pert Parisian servant, yet a few steps higher there is hardly any difference between men of the same rank.

rank in life. The country gentleman, who has once or twice in his life been at Paris, assumes the behaviour of men of the town; and the only difference between the country mechanic and his brother of the trade at Paris is, that the latter sometimes ventures to wear a sword, which would be rather too bold an attempt for the former.

‘ Almost every town of considerable extent supports a theatre, an assembly, and very often a concert. Should there happen to be no public diversions for one or two nights in a week, a private ball or card-party becomes a constant resource, and the inhabitants are therefore never at a loss for their evenings entertainment.

‘ The trade of Paris, like that of most inland towns, is more in the retail than the wholesale way. The superfluities of life, which are now considered as necessities, afford a great deal of business to the retailers, and the multitudes of foreigners who resort to this country are not the worst of their customers.

‘ Every stranger, who chuses to make a decent appearance, is under the necessity of contributing to the support of a great many shops; as he cannot appear in company without conforming to the fashion; and as the modes continually change, there probably is hardly one article of dress which he has brought with him that can possibly be of any use here.

‘ Few people understand their interest better than the shopkeepers at Paris, or in any considerable town of France. There generally happens to be an agreeable woman behind the counter, who lets no opportunity escape of drawing in customers, and is never at a loss in what manner to make the most of them.

‘ Most articles of trade are the produce and manufacture of the country; few commodities, except coffee, sugar, and tobacco, are imported from abroad. A great revenue arises from the duties upon these commodities, which are remarkably great upon the last, for the consumption must be very considerable. All sorts of people drink coffee after dinner, and snuff is universally taken, even by children of ten or twelve years old. The penalties upon tobacco not regularly entered are so great, that, even if the seizures were not frequent, they could not but produce a considerable sum.

‘ It is remarkable that the shopkeepers at Paris differ considerably from the rest of the inhabitants with respect to taste for shew and appearance. From the general disposition of the French one might expect that many of their shops should be elegantly built, and display a variety of goods. But it happens to be quite otherwise; for the generality of these houses are dark, and have no appearance of being well supplied with the articles which they are supposed to contain. Notwithstanding which, the owners of them are generally in an extensive way of business,

ness, and can at any time shew their customers the greatest variety of merchandize. I am with great regard, &c.'

Some few of these letters are entertaining, but the remainder of them are, though neatly written, frivolous and trifling.

Letters from Count Algarotti to Lord Harvey and the Marquis Scipia Maffei, containing the State of the Trade, Marine, Revenues and Forces of the Russian Empire: with the History of the late War between the Russians and the Turks, and Observations on the Baltic and the Caspian Seas. To which is added a Dissertation on the Reigns of the seven Kings of Rome, and a Dissertation on the Empire of the Incas, by the same Author. Translated from the Italian, 12mo. 2 vols. 5s. sewed, Johnson and Payne, 1769.

THE Russian Empire is growing into such formidable importance in Europe, that every account of it excites our attention. This giant in the cradle, that strangles four-tailed Baskaws, with as much ease as Hercules did the Serpents, will probably, like Antæus of old, stretch his arms, ere long, from East to West. Nothing is wanting toward this, but the improvement of the naval power of Russia, and the acquisition of more hospitable seas and more commodious harbours. In this respect, the Russians are still badly provided. Peter the Great, though he saw the necessity of cultivating this policy, and comparatively did great things towards it, with all his magnanimity, with all his capacity, took a childish pleasure in the novelty of his naval armaments, which retarded their progress. He was flattered with having them constantly before his eye, and spreading their sails toward his country-seat, while they were squeezing each other in a canal not much wider than a common mill-stream, and, where during a great part of the year, they are totally shut up with ice. Had he made his docks and his naval repositories at Revel, a tenth part of the labour and expence would have been sufficient.

It is probable that the principal object of Russia in her dispute with the Grand Signior is to acquire some naval advantage, and, indeed, the little island of Milo would be of more use to her than all Moldavia.

An adequate description of the state of the Russian Empire must not be expected from these letters, which were written thirty years ago; nevertheless they are neither uninteresting nor unentertaining: for Algarotti was a general repository of science, and at the same time a picturesque and spirited writer.

In the following observations on Livonia, addressed to Lord Harvey, there is much good sense and humanity:

f But,

But, my lord, when I speak of the happiness of these people; we must except that part, the most numerous of all, which cultivates the earth; that part, so slighted and so deserving of respect, whose happiness Virgil has so harmoniously sung, and which is certainly a stranger to it in these countries. The peasants here are slaves, as in Poland and Russia; their owner sells them like the cattle which they rear. Accordingly, it is not said here, such an one has so much income; but such an one has so many thousands of peasants. The yearly product, which they bring in to their lord, is estimated at a ruble a head. It is really shocking to see these poor wretches; humanity shudders, and is incensed at their appearance. Figure to yourself, my lord, skeletons in rags, with a livid countenance and a filthy beard. The women, even before the first bloom of youth is well past, no longer retain any vestige of their sex; but, in their dress and behaviour, are exactly like their hideous husbands.

The town [*Revel*] is of a piece with the inhabitants of the country. The houses in it look more like granaries than any thing else; one reason for which may perhaps also be, that the principal trade of the province consists in corn. It is very plentiful throughout Livonia, and perfect in its quality. The Swedes, the Danes, and the Dutch, fetch it away in large quantities; and these last, among other commodities, bring in exchange for it a great deal of salt, which they go for to the Mediterranean. There is likewise a very great consumption of it in Russia; the common food of the soldiers, and the generality of the people there, being bread and salt.

One would scarcely believe, from any first account, that countries bathed by the sea, should be under the necessity of importing salt: but the saltiness of the sea is in proportion to the heat of the climate, and the waters of the Baltic might almost be called fresh, in comparison to those of the Mediterranean. Throughout the greatest part of Russia, from the Caspian sea to Moscow, and still farther north, their salt is brought from Astracan; and foreigners supply the northern provinces of the empire with it, as well as with tobacco, an American superfluity; the use of which has insensibly spread so much, that it forms a considerable part of the revenue of the European governments. Russia, in exchange for it, besides corn, gives hemp, flax, and timber.

The greatest part of the trade of this province is carried on at Riga, where, in some years, there come upwards of two hundred Dutch ships, besides a very great number from Sweden. Esthonia and Livonia were, and still are, the Egypt and the Sicily of Sweden; without them it could not subsist. Accordingly the treaty of Aland allows the Swedes to take annually a certain quantity of lasts of corn, free of all duty.

‘ In the middle of the granaries of Revel, a triumphal arch of wood, erected in honour of that Catharine, who, at Pruth, saved the Czar and the Empire, and was worthy to succeed Peter the Great, surprized me not a little. The taste of the architecture, and the stile of the inscriptions, reminded me, in these northern regions, of the South of Europe.

‘ I was likewise not a little surprized to find here a sort of tea, exquisitely well flavoured, and of which the flowers were still upon the stalk: it was easy to judge that it could not be a production of this country, which was scarcely delivered from the snows, and, though in the middle of June, trees hardly begin to be in sap. This tea comes from China to Petersburg by the caravans; that is said to be what keeps it so fresh: as it is a very delicate plant, the smell of the hold of a ship always corrupts it a little. I send you a sample of it, my lord; as to a lover, I might say a professor, of tea; and I embark again in the pinnace, to return on board, and continue our voyage.’

The following strictures are plausible, but we apprehend they will make no part of the system of politics at Petersburg:

‘ Every prince who has men, can soon make soldiers of them. A labourer, a peasant, becomes easily accustomed to marches, to heat, to cold, to the fatigues and exercises of war. Sailors are not so speedily created; they must have been habituated almost from their very infancy, to the air of the sea, to another element, to a new kind of life as it were; which made a very sensible gentleman say, that the marine was the only thing a great prince could not make. Therefore the Russians, who do not possess a very extensive maritime country, and who neither have, nor can have a Cromwell’s act of navigation, should be content to share with the Turks the empire of the land, and confine themselves to that through necessity, as their neighbours have done out of choice.’

The accounts of the caravan-trade, and of a Russian auction, are entertaining:

‘ Of all the nations of Europe, the Russian is the only one that trades by land with the Chinese; and also the only one from which these last take goods in exchange for theirs: they do not deliver them to any other but for real bullion. However, what they do take consists in peltries, which are necessary in the northern parts of that empire, which extends from the summer tropic to the fiftieth degree of latitude. This branch of trade amounts to seventy thousand rubles a-year, and the profit of it is, if I may be allowed the expression, for the Empress’s pin-money.

‘ To go from Petersburg to Peking, to make purchases there, and to return back, the caravan employs three years. It passes through Tobolski, the capital of Siberia, where it stops. It after-

afterwards turns off through the county of the Tonguski, of Irutski, and crosses the lake Baikal, and the desert which leads to the great wall. It is received in the desert by a Chinese mandarin, at the head of some hundreds of soldiers, who escort it to Peking.

‘ I owe all these particulars to one Baron Lang, who was seven or eight times the conductor of the caravan; and who, for his reward, has just been appointed vice-governor of Irutski; that is to say, of a province much larger than France, and which contains fewer inhabitants than the smallest parish in Paris. Do not imagine, my lord, that the Russian traders, when arrived at Peking, have liberty to go and come, and follow their business: they are shut up in Caravanserais, where they are kept guarded within sight, nearly as the Dutch are in Japan. When the Chinese think it is time, they carry them tea, a little gold, raw silks, old stuffs, pagodas, and porcelaine of the worst sort; the whole consisting chiefly of refuse goods, and the rubbish of their warehouses, and then they wish them a good journey. Now I leave you to judge, my lord, whether the Chinese, the greatest tricksters in the world, avail themselves of the distress and necessity of these poor Russians.

‘ In the sale that was made the other day of the goods brought by the last caravan, I saw an old clock of Tompion’s, quite shattered, and in a condition never more to mark the time of the day. It was literally a dead body, as the Chinese term it. You know, my lord, that, with all their dexterity, they have not yet learnt to make those ingenious machines in which we imprison time. They buy them of your nation, and it is the only European production that is admitted at Canton. When a clock is out of order, they say it is dead, and lay it aside till the arrival of an English ship. They immediately carry it thither, and exchange it for a live one, giving or receiving somewhat to boot according to circumstances. The English, who have always some journeyman watch-maker on board, easily revive the dead, and then sell them as fresh arrived from their country. This is, I believe, the only kind of industry in which we have the advantage over the Chinese.

‘ Tompion’s dead body was purchased very dear by a German Baron, who is in the Russian service, and who intended thereby to pay his court to the Empress. She is always present at the auctions of Chinese goods, which are held in a great hall of the palace, called the *Italian*. When a piece of silk, a piece of porcelaine, or any other thing is put up to sale, the Empress herself often bids for it; every one of her subjects is there allowed to contradict her, each endeavours to out-bid her, each wishes to hear his name proclaimed for some lot or other, and he

he who pays dearest for it, thinks he has well employed the day. We ourselves were permitted to be of the number of purchasers.

The natural, religious, and political advantages of the Russians, as a warlike people, are thus related :

‘ Certain it is, that there does not seem to be any nation fitter for war than the Russians. Desertion is absolutely unknown among them ; a circumstance owing to their attachment to their religion, of which they know they would not find even a vestige in other countries. Their patience under adversity, and untoward events, will bear any trial, as will also their docility. Accustomed, in their excursions at home, to change incessantly their climate ; they are strangers to the several distempers which new countries and long marches occasion elsewhere ; and they can moreover say with the antient Latins,

*Durum à stirpe genus, gnatos ad flumina primum
Deferimus, sævoque gelu duramus & undis.*

‘ For comment on these lines, you must know, my lord, that it is the custom of this country to throw their children, from an oven in which they are kept a certain time, into cold water or among ice. By this means they become inured to heat and cold, and are rendered more invulnerable to the effects of the weather, than Achilles was to those of spears and arrows: Yet every foot soldier, besides his arms, carries always a cloak, a vestment almost continually necessary in these frozen regions. They twist it up, and pass it from the shoulder to the opposite hip, in the manner that the sword-belt was formerly worn. In case of need they unfurl it, and wrapping themselves up in it, they sleep upon the snow as comfortably as in the best bed.

‘ Neither is there need of much cookery here to feed the soldiers. A certain quantity of meal is distributed among them, and as soon as they are encamped, they dig ovens in the ground, where they bake their bread, which they make themselves. When it is intended to treat them, they have a sort of very hard biscuit, which they break into little bits, and boil with salt, and a few herbs which they find every-where. The greatest part of the time they are strictly abstemious, because, though dispensed from the lents and fasts, which engross more than half of the year with the Greeks, they nevertheless choose to fast. Such soldiers would have been fit for Cromwell ; who, it is said, ordered a fast to be proclaimed throughout his army, when he was in want of provisions. Allow too, my lord, that Machiavel, who observed in Switzerland many remains of the manners of the antients, would have found at least as many among the Russians, who besides remind one, in some manner, of the grandeur of the Roman empire.

‘ As a farther confirmation of this thought, I might likewise instance here their firm belief, that they fly to eternal glory in dying for the Empress ; which answers to the Roman citizen’s love for his country : and their dexterity at using the hatchet, with which alone they perform things which our workmen would not be able to execute without a great number of tools. in the last war against Sweden, the Russian soldiers built galleys, as Labienus’s legionaries did ships, for Cæsar’s expedition to England. Very lately, peasants, to whom it was only said, “ Go to the forest, cut down trees, and make a thing like this,” built a score of them. The carvers whom we saw at Cronstadt, cutting out all sorts of Arabic figures, in the Anne Iwanowna, were likewise only peasants, provided with no other tools than a hatchet.

‘ In a word, every Russian soldier is a carpenter in case of need. You see, my Lord, what great utility results from thence, from mending of waggons, repairing the carriages of the artillery, making of bridges and such like works, which are wanted every moment in military expeditions. It is the whole of this taken together that constitutes the basis of a good infantry ; and that of the Russians, disciplined and commanded as it now is, deserves to be looked upon as the best in the known world. Not so their cavalry. This vast empire does not produce horses fit to mount the Cuirassiers ; they must be fetched from Holstein : those of the country are not strong enough even for dragoons. In all this part of the North, to which may be added Sweden and Poland, the horses are small, and proper only for hussars.

‘ With regard to light horse, the Calmucks and Cossacks fill them as abundantly. The government can raise sixty thousand of them ; and, though it gives them no other pay than leave to plunder the enemy’s country, one may be perfectly easy about their subsistence. They are of great use to go upon a discovery, to steal a march upon the enemy, or a change of position, and to molest and harass them incessantly. With all this, however, they often do almost as much hurt to the army on which they depend, by the ravages they commit. Like locusts, they spread destruction around them wherever they go, and even their chiefs cannot restrain them ; it being impossible to subject them to that exact discipline, the first foundation of which is the regular pay of the soldier. The Russians think, and with reason, that the infantry is the sinew of an army : accordingly, in the day of battle, their custom is to make the greatest part of their cavalry dismount and fight on foot.’

It is certain that the Turks go to war with the Russians at a great disadvantage. The empire of the former may fall, but that of the latter is invincible. It would be impossible for all the powers of Europe to penetrate into Petersburg through the gulph

gulf of Finland: and as Count Algarotti observes, 'Russia is equally secure on the part of the Turks. They cannot attack her on the side of the Ukraine, which is the most southern, the sweetest, and the most fertile province in Europe; they are separated from it by an immense desert, where one often goes several days journey without being able to find any water. It is true, indeed, that the Borysthenes descends from Kiovia, the capital of the Ukraine, to Oczakow, which is a Turkish frontier; but the cataracts of that river render it next to impossible for even a boat to go up it.'

The second volume contains several speculative and descriptive letters, together with an agreeable but somewhat fanciful account of the empire of the Peruvian Incas: to which our Readers must be referred.

MONTHLY CATALOGUE,

For DECEMBER, 1769.

POLITICAL and COMMERCIAL.

Art. 9. *A Fair Trial of the important Question, or the Rights of Election asserted; against the Doctrine of Incapacity by EXPULSION, or by RESOLUTION; upon true constitutional Principles, the real law of Parliament, the common Right of the Subject, and the Determinations of the House of Commons. In which, two Pamphlets, entitled, The Case of the late Middlesex Election, considered; and, Serious Considerations upon a late important Determination, are fully examined and answered.* 8vo. 2s. 6d. Almon. 1769.

THE greatest part of this very important *trial*, contains a strict examination of the principal arguments advanced on the court-side of the question, by the writers of the two pamphlets mentioned in the title; to which the Author of the present elaborate investigation has added such general reflections as naturally arose from his very critical researches into the grounds of this deep and difficult controversy. His performance is certainly a capital one, and will at least be considered as one of the principal productions on what is called the popular side of the debate.

The learned Author admits the right of expulsion, though he speaks of it with a freedom which indicates no very great respect for it, in many parts of his long and ample dissertation, of near 250 pages, closely printed. Perhaps he thought the time not yet arrived for laying the *axe to the root of the matter*; or, possibly, his view might be confined to the narrower purpose of merely determining the present grand question, *viz.* "Whether expulsion, *ipso jure*, does create an *incapacity* of being re-elected into the same parliament?" A question which he has determined in the negative, in a very masterly manner, on the principles of law, the nature of the constitution, and the determinations of parliament. It would, however, be a bold thing to say, that his arguments are *irrefragable*. It is not for us to pronounce decisively on a subject of so much consequence to the liberty and happiness of this country. But we rejoice

to see these great constitutional points brought before the judgment-seat of the public; for, as this able Writer justly remarks, 'concessions like the present help to settle the constitution, and to fix the bounds of parliamentary jurisdiction: ' which most undoubtedly hath its limits, although they do not seem to have ever been plainly delineated in our great political map. But, as the present Writer farther observes, the disputes now subsisting may tend to brighten the landmarks; and we hope, with him, they will have 'no worse effect.'

As these debates have been greatly puzzled and perplexed by the strange work which the writers on both sides have made with precedents, we cannot quit the valuable piece before us, without laying before our Readers, the sensible and spirited Writer's idea of such authorities in general. 'Precedents I can submit to,' says he, 'that *explain*, not that *destroy* the Law. I do not object to such as by force of time have made or added to the law in matters arbitrary or indifferent, or where there is no law. But precedents that strive with the fundamentals of the constitution, the only pillar that can sustain the law itself, be the times or the number of such precedents what they may.—These, I trust, shall never shake the stately fabric of this august constitution; or loosen the least pin of the sacred building. And in that light do I see every precedent that invades the COMMON RIGHT of the subject; in which all Englishmen have a natural inheritance, the descent of which, I hope, no time, nor any power, will ever be able to cut off from posterity, for whom, as well as for us, our ancestors redeemed it with their blood.'

Speaking of the famous precedent of Sir Robert Walpole's expulsion, he has the following animated reflection upon it:

'It was this case,' says our Author, 'that first produced this law of expulsion-incapacity, and like the daughter of Jupiter's brain, it was born at full stature and in compleat armour, fit for immediate execution, more a goddess of war than of wisdom. But resembling the false Deity in her celibacy too, not having been married to the constitution, it could have no legitimate offspring, though such another occasion was very fit to bring forth a second brat of the same spurious breed.

'The thing then is reduced to this, that in spite of all the old precedents now so much insisted upon, it was the resolution against Sir Robert Walpole, which both made and promulged this law; and upon that case alone, did it stand before the late determination.

'I must therefore beg pardon to treat that precedent as I think it deserves. It is a single precedent, and, I believe, in point of law, a single precedent is of no great authority. It is the precedent of times I am not much in fancy with; of a House of Commons led by a Tory ministry, the enemies of the house of Hanover, to whose malice and wicked designs against the liberties of this country, Sir Robert Walpole was, on account of his opposite attachments, sacrificed; that the revolution-settlement of the crown which those traitorous enemies of their country were meditating to overthrow, might not have the support he, as an able Whig member of Parliament, was capable of giving it. Such a precedent, it is a shame even to mention in the days of a prince of the house of Brunswick. It were hardly more preposterous to produce a decision of the Star chamber, as an authority in a question

a question of liberty. The votes of the House of Commons, by which, in the days of the perversion of the queen's reign, the best friends of the Protestant succession were proscribed as enemies to their country, might with equal reason be held up to George the Third as an object of admiration, or a fit pattern to imitate.

'But this case of Sir Robert Walpole's has been so much under discussion, I will not enlarge farther upon it. If the grounds of the case do not satisfy, the precedent will go for little. It is not one or two precedents, even in good times, without principles, far less precedents contrary to principles, that will make law, notwithstanding what the Author of the *Case* asserts. But one determination in a very bad time, as the end of the queen's reign, and the decline of her glory was; and most especially, an adjudication of a corrupted, disaffected majority of a House of Commons, devoted to a Jacobite administration, and poisoned with notions of arbitrary power; an adjudication opposed to first principles, and destructive of our prime rights, which are to be read and learned by the most illiterate subject, in the great, though unwritten code of the constitution;—one such determination, I say, will not be sufficient to make a law in *defiance* of the firmest establishments, and to rob the subject of his most valuable privileges.'

Art. 10. *The Sentiments of an English Freeholder*, on the late decision of the Middlesex Election. 4to. 2 s. 6 d. Doddsley.

This tract, also, is written on the popular or liberty-side of the question; and, perhaps, is not less worthy of the public attention. The learned freeholder likewise, with the author of the *Fair Trial*, admits the *expulsive* power, but does not hold that *incapacity* or *disqualification* is the necessary or legal consequence. He denies the sufficiency of all *precedents* to justify the power of disabling by a resolution of the House only. That expulsion implies a disability, he says, is *illogical*, and *unreasonable*; and he maintains that it is contradicted by not only the *language*, but the *practice* of the House. If he is right in this, it will certainly follow, as he observes, 'That Mr. Lutterell is not duly elected for *Middlesex*; and that unless the judgment given in his favour be in some proper manner corrected, it will become a precedent of very dangerous consequence to the freedom of elections, which will no longer be governed by the known laws of the land, but by *occasional votes of one House of parliament*.'

Art. 11. *A Vindication of the Rights of Election*, against the disabling Power of the House of Commons; shewing that Power to be contrary to the Principles of the Constitution, inconsistent with the Rights of the Electors, and not warranted by the Law and Usage of Parliament, 8vo. 1 s. 6 d. Woodfall.

Another respectable champion for the *rights of the people*, in opposition to what some have termed the *usurpations of their representatives*. He too allows the power of expulsion, [though neither he, nor any of the writers pretend to say, whence it is *derived*.] But he does not mean an *arbitrary* power. 'Such a power,' says he, 'can never be founded in reason, or consistent with the principles of any regular constitution.' 'Such a power,' he adds, 'cannot exist, even in the legislature. The legislature is *sovereign and supreme*; but it is not *arbitrary*. There is a boundary to all determinations; a limit which

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it cannot transgress; the laws of God and nature; the immutable principles of justice and right.'—'But,' he continues, 'thanks to Heaven, and to the wisdom and valour of our ancestors! every other power in this kingdom is reduced within still narrower bounds; it has the limit already mentioned, and it has another not less inviolable superadded to that: it must be conformable to the *general established laws and constitution* of the kingdom, and every exercise of it must be *consistent not only with the natural, but with the political and civil rights of every individual in this realm.*'

With this principle for his guide, the Writer enters on a review of the whole proceedings relating to the late election for the county of Middlesex, and endeavours to shew 'that the House of Commons have exceeded the legal powers delegated to them by their constituents, and that their final determination, of the 8th of May last, was neither warranted by the principles of the constitution, the common or statute law of the realm, the law and usage of parliament, nor even by a single precedent in their own Journals.'

Art. 12. *Some Considerations on the late Decision of the House of Commons, with regard to the Middlesex Election.* 8vo. 1s. Wilkie.

After an attentive perusal of *The Fair Trial* and *The Freeholder's Sentiments*, and our entire conviction of the force of the reasoning contained in those two masterly performances, this light and superficial *Considerer* appears before us with extreme disadvantage. He takes the other side of the question, and endeavours, with some plausibility of argument, to vindicate the expulsive and incapacitating power: but—it is like the frivolous report of a popgun, after a full peal of thunder.

Art. 13. *A Word in behalf of the House of Commons: Or, Remarks upon a Speech supposed to have been delivered by a Right Honourable Gentleman, on the Motion for expelling Mr. Wilkes.* [See Art. 24. of our *Catalogue* for last Month.] 8vo. 1s. Doddsley.

The writer, looking upon the publication of Mr. Grenville's famous speech of the 3d of February, as an arraignment of the *justice* of the Honourable House of Commons before the people at large, has thought it expedient to lay some remarks upon it before the same tribunal; and the *conclusion* which he thinks may be fairly drawn from them is, that the proceedings of the House of Commons with regard to the expulsion and disqualification of Mr. Wilkes have *not* violated either the *forms* or the *essence* of our constitution.—The answer, however, to this Writer's arguments, and to all arguments grounded upon the same principles, will be found in the *Fair Trial*, &c. Much is said about Mr. *Wilkes*; but it is not, now, *that gentleman*, his *interests*, his *misfortunes*, or his *sufferings*, to which the attention of the public is principally turned. The question is of higher import; it is a NATIONAL one; and the safety and permanence of the constitution depend upon the manner in which the contests and debates upon this great subject shall be finally adjusted and settled. It is high time that the PUBLIC should be well instructed in the doctrine of EXPULSIONS and DISQUALIFICATIONS, and made acquainted with the CLAIMS of the HOUSE, in their *fullest extent*; and now that these points are in such earnest agitation, and that FREEDOM OF ELECTION is so keenly sensible of the wound it hath received; we hope a radical cure will be effected:

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for to skin it over in such a slight and superficial manner, as to leave it in danger of breaking out a fresh, will only be trifling with the constitution of our country, and with the liberty and happiness of the people. If, as the sensible Author of the *Essay on the Middlesex Election* observes, by enquiring strictly into, and more accurately defining the rights and privileges of one order of the state, (as in the present instance) any claim of power shall be found inconsistent with the acknowledged fundamental constitution of our government, even though vested in the Representatives of the people,—let it, with general consent, ‘be DONE AWAY.’—A *perfect* government (if perfection is attainable on earth) must, as the same writer farther remarks, ‘be the growth of ages, among the most enlightened people. All that human wisdom can perform, is to watch over it with care; and, when events have discovered some latent defect, or the particular exercise of some power hitherto deemed legal, hath shewn it to be incompatible with the essential fundamental parts of the constitution, to supply the one, or to remove the other. From the occasional discoveries thus made by experience, and ‘from such patient touches of art,’ as the same ingenious essayist expresses it, ‘must be gradually formed every political fabric which can promise security to the subject, or permanency to itself:—Every ALTERATION therefore, is not a rash INNOVATION.’—Another remark from the same writer, and we have done. ‘It is said, Should the House of Commons not possess a power of expulsion, *unworthy* persons might be returned.’ Cannot *laws* provide a remedy? Arguments have been drawn from considerations of “dignity.” What shall we say? Can the dignity of legislators be better supported than by setting an illustrious example of submission to the laws?—Finally,—‘Whether a power to send an offending member back to his constituents, for them either to *reprobate* or *confirm* their former choice, might not be PROPERLY VESTED in the House of Commons, may well deserve the consideration of the legislature.’

ART. 14. *A letter to the Right Honourable George Grenville.* occasioned by his Publication of the Speech he made in the House of Commons, on the Motion for expelling Mr. Wilkes. To which is added, a Letter on the Public Conduct of Mr. W. first published in 1768. With an Appendix. 8vo. 1s. 6d. Fell.

Whatever opinion the readers of this letter may entertain of Mr. Grenville, either as a *man* or a *politician*, we cannot but think, if we may conclude any thing from our own feelings, with regard to those of other people, they must peruse this rancorous invective against him with the utmost disapprobation.

The following are a few of the flowers which we have gleaned from only the first eight pages of this accrimonious performance.—“You have formerly acted a most *unjust* and *wicked* part.”—“Your natural *cowardice* and *cunning*,” p. 4. “*The low cunning* which marks your *character*,” p. 5. “You displayed a persecuting spirit and rage against all the friends of liberty, beyond the virulence of the envenomed Scot himself:” p. 6. “We not only see passion and prejudice, but the *baseness* and *malignity* of a *heart*, not an atom of which remains *uncankered*,” p. 8.—It would fill half of our Review, were we to collect all the expressions of this uncivil sort, which might be

extracted

extracted out of this large composition of virulence and indecency; but the foregoing may suffice for specimens.

But, wherefore all this outrage? Why, it seems, our Author, at an interview with his friend, in the King's bench, asked Mr. W. if he had seen Mr. G's speech? Mr. W. told him, "that he had read it with great care; that he considered it as a direct act of hostility on the part of Mr. G. That as to the vote he gave in parliament against his [Mr. W.'s] expulsion, he was under no obligation to Mr. G. for that vote; that the speech was crowded with falsehoods; that he had always detested Mr. G. as a minister, but despised him as a private man; and that he should never think it worth his while to take the least notice of his illiberal abuse." This, says the letter-writer, 'he declared to be his fixed purpose, and it is well known, how invariable he is in all his resolutions.' But, adds he, 'although Mr. Wilkes determines to pass over this feeble attack of an enemy who fights only with the weapons of malice and falsehood, I shall not suffer such an injury done my friend to pass unnoticed or unpunished.'—Accordingly, this angry dispenser of literary vengeance, enters on a course of the most severe animadversion on every part of Mr. G's celebrated speech, in which the orator has thrown out any censure on the character and conduct of Mr. Wilkes, or approbation of the *legal* proceedings against him, antecedent to the expulsion. This he politely calls 'the *venom* so plentifully and *malignantly* diffused through that speech;' and he farther arraigns Mr. G. in that, 'not content with advancing many direct *falsehoods* against Mr. W. in the House of Commons,' *he* hath, 'by the present publication, spread them thro' the nation.' *He* hath, says our Author; and in his title-page too, he says, '*his* [Mr. G.'s] publication: but is this fair treatment of the Right Honourable orator? How does it appear that *he* is the publisher of his own speech? The more candid and more gentlemanly author of the preceding tract, the *word* in *behalf* the *House of Commons*, though he undertakes a refutation of the Speaker's arguments against the expulsion, does not accuse him of the *publishing*; but, on the contrary, intimates his doubt of the speech being really and literally the gentleman's to whom the public have given it. And he fairly too, takes notice of the positive declaration of the editor, that this celebrated speech is made public *without the approbation, consent or knowledge* of the supposed author.—We offer not this, however, as advocates, in any respect, for Mr. G.; which, indeed we could not do, were we so inclined, with any appearance of consistency, after having, on so many occasions, in several late Reviews, intimated our entire dissent from the measures of administration, while this gentleman was *their guide*: especially those irretrievably fatal measures respecting our colonies, for which, we are afraid, no recompence can ever be made to this injured country.—It is not the *matter* of what this angry writer brings in charge against the author of the speech, that hath given us offence; it is the rudeness and asperity with which Mr. G. is treated in this most discourteous epistle. Such very *free* treatment of persons of the higher ranks in this kingdom, is grown exceeding common of late. Junius hath begun it. Every presuming whiffler in scribbling can ape his virulence, though unable to copy his elegance of language; and thus, under the notion of *spirit*

in writing, we are now likely to be over-run with insolence, and Billingsgate. But, surely, such licentiousness must be totally condemned by every friend to order and decency; and will be considered as utterly incompatible with that liberality of character and urbanity of deportment, which ought ever to distinguish the man of letters from the clown!

The *Letter* added, by way of second part, to this address to Mr. G. G. was originally published in the *Political Register* for Novem. 1768; and contains a laboured defence of the public character and conduct of Mr. Wilkes. To this defence is added, an appendix, consisting of papers, by way of commentary or exposition, referred to in the two preceding letters: the whole forming a studied vindication of the political hero of our times, in respect to the whole of his public deportment, from the day of his arrest by the general warrant, to the close of the year 1768.

Art. 15. *A seasonable Address to the people of London and Middlesex, on the present critical situation of affairs.* 8vo 1 s. Becket.

A specious declamation against Wilkes and his partisans. As a specimen, take what the author says of the *Supporters of the Bill of Rights*:—‘My fellow citizens of London and Middlesex, how can you be imposed upon by a few obscure and impudent persons, who meeting at a tavern, are pleased to call themselves *Supporters of the Bill of Rights*. From whom are your rights in danger, but from such persons and their accomplices? Are your rights in danger from every legal authority in the kingdom, and are they to be defended by John Wilkes, Esq. from his chambers in the King’s Bench Prison? Are they unsafe in the hands of parliament, and safe in the hands of Delaval, Townshend, Sawbridge, and Parson Horne? In the name of common sense, if you have a mind to sport awhile with any matter of novelty, get an Elizabeth Canning, or a Cock-Lane ghost; do not profane the Bill of Rights: do not turn your supposed liberty into disorder and folly: to give people of sober dispositions a distaste to the name of liberty, and to all the world a very just aversion to the use you make of it.’

This ministerial writer, whoever he is, has a lively pen; and can express himself with ease and elegance, notwithstanding one or two North British phrases; but he has not, in his present production, entered very deeply into the *argument*. His sentiments, however, in regard to the prevailing humour for dissolving the parliament, deserve the reader’s attention:

‘I should be glad that parliaments were made triennial, or even annual, but I cannot desire that the honour of parliament should be sacrificed to the spleen of discarded courtiers, who mean only to distress government until they, or their friends, are taken into place: nor can I wish to sacrifice the honour of parliament to the apprehensions of a few, who, for aught I know, are sincere in alledging that our liberties are in danger.’

‘Our liberties have been in danger formerly, when parliaments were dissolved upon every trifling offence taken by the court. They would be in danger again, if parliaments were to be dissolved upon every clamour raised among the people.’

Again, ‘If this parliament be dissolved for rejecting Mr. Wilkes, another

another may be dissolved for reprimanding Mr. Beckford next time he is pleased to assert a dispensing power in the crown: and if parliament is to be dissolved at the request of a few counties and boroughs, there is reason to believe that such requests will multiply apace; for a time of general election is a time of pleasure and of personal consequence to many of our supposed petitioners.'

Art. 16. *An Address to the People of England, on the Expediency of dissolving the present Parliament.* By an independent Freeholder of Middlesex. 8vo. 6d. L. Davies.

Another ministerial declaimer.—This gentleman, however, differs from his brother in principle, the author of the last-mentioned address, in respect to the frequency of parliaments. Our independent freeholder, as he styles himself, seems to think once in seven years too frequent for the return of a general election, on account of the tumults and disorders, idleness and profligacy occasioned by the misplaced *liberality* of the candidates. 'As affairs are now managed,' says he, the sober and rational part of the kingdom dread the septennial return of elections for members of parliament. Such is the mean and corrupted state of the people, that there is an universal expectation on these occasions of riotous mirth and intemperate feasting,—if of nothing worse. What wise or good man has been spectator of the disorders which fill the land at these times, and would wish to see a return of them so soon, or delight in the prospect of universal gluttony and drunkenness? The corrupt, the idle, and the dissolute, may indeed wish for another opportunity of indulging their vices at the expences of others; but every sober man, must lament, that the *morals* of the people necessarily suffer once in seven years, in support of their *civil liberties*.'

But should not this writer have considered, that the more frequent elections are, the less have we to apprehend from the returns of bribery and corruption, with all their attendant irregularities and excesses? Seats in the House would be worth so much the less, and would proportionably fall in their prices; for if you reduce the loaves to half penny rolls, and the fishes to mere sprats, you will not see so much elbowing and squeezing for room at the table.

This author uses many arguments to quiet the minds of the people, at this critical, or as he would call it *clamorous* juncture; but the greatest part of what he urges, in this view, is too common, and too much hacknied, to be offered to the consideration of our readers.—If there is any foundation for the complaints that have arisen, now or never is the time for a thorough inquiry into it; and for a redress of grievances, if in reality, there are any grievances to redress: but as to a dissolution of parliament, we think, with our author, there is not yet sufficient cause for so violent a measure: although we cannot agree with him in pronouncing it an *unconstitutional* one.

Art. 17. *A Curfory View of Arbitrary Power attempted by Kings of England, from the Conquest, compared with the present Time, from historical Facts.* Addressed to the misled People of England. 8vo 1s. Smith.

The intention of this curfory view, is to compare the arbitrary spirit of former reigns with the mild and legal government of the present Royal Family; which we think is altogether a work of supererogation.

rerogation. There is now no complaint, that we know of, in this respect, against the crown. If the liberties of the subject are in any danger, it seems rather to be apprehended from another quarter. But we hope there is little, of this sort, to fear from any quarter. For, we trust, that the people of this country will always be on their guard against the encroachments of every branch of government; and that they who have hitherto so nobly withstood the tyranny of ONE, will ever disdain to bow their neck to the slavery of FIVE HUNDRED.

Art. 18. *A History and Defence of Magna Charta*. Containing a Copy of the original Charter at large, with an English Translation; the Manner of its being obtained from John, with its preservation and final Establishment in the succeeding Reigns; with an introductory Discourse, containing a short Account of the Rise and Progress of national Freedom, from the Invasion of Cæsar to the present Times. Also the Liberties which are confirmed by the Bill of Rights, &c. To which is added, an Essay on Parliaments, describing their origin in England, and the extraordinary Means by which they have been lengthened from half-yearly to septennial ones. 8vo. 5 s. 3 d. in boards. Bell, &c. 1769.

This publication is evidently calculated *pro tempore*, and together with *Magna Charta* introduces a copy of the late Middlesex Petition. Who the compiler is, does not appear in the work; but he has given a loose account of the wars of the English barons with our early kings in very *scurvy* language, to adopt a term of his own, p. 105.; where he translates *petitiones pessimas*, scurvy petitions: many flowers of language may be collected from p. 109, 112, 115, 120, 121, 247, 248, &c. which extend beyond the Compiler's apology, p. 107. but no one is justified in adopting bad language from others, excepting in professed extracts. Even the warm professions in favour of liberty made throughout the volume, do not, in our opinion, render it worth farther consideration.

COLO N I E S.

Art. 19. *An Appeal to the World*; or a Vindication of the Town of Boston, from many false and malicious Aspersions contained in certain Letters and Memorials, written by Governor Bernard, General Gage, Commodore Hood, the Commissioners of the American Board of Customs, and others, and by them respectively transmitted to the British Ministry. Published by Order of the Town. Boston, printed by Edes and Gill: London, reprinted for Almon. 4vo. 1s.

It will be very proper for those who have read the collections here referred to, (and who may, possibly, from the specious representations contained in some of the letters, &c. have received impressions unfavourable to the people of New-England,) to peruse this *commentary*; in which considerable light seems to be cast on many *questionable* passages in those letters and memorials.

After taking special notice of many particular representations in governor Bernard's letters, in order to shew their invidious nature, and evil tendency, with respect to the town of Boston, the appellants observe, that it would be an endless task to take particular notice of every false and injurious representation contained in these voluminous letters; and they conclude, that 'no one can read them without being

ing astonished, at seeing a person in so important a department as governor Bernard sustained, descending in his letters to a minister of state, to such trifling circumstances, and such slanderous *chit-chat*: boasting, as he does in one of his letters, of his *over-reaching* those with whom he was transacting publick business; and in order to prejudice the most respectable bodies, meanly *filching* from individuals belonging to those bodies, what had been dropped in the course of business or debate: journalizing every idle report brought to him, and in short acting the part of a pimp rather than a governor.—As these letters, being now made public, will be a monument of disgrace *to him*, it cannot be supposed, that any honour can be derived from them, to those great men to whom they were addressed.’

Of the letters of general Gage and commodore Hood, they, in a summary way, remark, ‘that although both these gentlemen were perfect strangers in the town, they have yet taken such extraordinary freedoms, and the general in particular has wrote in such a positive strain, as must unavoidably give high disgust to every reader of candour and impartiality.—If these gentlemen received the character of the town, or of any of its individuals, from governor Bernard, as we are ready to think they did, they must have been long before convinced, if they knew any thing at all of the state of the town, that the governor was too deeply interested in *misrepresenting*, to be credited in a point of that importance; and therefore common justice would have dictated a suspension of their publick testimony to the prejudice of a community, till they could have had the opportunity of doing it upon impartial enquiry, or *their own* observation.’

At the close of these animadversions, are the following resolutions of ‘the town of Boston,’ at their meeting held in October 1769, *viz.*

‘Resolved, that the letters and memorials of governor Bernard and the commissioners of the customs in America, transmitted by them respectively to his Majesty’s ministers, and laid before the parliament of Great Britain, authentick copies of which are now before this town; had a tendency to deceive the ministry, and lead them unavoidably to misinform his Majesty, with regard to the affections and loyalty of his American subjects in general: and that the said governour Bernard and the commissioners have particularly, in their letters and memorials before-mentioned, discovered an implacable enmity to this town, and the most virulent endeavours to traduce it even to his majesty himself; by means whereof the inhabitants very sensibly feel the displeasure of their gracious sovereign.

‘Resolved, that this town have reason to rejoice in the measure taken by the honourable house of representatives, in the last session of the General Assembly; by so seasonably preferring their dutiful and loyal petition to his majesty, for the removal of governor Bernard, *for ever* from the government of this province: and the town take this opportunity to express their most ardent wish, that the prayer of said petition to his majesty may be graciously heard and granted.

‘Resolved, that general Gage and commodore Hood in their several letters to his majesty’s ministers and servants, authentick copies of which are now before this town, have discovered an unreasonable prejudice against the town. And the general in particular, in decla-

ring in his letter to the right honourable the earl of Hillsborough, one of his majesty's secretaries of state, that "*in truth there was very little government in Boston*;" and in making use of other expressions *alike severe*, has done great injustice to the town, and an irreparable injury. And it is moreover the opinion of the town, that the *readiness* he has discovered to receive unfavourable impressions of it, and the publick testimony he was prevailed upon to bear against it, before he could have time to make an impartial enquiry, betrayed a want of *candour* unbecoming his station and character.

' Resolved, that many of the letters and memorials aforesaid are false, scandalous, and infamous libels upon the inhabitants of this town, province and continent, of the most virulent and malicious, as well as dangerous and pernicious tendency: and that the selectmen be and hereby are directed to apply and complain to proper authority, that the wicked authors of those incendiary libels, may be proceeded with according to law, and brought to condign punishment.'

We shall conclude the present article with the following very important passage, from p. 52 of this Appeal; which appears, to us, to convey the general sense of our American brethren, on the present situation of affairs:

' Notwithstanding the town have been obliged in justice to themselves, to say thus much in their own vindication, we should yet be glad, that the ancient and happy union between Great Britain and this country, which governor Bernard has so industriously laboured to interrupt, might be restored. Some have indeed flattered themselves with the prospect of it; as intelligence is said to have been received from administration, that *all* the revenue acts would be repealed: but as it since appears by lord Hillsborough's own account, that nothing more is intended, than the taking off the duties on paper, glass, and painter's colours, upon commercial principles only; if that is all, it will not give satisfaction: it will not even relieve the trade from the burdens it labours under; much less will it remove the grounds of discontent, which runs through the continent, upon much higher principles. Their rights are invaded by these acts; therefore until they are *all* repealed, the *cause* of their just complaints cannot be removed: in short, the grievances which lie heavily upon us, we shall never think redressed, till *every act*, passed by the British parliament for the express purpose of raising a revenue upon us without our consent, is repealed; till the American board of commissioners of the customs is dissolved; the troops recalled, and things are restored to the state they were in before the late extraordinary measures of administration took place.'

T R A D E.

Art 20. *Reflections on the Principle of Trade in general.* By a Well-wisher to his King and Country. Small 12mo. 1s. No Book-seller's Name. Sold by Brotherton. 1769.

Contains some general maxims and principles of trade; which shew that the Author has thought much and justly on this subject. His principal view, is to shew that the public weal requires that all possible protection, and especially *freedom*, be allowed to trade: that this should ever be 'the grand point in view, and the foundation of all the

the resolutions of legislature.' He has thrown in, likewise, some very pertinent observations on the means of rendering manufactures cheap; on coins, and the scarcity of silver money; of the course of exchange; and of the bounty on corn: but his discussions are extremely brief, scarcely any thing more than mere hints, thrown out with little regard to order or connection. He is, moreover, so peculiar in his method of pointing, that his meaning is not always easy to be understood.

RELIGIOUS and CONTROVERSIAL.

Art. 21. *Many made righteous by the Obedience of One.* Two Sermons, on Rom. v. 19. preached at Biddiford Devon, in the Year 1743. By the late Rev. James Hervey, A. M. Rector of Weiton-Favell: with a Preface, by Augustus Toplady, A. B. Vicar of Broad-Hembury, Devon. 8vo. 6d. Gurney.

It is sufficient to say concerning these sermons, that they are in the same strain with the other works of this Author, whose warm imagination, or some other cause, led him, sometimes, into sentiments, or methods of expression, not perfectly consonant either to reason or scripture: but the piety of the man and his fervent benevolence will ever recommend his character and memory to regard, even with those who cannot embrace his opinions.

Mr. Toplady prefaces these sermons with high encomiums on Mr. Hervey's style; which is indeed very pleasing; but surely he speaks too strongly when he says, 'With Hervey in their hands, his delighted readers *well nigh* find themselves at a loss, which they shall most admire, the sublimity and sweetness of the blessed truths he conveys, or the charming felicity of their conveyance.' Certainly, if the truths are important, the reader does not appear to shew them great regard, who places on a level with them the style and manner in which they are delivered.

Whatever profits may arise from the sale of these sermons, we are assured, will not be appropriated by the publisher to his private benefit, but applied to other purposes.

Art. 22. *A Vindication of the Athanasian Creed, in Respect to the explicit Explanation of the Three distinct Persons in the Godhead; and of the Incarnation of our Lord Jesus Christ.* By Francis Lloyd, A. M. 8vo. 1s. Bladon.

Incredible as it may seem, we find there is yet living in this enlightened age and country, one clergyman, a person of some sense and of a competent share of learning, who is, nevertheless, (such is the amazing inconsistency and imperfection of human nature) capable of undertaking a *serious* defence of this strange and justly exploded creed!—His name, we see, is Lloyd, and his preferment is, the rectory of Trottercliffe, in Kent.

Art. 23. *Reflections on the Modern but Unchristian Practice of Inoculation; or, inoculating the Small-pox tried by Scripture Doctrines and Precepts, and proved to be contrary to the revealed Will of God.* By a Friend to Truth. 8vo, 6d. Keith. 1769.

When first inoculation was introduced here, and began generally to prevail among us, several ignorant, or wrong headed, divines, set themselves to preach and to publish against this salutary practice; inveighing against it, as highly presumptuous and impious. They were soon

soon silenced, however, by the solid arguments of those who were happily convinced of its immense utility; and who saw nothing repugnant to it in the sacred writings.

Whether the tract now before us is one of these unavailing, exploded pieces, reprinted; or whether this be its first appearance, we know not: but one thing we clearly perceive,—that this pretended Friend to Truth, is a real friend to nonsense.

He says inoculation 'comes not from God, but from Satan.' Truly, the *Evil one* is not a little obliged to our Author for ascribing to him so much good: and the multitudes who are duly sensible of the infinite advantages which mankind have reaped from inoculation, must, for the future, if they credit this wise Reflector, have a more favourable opinion of Satan, than they have heretofore entertained of him.

Art. 24. *Considerations on Differences of Opinion among Christians; with a Letter to the Rev. Mr. Ven, in Answer to his 'Free and full Examination of the Address to Protestant Dissenters, &c.'* By Joseph Priestley, LL. D. F. R. S. 8vo. 1s. 6d. Johnson and Payne.

The first part of this treatise contains an excellent dissuasive against an obstinate attachment to controverted tenets in religion, and what men call *orthodoxy*; against the too prevailing practice of studying controversial writings more than the Bible; and against uncharitableness toward those who differ from us in matters of opinion. It is to be feared, however, that by connecting these liberal sentiments with an address to Mr. V—, he has only cast his pearls before — those who will turn again and rend him.

In the second part, our Author animadverts, in a very becoming manner, on Mr. V.'s *Answer to the Address*. If Mr. V. be well advised, he will here let the controversy drop: unless, becoming a convert to Dr. P. candour, and a pious regard to truth, should prevail on him to publish his conviction. But when do we see disputants acting in this manner? Alas! it is not, we fear, to be expected, while pride and passion continue to maintain the influence they have hitherto held over the human mind!

POETICAL.

Art. 25. *The Battle of Minden, a Poem, in Three Books.* By Sidney Swinney, D. D. Fellow of the Royal and Antiquarian Societies. Enriched with Critical Notes by Two Friends, and with Explanatory Notes by the Author. 4to. 10s. 6d. Doddsley, &c. 1769.

The first thing that appears upon opening this book is, that the Author raised subscriptions for it under conditions which he neither has fulfilled, nor intends to fulfill. He promised a plan of the battle of Minden, and several engravings by Strange and Grignon. The reason he assigns for disappointing his subscribers in this particular, is only that he would not have got so much money by fulfilling his promise, as he gets by breaking it. To make some atonement for this, he proposes to present his subscribers with three books instead of one. One only, however, is yet published, and we shall soon see what advantage the subscribers are likely to derive from having two more.

* See Review for Sept. p. 225.

The first six verses afford a specimen both of the poem and the notes, which will sufficiently determine the merit of both :

Father Omnipotent ! whose nod supreme
Awaken'd Chaos from his *sluggish dream* !
Thou ! who *didst* tune with harmony divine
The spheres celestial, and *didst* bid to shine
Sun, moon, and stars ! O harmonize a bard,
Whose pow'rs are languid, and whose task is *bard*.

NOTE. " We cannot but be of opinion, without the least adulation, (which we hope to approve ourselves above in the following strictures,) that this exordium is great, solemn, and truly poetical. It somewhat resembles Milton's invocation in the first book of his *Paradise Lost*.

" That poet has also something similar to it elsewhere ; and, afterwards, does not scruple to call upon Urania, one of the pagan deities, to inspire him."

This Poet also, without scruple, joins the *Almighty*, and *seraphs*, with pagan deities :

We swear, says he, to celebrate all who fell at Minden :

—————Would the *Almighty* deign
To hear his suppliant, nor to hear in vain.
Seraphs assent ; *Euterpe* tends the string ;
Tbalia smiles ; *Clio* vouchsafes her wing ;
Mnemosyne, from high Parnassus mount ;
The graces, sportive round the sacred fount ;
All, all have *ta'en* their nursing by the hand,
And gently touch'd him with their magic wand.

This, as to the mixture of paganism with revelation, is a much nearer imitation of Milton than the exordium, yet of this the annotators take no notice.

They have also neglected to remark, that though Swinney has adopted Milton's personification of Chaos, yet, to assert his prerogative as an original writer, he has totally differed from him in the characteristics of that imaginary being. Milton represents him as " holding eternal anarchy, amidst the noise of endless wars, and subsisting by confusion." Swinney, as in a state of torpid inactivity ; sleeping with such a native propensity to rest, in mind as well as body, that his very dreams are *sluggish*.

There is a qualification which the Spectator somewhere calls a *modest assurance* ; this must certainly be a compound of assurance and modesty. Dr. Swinney seems to have put in his claim to both ; in the passage just quoted we see his assurance. He tells us, ' that he is the nursing of the muses and the graces, that they have taken him by the hand, and communicated to him a portion of their divine energy and *safe* by a magic touch.'

Immediately afterward,

—————He grieves that no indignant bard
Hath *snatch'd* his pinions, and hath nobly dar'd
To snatch the subject from a *bumbler muse*.

This was certainly intended as a testimony of his modesty ; but his modesty and assurance are not mixed, they do not concur to produce one sentiment ; these passages can no more coalesce than oil and water ;

ter; for if he is an inferior poet whom not only the muses but the graces inspire, what is it that gives superiority?

Dr. Swinney, indeed, whoever he has invoked, seems to have been wholly under the influence of pagan deities, for he represents *thunder* as levelled against the *gospel*, in defence of which nobody stood up but the *king of Prussia*:

Justice bids us sing
Of dubious faith, of studied disrespect,
Of Prussia, treated with a cold neglect;
He! that *alone* stood up *within the gap*
And rescued *gospel*, from a *thunder-clap*.

Better things might have been expected from a Christian divine, who seems however to be as ignorant of the Old Testament, as he is negligent of the New. He represents David after having put off Saul's armour, as killing, not a single giant called Goliath, but *ten thousand men* with a *sling and a stone*. The whole passage is curious.

Thus when the Lord's annointed did invest
The ruddy David with a warrior's vest,
Lash'd on his gauntlets, and vouchsaf'd t' enfold
His callow limbs in armour, *boss'd with gold*;
Th' unwieldy mass away the stripling *bow'd*,
And dropt the *weapon* which he had not prov'd;
Devoutly trusting in the Lord alone
He slew *ten thousand* with a *sling and stone*.

But it is now time we should acquaint our Readers that, except in the title-page, there is not one syllable concerning the battle of Minden in this publication. It relates no military action but the affair of Berghen, in which the hero of the poem, Prince Ferdinand, was beaten: with respect to public events it is less than a Gazette in rhyme, yet in other respects it is more, it gives an account of the Author's pulling three Frenchmen from a hay-loft by the heels, and of his attendance upon a *black trumpeter* that died for love. The history of this trumpeter, and of his unhappy passion, as it forms a kind of episode, may be detached from this work without losing any of its beauty or force: it is only necessary to premise that the Author solicited the permission of Count de Gondola, bishop of Paderborn, to marry the trumpeter to his innamorata, but without success:

Or ere he march'd, Euphrenus tends the call
Of hapless Osmin's swift approaching fall.
He, peerless Trumpet! woo'd a German maid,
By Bishops, Priests, and Confessors betray'd.
Remonstrances (by mild Euphrenus) were
With scorn rejected, and a taunting sneer.
"Shall a Scribe's daughter, and a Cath'lic, wed
And take an Heretic unto her bed?"

As the fond shepherd tends his dying lamb,
Or, weeping, hovers o'er its mournful dam;
So Mogodore her dying son deploras:
(For instinct soft'neth sympathetic Moors.)
She, tawney beauty! from Jamaica came;
Through Maryland was spread his father's fame.

There

There the sow-gelder's art and trade he learn'd,
 And by his bugle-horn a living earn'd.
 This high descent more flatter'd Creolus,
 Than thee, Misenus, thine from Æolus.
 Euphrenus draws the tape-ty'd curtain close,
 And to the foot of Osmin's flock-bed goes.
 His eyes blanch upward, and a dismal groan
 Proclaims the bigness of his inward moan.
 His hairs, like stained feathers, (sad reverse!)
 Pluck'd from an ostrich tail, to grace an hearse,
 Hang dangling down, and his convulsing heart
 Is shatter'd, pierc'd, and torn, by Cupid's dart.
 Merciless tyrant, could not Europe's race
 Suffice to glut thee, and thy triumphs grace?
 Must Africans, alike, thy tortures feel,
 And fall dread victims to thy ruthless steel?
 Three trumpets, with a shrill, yet solemn, tone,
 Slowly resound to Mogodora's moan.
 The brazen kettle-drums, with solemn sound,
 Precede the corps unto an hallow'd ground.
 Eight soldiers bear it; twelve bring up the rear,
 Present, and fire three vollies o'er the bier.
 Rest, Osmin, rest! well shall thy suff'rings here
 Smoothe thy fleet passage to the heav'nly sphere.

Upon this episode, surely, no critical remarks can be expected.

Upon the whole, this performance, without the cuts promised, printed only on one side, the other being reserved for notes, which might all be printed in 6 of the 37 pages left for them, is one of the most shameful impositions we have ever seen. It is, beside, a mere rhapsody of incongruous images, and barbarous language, without order or connection, poetry or sense.

Art. 26. *Elegy written at Amwell, in Herefordshire. MDCCLXIX. 4to.*

*Printed by Dryden Leach, for the author.**

We have lately met with several very pleasing productions, in this sweet and melancholy walk of poetry; for which the reader may turn to the volumes of our Review for the two or three last years.

We will not say that there is more of poetry in this elegy, than in Lord Lyttelton's Monody, or of passion than in Shaw's †, or of the harmony of numbers, than in the verses written at Sandgate Castle ‡, but there is in it that beautiful strain of genuine simplicity, which is nature's truest elegance.

The affecting occurrences which produced this poetic effusion of tenderness, is communicated to the Reader in the following stanzas; after a short introduction, in which the Poet describes his favourite plan of private life, his sequestered and peaceful situation, and his happy connection with the fair partner of his rural retirement:

Foe to the futile manners of the proud,
 He chose an humble Virgin for his own:
 A mind with nature's fairest gifts endow'd;
 And pure as vernal blossoms newly blown;

* Not advertised for sale.

† See Review for Nov. 1768.

‡ Ditto, Dec. 1768.

Her hand she gave, and with it gave her heart,
 Her fond, fond faithful sympathizing breast;
 Free without folly, prudent without art;
 With wit accomplish'd, and with virtue blest:
 Swift pass'd the hours; alas, to pass no more!
 Flown like the light clouds of a summer's day!
 One beauteous pledge, the beauteous comfort bore,
 The fatal gift forbade the giver's stay.
 Ere twice the sun perform'd his annual round,
 'In one sad spot where kindred ashes lie,'
 O'er Wife, and Child, and Parents, clos'd the ground;
 The final home of man ordain'd to die.

The loss of so much excellence and innocence is pathetically deplored in the following extremely tender, yet animated strains:

—————My thoughts rovd frantic round,
 No hope, no wish, beneath the sun remain'd;
 Earth, air, and skies, one dismal prospect frown'd:
 One pale, dead, dreary blank with horror stain'd.
 O lovely flow'r, too fair for this rude clime!
 O lovely morn, too prodigal of light!
 O transient beauties, blasted in their prime!
 O transient glories, sunk in sudden night!
 Sweet Excellence, by all who knew thee mourn'd;
 Where is that blooming form my soul admir'd?
 With native artless modesty adorn'd:
 With pity, meekness, charity inspir'd.
 The face with rapture view'd, I view no more,
 The voice with rapture heard, no more I hear:
 Yet the lov'd features Mem'ry's eyes explore;
 Yet the lov'd accents fall on Mem'ry's ear.

Should the Author's anguish of mind permit him ever to revise this little piece, and give it any farther polish and finishing, we should be glad to see, in a second edition, that the last line but one hath undergone the file:

To virtue's path our vague steps to controul.

*. * The public was, a few years ago, obliged to the muse of Amwell, for 'Elegies Descriptive and Moral.' See Review, vol. xxiii. p. 68.

Art. 27. *Original Poems on several Occasions.* By C. R. 4to. 5s. sewed. Harris. 1769.

The fair Author of these poems is undoubtedly a woman of sense; for there is nothing very silly in her whole collection. She writes a pretty song.

Art. 28. *Poemata, Audere Oxon. nuper Alumnus.* 12mo. 1s. 6d. Bathurst. 1769.

These Latin poems are mostly translations, from some of our best English poets; but they are unfaithful in the worst sense of the word; for they not only fail, very often, to give us the beauties of the original, but they even change the ideas. Thus that picturesque line in the Church-yard Elegy,

The plowman homeward plods his weary way,
is rendered by

Lata domum fecit vestigia fessus arator.

This is saying quite another thing. And of that fine line,
Slow thro' the church-way path we saw him borne,
no notice is taken.

Useless epithets are often introduced to fill up the verse :

————— Non venatoris *anbeli*

Finitimis lætæ vox repetita jugis.

Anbeli would not have made its entrance here, had it not consisted of one short syllable and two long ones.

Nor is the Author more correct in his original poems. Thus he talks of seeing the cries of children :

Ast ego jam video rixas, variosque tumultus,

Infantumque sonos, ———

The collection concludes with a puerile poem on the birth of the Prince of Wales, which was justly refused a place in the Oxford poems on that occasion.

Art. 29. *Temora, Liber primus, Versibus Latinis expressus.* Auctore Roberto Macfarlan, A. M. 4to. 1s. Becket, 1769.

There is something in the genius and style of Ossian's poetry so very different from the subdued spirit and unadventurous manner of the Roman classics, particularly the chaster classic poets, that Mr. Macfarlan has, certainly, no very easy task in this version of *Temora* : for to succeed in his attempt, it is necessary that he should unite the native ease and perspicuity of Virgil with the fire of Lucan and the luxuriance of Claudian. How he has thus far succeeded, the following description of the Evening and of a Celtic Spectre will give our Readers some idea :

*Occidui solis jam summa cacumina Doræ
Luce rubescebant ; caput descendere vesper
Umbrifer, et ventis crepitabat sylva Temoræ.
Hesperius tandem nubes exsurgit ab undis,
Stellaque præfulgens extrema despiciit ora :
Cum, migrante polo, subito caput exserit umbra,
Ac mihi spectanti solo sua membra videnda
Præbet, ut ingenti passu levis Æthera tranat
Collibus alternis vestigia grandia ponens.
In latere apparet Chypæus seu Luna laborans,
Informique manu truncatam concutit hastam.
Ductor erat Semides ; habitumque ac ora gerebat ;
Agnovi latos humeros vultusque serenos :
Ille sed in proprio wanesceus flamine transit,
Atque mihi tenebras et pectus triste relinquit.*

This poem is intended as a specimen of a Latin translation of all the poems of Ossian, which will be published by subscription, with Mr. Macpherson's notes.

Art. 30. *The melancholy Student.* A Poem. Written at Queen's College, Oxford, in the Year 1765. 4to. 6d. Rivington.

This little piece, which is written in stanzas of four verses, each consisting of ten syllables, deplores the Writer's great weakness of body, and dejection of mind : it was written during a lingering illness, when the
Author

Author was in his 17th year; but tho' these circumstances might apologize to a friend for its imperfections, what business has a piece that needs such an apology in public? With merit, relative to the age or situation of the Author, the public has no concern. If the lamp-lighter's last Christmas-present to his masters and mistresses, had been written by a child of six years old, it would have been extraordinary; but doggerel would not for that reason have given the pleasure of poetry. The poems that Pope wrote when he was a boy would never have been published, if the age of the Author had been thought a necessary apology for imperfection.

Art. 31. *The Court of Thebes*; being a Collection of the most admired Prologues and Epilogues that have appeared for many Years; written by the most approved Wits of the Age. 12mo. 1s. 6d. fewed. Richardson and Urquhart. 1769.

A book containing nothing but prologues and epilogues, detached from the several dramas to which they respectively belong, having no merit of *originality* to recommend it, must depend entirely, for acceptance from the public, on the taste of the collector, and the completeness of the selection. This compilement we apprehend is very deficient in both these respects. With regard to *choice*, indeed, it is a matter which depends on ideas of excellence, for which we have no standard; but what excuse will the Editor offer, for *omitting* the much-admired prologue spoken by Mr. Garrick at the opening of Drury-Lane Theatre in 1747? and what apology, for this omission, can he make, in particular, to Mr. Garrick, to whom his collection is dedicated?

D R A M A T I C.

Art. 32. *Richard in Cyprus, a Tragedy*. By T. Teres. 8vo. 1s. 6d. blyth.

The Author of this tragedy appears to be a man of good sense, but he fails in genius, judgment and taste.

Art. 33. *The Favourite, an Historical Tragedy*. 8vo. 1s. 6d. Bell.

An impudent and despicable attempt to introduce a stupid play, founded on the intrigues of Sejanus, to public notice, by means of the public discontent. Such wretches as the Editor of this dull, tho' stolen, tragedy, deserve the same punishment with the robbers at a fire.

Art. 34. *Amintas, an English Opera, as performed at Covent-Garden*. 8vo. 1s. Lowndes.

Founded on the story of Alexander's raising the poor gardener* to the throne of Sidon, in the room of Strato, the tyrant, whom he had deposed. Metastasio was the first who thought of thus emasculating the Macedonian hero; and, since him, several of our English poetsasters of the drama, apeing the ingenious Italian as Alexander's courtiers mimicked his wry neck, have also presumed to cut down this illustrious character to an *opera-singer*. "Alexander the Great, Mr. Reinhold!"—Was ever military glory so vilely degraded as in such instances!

Art. 35. *The Brothers: a Comedy*. As it is performed at the Theatre Royal in Covent-Garden. 8vo. 1s. 6d. Griffin.

* See Quintus Curtius, B. iv. Ch. 1.

The Author of this play plumes himself on its being an *original*†.— He is much in the right; for there is nothing, that we know of, like it, among all the comic productions of the English theatre. It hath, however, had a good run; and, perhaps, not without reason. We have not seen it performed, but, we are told, it does not *act* amiss: though, most certainly, to use another town phrase, it does not *read* at all.

Report gives this piece to the author of *The Summer's Tale*, a Comedy of three acts: see Review, vol. xxxiii.

Art. 36. *The Spanish Lady, a Musical Entertainment, in Two Acts.*

Founded on the plan of the old Ballad. As performed at Covent-Garden. 8vo. 1s. Cooper.

The well-known ballad of *The Spanish Lady* 'who woo'd an English man,' is here wrought up into a musical drama, in which the simplicity of the old song is well preserved; at the same time that the piece, though it shews but few marks of genius in the composition, is not ill adapted to the entertainment of a *modern* audience.

N O V E L S.

Art. 37. *The Reward of Virtue; or the History of Miss Polly Graham.* Intermixed with several curious and interesting incidents in the Lives of several Persons of both Sexes, remarkable for the singular Adventures which beset them. To which is added, a brief Description of Bounty-Hall, and its Inhabitants. 12mo. 2s. 6d. Rolon.

A jumble of improbable and ill-connected tales.

Art. 38. *Fatal Obedience; or the History of Mr. Freeland.* 12mo, 2 Vols. 6s. Noble.

Novels in general are calculated for youthful readers, but some are proper also for the perusal of parents; and among those of the last class, may be mentioned the affecting history of Mr. Freeland. Age has its vices as well as youth; but the danger of insisting on either, is the affording the other an opportunity of sheltering its follies under the censure passed on the opposite extreme. If matrimonial bargains are shewn to be productive of fatal consequences, the principle is used as a sanction for yielding to hasty blind attachments, which are equally destructive of conjugal felicity: if the folly of the latter is shewn, it is used as an argument, aided by age and experience, for making money the only inducement, where affection and suitable personal circumstances alone can ensure domestick felicity. Thus much however is clear, that the parties themselves are the persons *most* interested in matrimonial connexions, and though affections on either side may be misplaced, no marriage can be justifiable where both or either party are averse to it. We must not enter into the particulars of this story; which nevertheless is not ill told, and will greatly interest any Reader, whose nature is not destitute of tender feelings for the distresses of other people.

† From no man's jest he draws felonious praise,
Nor from his neighbour's garden crops his bays;
From his own breast the fatal story flows;
And the free scene no foreign master knows. PROLOGUE.

Art. 39.

Art. 39. *The French Lady*. A Novel. 12mo. 2 Volumes. 6 s. Lowndes.

An amusing story, but rather abounding too much with *chit-chat*.

Art. 40. *The Ladies Miscellany*. Containing, I. Entertaining Novels. II. Family Pictures: or, Domestic Life, exhibited and contrasted in various situations. III. Flights of Fancy: or, Original Essays in Prose and Verse. IV. Modern Characters displayed: or, Dialogues of the Living. The whole calculated for the Amusement and Instruction of the British Fair. 12mo: 2 Volumes. 6 s. Lowndes.

An insipid medley.

M I S C E L L A N E O U S.

Art. 41. *The beauties of history; or Pictures of Virtue and Vice, drawn from real Life: designed for the Instruction and Entertainment of Youth*. By L. M. Stretch, M. A. 12mo. 2 vols. 6s. Dilly.

The nature of this compilation, may be readily apprehended at first view from the title. Mr. Stretch has collected from ancient and modern authors; the most remarkable instances of virtue and vice classed under the respective heads alphabetically: each head or subdivision of the work is introduced with general reflections, of which the succeeding instances are given as illustrations. The whole may be considered as an instructive and entertaining miscellany.

Art. 42. *The Lovers: or, The Memoirs of Lady Sarah B—— and the Countess of P——*. Published by Mr. Treysac de Vergy, Counsellor of the Parliament of Paris. 8vo. 5s. Roson. 1769.

We have perused, with great indignation, a series of forged letters, written in the names and characters of several persons of distinction, and founded on the story of Lady Sarah B——y's elopement with Lord William G——n. So vile an abuse of the press cannot be too highly reſented; eſpecially as the ſhameleſs Scribbler who has thus dared to impoſe on the public, has had the additional effrontery to ſign his name, not only in print, but alſo with his dirty pen, in the title-pages of this fraudulent production:—a production which is no leſs deteſtable for its licentious principles, than for its ſcandalous impoſture.

After thus allowing ſcope to our (we truſt) laudable reſentment of the diſhoneſt authorſhip of this foreign Scandal-monger *, it is not unpleaſant, by the way, to obſerve how uniformly the *Meſdames B——y* and *P——y*, and *Meſſrs.* Lord William G——n, Capt. F—— and Sir Charles B——y, all write in exactly the ſame ſlippant and affected ſtyle; and ſtill more pleaſant to hear them all expreſſing themſelves in broken Engliſh.—When De Vergy writes Engliſh as *De Vergy the Frenchman*, we eaſily paſs over any ſlight imperfections of language;

* De Vergy is an adventurer from the continent, who has, for ſome years, honoured this country with his reſidence; and ſeems to have taken up the *trade* (in aid of his counſellorſhip in the parliament of Paris) of ſcribbling, in its moſt diſreputable branches. Such peſts of ſociety but too well juſtify what was ſaid of our emporium, by one of our own ſatiriſts:

“ London, the needy villain's general home,
The common-ſhore of Paris and of Rome.”

but

but when he personates a British nobleman, or a lady of the court of St. James's, the figure he makes is preposterous, and would be a laughable object, were it not that his impudence and immorality deserve chastisement rather than ridicule.

Art. 43. *Another Estimate of the Manners and Principles of the present Times.* 8vo. 2s. Kearsly. 1799.

This author supposes the character of the present time to be *general hypocrisy*, but

His arguments directly tend,

Against the point he would defend.

He says our people of quality almost universally *want* of their seductions and *boast* of their successes even though common sense considers them as scandalous, below contempt: he adds, that *bad nobles* who enjoy great estates, are the greatest enemies to society, because, to other mischiefs is added, a *remarkable bad and vicious example*.

But surely he that *boasts* of his vices is not a *hypocrite*; the *bad noble*, who gives a *bad example* cannot be supposed to *conceal his character*.

The author's book is wholly declamatory, and does in no degree answer to its title; he says, our great men are both rapacious and profuse, that their entertainments are given not for the pleasure of society, but for ostentation, and the pride of envious emulation; that they are guilty of gaming and debauchery, and have made matrimonial infidelity so common, and treated it so lightly, that it is ceasing to be infamous. He says our distributors of justice are venal; that instead of *executing*, they *alter* the laws; and that a cause is not successful in proportion as it is equitable, but as it is well feed: our practitioners of the law foment differences, and destroy liberty, property and unanimity. Our justices of peace are blockheads. "The *lives* of our clergy, says this author, *give a lie to their lessons*," though their *precepts* are *not better* than their *example*: "there will be *seen*, says he, as much folly, disorder, and irreligion in their families and societies as any others: they are eminent neither for good example or *precept*."

He proceeds with common-place raillery against our army and navy, our physicians, gentlemen, tradesmen and mechanics, all tending to contradict his first position, that our national characteristic is *hypocrisy*,—asserting that our immorality is *gross and evident*. Animadversion would be thrown away upon a work so futile and inconsistent; we shall therefore dismiss it with one extract as a specimen, that the author cannot always see his way through a single sentence, but, however short, loses sight of the beginning before he gets to the end; "The *present state* of the soldiery, says he, *was always bad enough*."

Art. 44. *A Review of the Conduct of Pascal Paoli, addressed to the Right Honourable William Beckford, &c.* 8vo. 1s. Bladon.

Several base news-paper attacks having been made, by the scribbling wretches of a party, who stick at nothing, on the character of the truly respectable and noble Italian, since his arrival in this country, some honest Grubbean (there is honour even in Grubstreet) hath drawn his indignant quill in the vindication of injured worth and innocence. It is indeed, but a piece of *authorism*, that hath been

produced on this uncommon occasion, but it is one of the most generous of the kind; and, therefore, we should be sorry to hear that the poor pamphleteer is a loser by his publication: yet there is too much reason to fear that a *defence of virtue*, will not go off like a scandalous libel, a secret history, or a criminal conversation-piece.

Art. 15. *An Inquiry, whether the Study of the ancient Languages be a necessary Branch of modern Education? wherein, by the Way, some Observations are made on a late Performance, entitled, Essays on the Origin of Colleges, &c.* 8vo. 1s. Edinburgh printed, and sold by Knox in London.

This Inquiry clearly shews the Author to be a person of good taste and sound judgment.—He considers what those circumstances are, with regard to the ancient writers, which ought to recommend them to the study of the moderns in general; shews that the present state of literature in this country renders the study of the ancient classics particularly useful; and makes it appear, from a deduction of facts, that the study of the Greek and Latin authors has, in every country of Europe, been attended with good taste, and produced excellent writers in all the different species of composition; and that, on the contrary, with the decay of ancient learning, just taste and fine writing have likewise decayed. He enquires into the peculiar circumstances of Greece and Rome, which gave them so remarkable an advantage in point of literary merit; and endeavours to prove, that it is impossible for us to receive much advantage from ancient authors without understanding the Greek and Latin languages.—In an advertisement prefixed to his Inquiry, he makes some very pertinent observations on the *Essays on the Origin of Colleges, &c.* (see our last month's Catalogue) and shews clearly that there is no reason to suppose that any of the professors of the university of Glasgow was concerned in that publication.

Art. 46. *A View of the Origin, Nature, and Use of Jettons, or Counters; especially those commonly known by the Name of Black Money, and Abbey-pieces: with a Sketch of the Manner of reckoning with them, and its Affinity with that of the Roman Abacus, the Chinese Soan Pan, and the Russian Shetchota. With Copper-plates.* By Thomas Snelling. Folio. 7s. 6d. Snelling. 1769.

Those who have a taste for this kind of learning, will be no less pleased with this proof of Mr. Snelling's abilities, than with the other compilations of this accurate and indefatigable Medallist.

Art. 47. *A Refutation of a false Asperson thrown out upon Samuel Vaughan, Esq; in the Public Ledger of Aug. 23, 1769.* 8vo. 6d. Dilly.

Relates to certain disputes and litigations which Mr. Vaughan formerly had, in Jamaica, with one Little John, the master of a ship; also a Mr. Husley; a Mr. Jones, an attorney; and William Christopher, a deputy marshal's man. Some mention of these affairs having appeared in the news-paper above-mentioned, with intent, as Mr. V. apprehended, to injure his reputation, [already too much brought into question, on account of his late famous overture to the Duke of Grafton] he has, in his own vindication, published this recital of the several matters and things alluded to:—but with which we shall no farther trouble our Readers. Altercations of such private, personal concern, have no title to any distinguished place in a literary journal;

although our plan, which, in some measure, comprehends every new publication, obliges us to record this pamphlet in our catalogue.

Art. 48. *An Account of King's-College Chapel, in Cambridge.* By Henry Malden, Chapel-clerk. 12mo°. 1s. Cambridge, printed for the Author, and sold by Crowder, &c. in London.

A very decent account, both historical and descriptive, of this royal foundation, and noble structure, which is worthy the particular attention of those who visit the university of Cambridge: and Henry Malden's little book will assist them in viewing the curious chapel of King's-College, which was founded by that pious prince, Henry the Sixth.

Art. 49. *An Essay on Animal Reproductions.* By Abbé Spallanzani, F. R. S. and Professor of Philosophy in the University of Modena. Translated from the Italian. 8vo. 1s. 6d. Becket. 1769.

An advertisement, prefixed to this little tract by Dr. Maty, informs us that it was composed at his request, and sent him from the Author, as a present to the Royal Society. Most of the experiments which it relates, he adds, are entirely new, and for that reason, as well as on account of the singular conclusions that may be deduced from them, deserve to be repeated by different hands, and seen by different eyes. The more accurately the works of nature are examined, the more is our amazement excited; and in no part of them is this observation more certainly verified, than in the inferior animals, particularly such as are treated of in this pamphlet. The re-formation of the polypes has been long attended to with surprize; our Author here presents us with an account of the reproductions of the earth-worm, the aquatic boat-worm, the tadpole, the land-snail, the slug, the aquatic salamander, &c. He gives an account of several curious experiments he has made upon these creatures, and intermixes several reflections and observations which will be entertaining and acceptable to the lovers of natural history.

This treatise is only intended as a kind of introduction to a larger work, in which some queries here proposed are to be answered, and the whole subject carefully and fully considered.

Our ingenious and diligent Italian Observer, we are told, wishes that several persons, both in his own country and in this, would repeat his experiments, and consider his observations, before the publication of his larger work.

Art. 50. *The Rights and Privileges of both the Universities, and of the University of Cambridge in particular, defended, in a Charge to the Grand Jury, at the Quarter-Sessions for the Peace held in and for the Town of Cambridge, the 10th of October 1768. Also an Argument in the Case of the Colleges of Christ and Emanuel.* By James Marriott, LL. D. 8vo. 1s. Rivington, &c.

This is chiefly a local performance, the printing of which, we are told, is owing to certain misrepresentations. The Author could have wished, it is said, to have avoided submitting to strict perusal, words spoken, as a magistrate, without preparation, on a sudden occasion,

* There is an octavo edition, sold for 2s. which the benevolent purchaser will probably prefer; as the work was printed for the benefit of the Author's distressed family.

when he was specially requested by the rest of the bench to attend, on account of a prosecution of much consequence.

The former part of the charge principally relates to keeping disorderly houses, and the latter part to a case, we apprehend, of the same kind, in which the vice-chancellor and proctors of the university were supposed to have exceeded their power. Dr. Marriot strongly recommends to his grand jury a watchful care to support the laws and the magistrates, and laments a general disposition among the lower orders of the people to hold in contempt the authority of the magistrates; it has shewed itself, says he, 'almost in every corner of the kingdom, and broke out into violent disorders: for my own part, I tremble; lest the continuance of them should occasion remedies as terrible as the disease.'

It is not necessary for us to enter into any farther account of this little piece: we only add, that it also contains an argument in the case of the poor's rate charged on the colleges of Christ and Emanuel in the university of Cambridge, which seems to us to discover much acuteness and good sense, though we cannot pretend to determine any thing upon the subject in question*.

Art. 51. *Anecdotes relating to the Antiquity and Progress of Horse-races, for above Two thousand Years.* 8vo. 6d. Bell.

We suspect this is an old† pamphlet, but why it should be reprinted, we know not: for there is nothing in it. We are told there were horse-races two thousand years ago, and that we knew without being told. We are told that there was such an institution as the *Ludus Trojanus*, and that too we knew before. We are informed that chariot-races were originally celebrated in honour of the sun; and what Tyro in antiquities has not heard of that symbolical institution? From the title-page it is natural to expect an entertaining account and curious anecdotes of the progress of horse-races in this kingdom, many of which might, we are satisfied, be collected; but if the friends of the stud and the turf expect any such thing, they will be disappointed.

Art. 52. *An Essay towards a History of the principal Comets that have appeared since the Year 1742. Including a particular Detail of the Return of the famous Comet of 1682 in 1759, according to the Calculation and Prediction of Dr. Halley. Compiled from the Observations of the most eminent Astronomers of this Century. With Remarks and Reflections upon the Present Comet. To which is prefixed, by way of Introduction, a Letter upon Comets. Addressed to a Lady, by the late M. de Maupertuis.* 8vo. 1s. 6d. Becket.

We have perused, with no small satisfaction, this entertaining history of those amazing celestial phenomena, which contribute so much to the astonishment even of the learned, and the terror of the vulgar. The very sensible Compiler has been exceedingly industrious in collecting the opinions of astronomers relating to the nature, the supposed appointments, and the revolutions of these wonderful bodies;

* It should be farther observed, that this pamphlet is published for the benefit of the hospital at Cambridge.

† Notwithstanding we find the date of the present year in a parenthesis, in p. 28.

and has enriched his collection with many curious observations of his own: the whole calculated not only for those who are conversant with such sublime subjects, but for readers in general; so that even the ladies may peruse this Essay with improvement and pleasure: and the Author's agreeable manner of rallying the groundless fears of the ignorant, concerning the imaginary dreadful effects of comets, or their portentous appearances, may contribute greatly towards eradicating the superstitious notions, which have but too much prevailed, concerning them.—As a specimen of his pleasantry, on these instances of the weakness and absurdity of our fellow-creatures, take the following humorous story:

'Superstitious people, says he, love to be frightened, and will be as angry with any one who endeavours to reason them out of their fears, as the inhabitants of Neuf Chatel were lately with one of their pastors, who, though in other respects an orthodox and devout Christian, yet could not reconcile to his belief the *eternity of hell torments*.—He would allow them to last a hundred thousand years with all his heart,—but that would not satisfy his flock,—they prosecuted, persecuted, and pelted him. When the king of Prussia, their sovereign, hearing of it, and moreover that the minister was a worthy, well-meaning man, ordered them to desist, and suffer him to resume his function. But this enraged them ten times more,—they surrounded the good man's house, and would certainly have sent him to the other world, to enquire into the true state of departed souls, had he not with great difficulty made his escape;—and, at length, their-sovereign, finding how fond they were of everlasting damnation, out of his great goodness, condescended to let them be damned to all eternity.—“And I also, (says the author from whence this account is taken) consent with all my heart, and much good may it do them.”—*Lettre de M. Baudinet.*'

He has the following remark on the folly of those who will have it that a comet never appears without blood; and who, as he observes, are sure to be right in their conjectures.—'For if Europe should enjoy a profound peace, they have only to look at Asia; and if all be quiet there, they have still the other two quarters of the globe to fly to, which will, doubtless, furnish them not only with carnage enough, but also with every other kind of evil, both physical and moral, their hearts can wish, to confirm them in their opinion.'

His more serious conclusion shall be ours: 'Those who are unwilling to see God, but in vengeance and destruction, should try to discover him in his goodness and protection from general calamity, by that wise order of his providence, so visible in the wonderful and stupendous arrangement of the universe.'

Art. 53. *A Political Romance*. Addressed to — — of York.

12mo. 1s. Murdoch. 1769.

This is advertised as the genuine production of that exquisite pen to which the world is obliged for *The Life of Tristram Shandy*, and *The Sentimental Journey*; but no Editor appears, to answer for its authenticity. There seems, nevertheless, to be no great reason for suspecting it to be of spurious birth;—but, be that as it may, the piece is a trifle, with which Mr. Sterne, we imagine, would never have troubled the public, unless he had thrown it into print upon the

the particular occasion on which it was written. But that intention (if we give any credit to the anecdote with which it is introduced to the reader) having been obviated, and the work being both temporary and local, the occasion, perhaps, in a great measure, forgotten, and the circumstances at any time intelligible but to a few,—the papers, of course, were no longer worth preserving;—at least, not worth committing to the press.—They have, however, as we see, by some means or other, been snatched from the hand of Oblivion; and here they are offered to the public, under the odd title of a *Political Romance*: which seems to besit them as well as if they had been called *Memoirs of a Mouse-trap*.

The occasion which gave birth to this little allegorical performance, is thus pointed out by the anonymous Editor: 'For some time Mr. Sterne lived* in a retired manner, upon a small curacy in Yorkshire, and probably would have remained in the same obscurity, if his lively genius had not displayed itself upon an occasion which secured him a friend, and paved the way for his promotion. A person who filled a lucrative benefice, was not satisfied with enjoying it during his own lifetime, but exerted all his interest to have it entailed upon his wife and son, after his decease. The gentleman who expected the reversion of this post, was Mr. Sterne's friend, who had not, however, sufficient influence to prevent the success of his adversary. At this time Sterne's satirical pen operated so strongly, that the intended monopolizer informed him, if he would suppress the publication of his sarcasm, he would resign his pretensions to the next candidate.'

The title of this piece, it appears, was to have been, 'The History of a good warm Watch-coat, with which the present Possessor is not content to cover his own Shoulders, unless he can cut out of it a Petticoat for his Wife, and a Pair of Breeches for his Son.'—The pamphlet was suppressed, and the reversion took place.

The piece is written more in the manner of Swift than of Sterne's other humorous productions; or, perhaps, it may be considered as an imitation of the admirable 'Memoirs of P. P. Clerk of this Parish,' written by Pope.

Art. 54. *The History of Paraguay. Containing, among many other new, curious, and interesting Particulars of that Country, a full and authentic Account of the Establishments formed there by the Jesuits, &c.* Written originally in French, by the celebrated Father Charlevoix. 8vo. 2 Vols. 8s. 6d. Boards. L. Davis. 1769.

The character of Charlevoix and his writings being so universally known†, and so much having also, lately, been communicated to our Readers‡, relating to Paraguay, and the Jesuits, we think it needless to enter particularly into the contents of the present publication; of which we shall, therefore, only add, that those who have not read the original work, at large, will find considerable entertainment in the

* This account is copied from the anecdotes of his life lately published by another anonymous hand.

† His accounts of Hispaniola, of Japan, and of Canada, are in every library of consequence in Europe.

‡ Particularly in our two last *Appendixes*.

perusal of this abstract §: but, if they would carefully avoid being, in any instances, misled by the good Father's pious partiality to his *order*, they must make the requisite allowances for his religion, his country, and his connexions.

Art. 55. *The Fox unskennelled; or, The Paymaster's Accounts laid open.* By an Alderman. 8vo. 6d. Roson.

An handful of dirt, flung at Lord H——d.

Art. 56. *Anti-Midas: a Jubilee Preservative from unclassical, ignorant, false, and invidious Criticism.* 4to. 1s. 6d. Pyne.

We have found it difficult to speak with certainty of the design and character of this piece. On perusing a few pages, at the beginning, we suspected that the Author intended to *attack* the Ode, in somewhat of the style and manner of our worthy friend SCRIBLERUS; but on proceeding farther, it rather appeared that his meaning was, to defend Mr. Garrick's performance, against certain criticisms which have appeared in the news-papers. Had the Author been a declared enemy, Mr. G. we dare say, would have smiled at his efforts; but nothing, surely, is so vexatious, as the Marplot-like officiousness of an injudicious friend!

The ambiguous countenance of this production reminds us of a story told of the late Mr. Rich, the manager of Covent-Garden theatre. An Author who had left the manuscript of a new play with Mr. R. waited on him to know what acceptance the piece was likely to meet with: "Sir!" said the Bard, in a most obsequious attitude, "have you perused my play?" "Yes," replied R. deliberately, snuffing up his rappee, first at one nostril, then at the other, "I have read it:—but—pray—Mr. ———, is this your comedy, or your tragedy?"

S E R M O N S.

I. *The Blessedness attending the Memory of the Just*, represented—at Hackney in Middlesex, Nov. 12, on the Death of the Rev. Mr. Timothy Laughner, who died Oct. 29, 1769. By Andrew Kippis, D. D. To which is added, the Address delivered at the Interment; by John Palmer. 1s. Buckland.

II. *A Farewell Sermon*, at Trinity Church, Leeds, Nov. 6th, 1769. By James Scott, B. D. Fellow of Trinity College, Cambridge. Crowder, &c.

III. In the Cathedral of Sarum, before the Governors of the General Infirmary, at the Anniversary Meeting, Sept. 29, 1769. By the Right Rev. Charles Lord Bishop of St. David's. Nicoll.

IV. In the Cathedral at Lincoln, before the Governors of the County Hospital, on its being opened for the Reception of Patients, Nov. 9, 1769. By George Stinton, D. D. Chancellor of the Church of Lincoln, and Chaplain to the Archbishop of Canterbury. Rivington, &c.

V. At the Separation of the Rev. Mr. N. Phene to the Pastoral Office, in the Church of Christ at Hertford, Nov. 15, 1769. By Thomas Towle, B. D. With an introductory Discourse, by John Angus. 1s. Pearch.

§ The original was printed in three large quartos, and published in France, about twelve years ago.

WE have been favoured with a letter from the Editor of *The Letters supposed to have passed between St. Evremond and Waller*, in which he says, 'The Reviewer of that work has made some mistakes which I am persuaded you will have the justice to rectify. He charges the Editor with the disgusting *artifice* of paying compliments to himself, under the assumption of his characters. He was too hasty in his animadversion; those letters are sometimes apologized for, but never praised. The Editor was incapable of such a silly vanity; the mutual compliments that appear in those letters, are founded on the well-known merits of the respective characters, allude to their writings, or arise from their lives—thus Waller tells St. Evremond, that his misfortunes shew how elegantly he can complain. [See St. Evremond's works *passim*.] Thus St. Evremond compliments Waller on his superior wit and understanding.'

'The Reviewer reckons, among other fictions in this work, the story of Grammont's marriage with the Lady Hamilton, but this is not a fiction. The Editor had this anecdote from a person of great distinction, to whom it was communicated by those who well knew the family.'

In answer to this charge the Reviewer says, that he has not imputed the compliments paid by the Editor of the letters to himself as an *artifice*; but has observed only, that in reciprocal commendations of the letters by the writer of both parts of the supposed correspondence, there is something disgusting. He found in a plaintive letter from St. Evremond to Waller, and in a consolatory letter of Waller to St. Evremond, this expression, 'Your misfortunes shew how elegantly you can complain.' This has sufficiently the appearance of a compliment to the letter-writer, to produce disgust, and may with as much propriety be referred to the letter written for St. Evremond, as to any passages scattered among the letters he wrote for himself. In reply to Waller, St. Evremond, among other things, tells him that he is the most engaging friend he ever found, and immediately refers to his last letter for illustration and proof. The words are these:

'So kind and yet so perplexing, so engaging and yet so volatile a friend, have I never found. From the beginning of your last letter I expected nothing less than a serious lecture in practical philosophy—but we have hardly got to the end of one sentence, till the philosopher, instead of instructing his friend how to bear with misfortune, writes an encomium on misfortune itself.'

If this is not a compliment paid to Waller, in consequence of the letter written for him, it is impossible to write one. How ingenious, lively, and pleasing must the letter be, that displays an engaging volatility without example, and can at once excite perplexity, admiration, and delight! But the Reviewer has reckoned, among other fictions, the story of Grammont's marriage with the Lady Hamilton, which is not a fiction. This he confesses; but if it is a fault to be ignorant of what it was impossible he should know, he humbly conceives that the Editor of the letters himself is not innocent. Every body does not learn anecdotes from persons of great distinction, and he hopes it will be generally allowed, that to conclude a fact which had not been recorded, and which was found among fictitious facts, to be itself a fiction, was to conclude rationally.

The Editor of the letters hints, that there are other strictures in the Review which might easily be set aside; if he will point them out, they shall be considered, and, if not defensible, given up.

A P P E N D I X

TO THE

M O N T H L Y R E V I E W,

VOLUME the FORTY-FIRST.

F O R E I G N L I T E R A T U R E.

A R T. I.

Les Saisons, Poëme. The Seasons, a Poem. 12mo. Amsterdam, 1769.

THIS volume, besides *The Seasons*, contains several little pièces by the same Author which have been published before; they consist of what the French call *pièces fugitives*, three tales, called, *L'Abenaki*, *Sara Th—* and *Ziméo*; and some oriental fables.

As the poem only is new, we shall take no further notice of the rest.

It is impossible to convey a perfect idea of a poem in any language but that in which it is written; because no perfect idea can be conveyed without extracts; and extracts in a version rather exhibit the translator's abilities, than those of the author. Our Readers, however, may form some judgment of the merit of *The Seasons*, by the Author's idea of his subject, as it appears in a preliminary discourse, which will suffer little by a translation, and which is, perhaps, one of the best essays on pastoral poetry extant: for both these reasons, we shall give it entire.

I have here submitted to the judgment of the public, a work of a new species, such at least as hath not hitherto been attempted in our language. Many persons, eminent as well for taste as literature, have thought that neither the particulars of rural nature, nor rural life, could be exhibited in French verse: but when I began my poem, I had made few reflections; I was young, and what these persons thought impossible, appeared to me not even to be difficult.

REV. Vol. xli.

K k

As

‘ As I was bred up in the country, where I saw the people who were employed in the cultivation of it happy, nothing occurred in my infancy but rural objects, and men content with their condition. I had observed, very early in life, the revolutions, the phenomena, the beauties and the bounty of nature; nor could I observe them with indifference. I was delighted with the rural pictures which I found in the writings of Ovid, Virgil, Lucretius, and Horace; and I was prompted by that pleasure to imitate them. I began to write verses, and the beautiful colours of a fine evening, the splendor and freshness of the morning, and the pleasures of a good harvest, were my subjects. My age was the time when what we love naturally flows into verse. I had pleasure in painting such objects as forcibly struck me; I had a passion for this kind of painting, and if I have mistaken passion for talents, I have erred in common with many artists who deserve at least the indulgence of the public.

‘ The composing, and the hearing of poetry, gives pleasure to every man in proportion to his sensibility. There are few young people who have not written verses: and there is not a tribe of savages in America or Africa, a herd of barbarians in Asia, or a polished nation in Europe, without poets and poetry.

‘ The inhabitants of a fertile country, and temperate climate, were the first that cultivated rural poetry: Daphnis and Theocritus were Sicilians.

‘ Among happy people, whose employments were embittered neither by toil nor anxiety, men who were born with a genius for poetry, celebrated the quiet felicity which they enjoyed: their theme was their pleasures, of which it was impossible to speak without speaking of nature, from whence they were derived: they were pleased with their condition, of which they contemplated the circumstances; they felt an interest in them all, and there were no particulars of a pastoral or rural life, which they judged unworthy of their song: they had no idea of any other nature than that which supplied their wants, nor of any other characters or manners than those of the relations, the friends, and neighbours that were dear to them: their pictures were as simple as their manners; they were just, though they were rustic; they painted with exactness, and even with grace, but they painted for themselves: to shepherds their poems were delightful, but they pleased less those who were accustomed to the refinements of artificial life.

‘ When many small nations were swallowed up in one great one; when war and luxury succeeded to the quiet and simplicity of rural life, the peasants began to suffer oppression, those
who

who were employed in the business of agriculture became slaves, and their life and manners were no longer the subjects of poetry.

‘ In those splendid ages, when genius invented the arts, refined luxury, and embellished cities, the country was forgotten: those who celebrated its beauties were not heard; and the number of those who were employed about nature, was too few to induce poets to paint her.

‘ But in the ages of reason and speculation, which succeeded those of genius, when the pleasures of luxury were reduced to their just value, when they inspired less enthusiasm because they were better known, mankind became again sensible to the felicity of a pastoral life, and conscious of the advantages that are derived from agriculture. Agriculture therefore was again honoured, and the peace and innocence which attend it were regretted.

‘ The Sybarites, when they were wearied with their vices and intrigues, began to take pleasure in the contemplation of characters that were simple and honest, and in remarking the notions and feelings of men not acquainted with luxury and art; they became fond of rural pictures, if it was only because they exhibited objects that were new.

‘ In an age something like this, Virgil wrote his *Eclogues* and *Georgics*. We may therefore infer, that rural or pastoral poetry is cultivated before men are formed into large and polished societies, and when the pleasures of such societies begin to lose their relish.

‘ I am, however, sensible that Italy was not in either of these situations when she gave us the *Aminta*, the *Phyllis* of *Sciro*, and the *Pastor Fido*: but these poems are not, in fact, of the species in question: they are pastorals only in name: they exhibit neither rural scenes, nor rural manners. In the *Eclogues* of *Racan*, *Segrais*, and *Fontenelle*, it is easy to discover that the authors have imitated the ancients and Italians, and not nature.

‘ In our own age, the simple, the elegant, the melodious *Metastasio*, and the *Abbé Frugoni*, have produced little pieces that abound with pictures of the country which are equally delightful and just: *Thomson* and *Phillips* have revived pastoral poetry in England, and in Germany it has been carried to a degree of excellence, not known since Virgil, by *Gesner* and *Haller*.

‘ It has now lost its ancient rusticity, and at the same time is free from the finical affectation, and false wit, which disgraced it in the two last ages. It now justly delineates nature and manners, though it embellishes both; the poets whom

I have just mentioned select their characters indeed, but they do not conceal truth in ornament: they disguise nothing, but they exhibit every thing in the most favourable light. They have done for their ploughmen and shepherds, what Racine and Voltaire have done for their heroes; we find our species ennobled in each, but not exaggerated; they are such men indeed as we have never seen, but they are such as we flatter ourselves may be found: they are such as we want, such as men ought to be, and such as we hope some men are.

‘ In this age pastoral poetry is enriched in a manner unknown to the antients. Philosophy has, if we may be allowed the expression, aggrandized and adorned the universe; it is now a much more striking object than in the ages of ignorance: the progress of science in general, particularly in natural philosophy, astronomy, and chemistry, has made the palace of the world, and its inhabitants, better known. As soon as mankind found new riches in nature, they began to conceive that they might find still more, and therefore examined all objects with the most diligent and curious attention. By the union of eloquence and philosophy, *physics* is become an agreeable study; its principles have been widely diffused, and knowledge is grown popular. The language of philosophy, having been thus adopted by the world, may, without impropriety, be admitted into poetry. Poems may be written which require a very considerable knowledge of nature, and their authors may notwithstanding hope to find readers. The English and the Germans are the fathers of this kind of poetry; the ancients admired and celebrated the country, we admire and sing nature.

‘ This new species of poetry, however, has its laws, which perhaps lie in a small compass: it is certainly not without rules and principles; I will not pretend to lay them down, but I may be permitted to make a few remarks.

‘ This species of poetry, like every other, ought to move the passions, inculcate truth, convey sentiment, and give pleasure.

‘ To describe what is seen in nature affords an opportunity of effecting all these purposes. Nature is sublime, in the immensity of the ocean and the sky, in vast deserts, unbounded space, and impervious darkness; in irresistible force, inexhaustible fecundity, and innumerable beings. She is sublime in great phenomena; earthquakes, volcanoes, inundations, and storms: she is sublime whenever she excites astonishment or terror. She is great and beautiful, when she presents space of vast extent, but of which imagination can assign the limits; in rich plains, mountains not craggy and naked, a diversified country, highly cultivated, and abounding with people, which promises

promises plenty, security, and happiness: she is great and beautiful whenever she excites admiration and love.

‘ She is lovely and cheerful in space that is bounded but fertile, in a valley where the verdure is fresh and intermingled with flowers, in a hill covered with herbage of different hues, in a garden which luxury has not overloaded with ornament, and in every scene by which she excites agreeable sensations, and promises delight.

‘ Nature is mournful and melancholy when she excites few sensations and ideas; when she tires the ear with an unvaried monotony of sound, and the eye with an unbroken uniformity; when she leaves us too much to ourselves; when she is less a retirement than a solitude; when she neither promises pleasure nor riches.

‘ The poet who attends to these observations may know how to give his descriptions force, and what emotions they will excite.

‘ He should however rather paint than describe, and his pictures should have one character: he should give one sentiment the sole possession of his breast, and all the parts and colours of his picture should concur to excite this sentiment. If his subject is the pleasing concert of the grove in spring, he should mention neither the jay nor the pie; and he should forget the coarse quarrels of peasants, when his subject is the pleasures of a harvest-home.

‘ He must do for that corporeal nature which is the object of sense, what Homer, Tasso, and our best dramatic poets have done for moral nature: he must exalt and embellish her, and make her interesting.

‘ He will exalt nature if he displays her from time to time at the moment when she is sublime; and if his plan does not often permit him to seize these moments, he must occasionally display her beauties and bounty, and intersperse in his landscape ideas of extended but bounded space: this has been done by Ovid in his description of the Valley of Tempé, by Homer in the Gardens of Alcinoüs, by Ariosto in the Island of Alcina, by Tasso in the Island of Armida, and by Milton, still better, in his description of the Garden of Eden.

‘ Nature will become interesting if she is painted in her relations to sensitive beings; she will become interesting, if descriptions are interspersed with natural and moral truths, with ideas that enlighten the mind, with rules of conduct and principles of virtue: she will become interesting whenever she is painted under the influence of the sentiments she should inspire, whether sublime, great, mournful, poor, rich, agreeable or beautiful.

* A particular attention should be given to contrasts, which produce the greatest pleasure, if judiciously managed : after pictures of excessive heat, the poet should exhibit streams of water, and the refreshing shades of a forest. The reader will follow with pleasure, and be delighted to take shelter with him in the coolness and gloom, from the thirsty plains and the burning sun. A contrast will always please when it gives the reader a new idea, or a new sensation, at the moment when he requires it.

* Contrasts of the gay with the beautiful, of the great with the agreeable, or of the agreeable with the melancholy, do not produce lively emotions ; but they please notwithstanding, because they produce variety, of which the author must by no means be sparing.

* The contrast that makes the most forcible impression is that of the sublime and terrible, with the beautiful and the gay ; this however must be rarely used by the poet, because it is rarely found in nature, and because whatever is rendered familiar, loses the effect of sublimity.

* This power must be only occasionally exerted, to rouse the sensibility of the reader ; after having been impressed with fear, astonishment ; or any other painful sensation, his sensibility will be more quick, and agreeable impressions will be more strongly felt.

* Perhaps a croud both of voluptuous and terrible images may sometimes be introduced with advantage, because they will impell the soul with opposite powers, and hurry it from pleasure to pain, and pain to pleasure, by sudden and rapid transitions. Such an effect might be produced by the representation of a battle fought on a delightful plain, enriched and adorned with all the beauty and luxuriance of the spring.

* A description of the country, in an uninterrupted series, will tire a reader who is most enamoured of the subject : after having gone through your gallery of landscapes, he will ask for history ; he will be weary of following you in your solitudes, he will be desirous to see men, and sometimes to see them busy.

* The poet of rural nature, therefore, must introduce into his landscapes, rural characters, and exhibit their manners and employments, their pains and pleasures. But his peasants must never be wretched. In a wretched peasant there is nothing that can produce an interest but mere misery : he has no more sentiments than ideas ; his manners are corrupt ; necessity makes him dishonest, and he practises all the little tricks and frauds which nature teaches to weak animals which she has weakly armed. The poet may sometimes speak of such peasants, but then he should also speak for them, and very seldom put them into action.

* There

‘ There are scattered about the country, rich husbandmen, peasants that live in ease and plenty; these peasants have sentiment and manners. These, says Cicero, are philosophers who want nothing but theory. Representations of their condition and sentiments, cannot but give pleasure to every man of taste, that is, to every man who has sense, virtue, and knowledge.

‘ There is one class of men of whom pastoral poets have hitherto said nothing: the nobles and country gentlemen, some of whom live in their paternal seats, and manage their own estates, and others live in a little convenient country-house, and cultivate only a few neighbouring fields. It seems strange to me that these have not been substituted for the shepherds of Arcadia and Sicily, imaginary beings, as different from mankind as sylphs and salamanders. If Fontenelle had chosen the characters of his Eclogues from among this class, he might have given them their delicacy and wit without violence to probability: they might have been gallant without being ridiculous, and they would have interested the readers more, as they would have been beings more like themselves, and nearer their condition.

‘ The modern country-gentlemen may be considered as virtuous and enlightened characters without impropriety; they are advancing in knowledge every day, and are the happier for it. A representation of the happiness which is enjoyed by persons in this class, who have a mind well turned, would give great pleasure to those who are much hurt by the examples of successful vice, which are never wanting in great cities. There are many men, even of the first class, who feel themselves enslaved by the mere rituals of life, and drudge on in a round of dull formalities, which can gratify no passion but vanity, at the expence of ease and health, and virtue: and there are many inhabitants of great cities, who, if they were to see a lively and just representation of the happiness enjoyed by the country gentleman, would say to themselves with a sigh, I am not so happy as he, but why should I not become so?

‘ It seems also to be requisite in this species of poetry, that the episode should be suited to the landscape. There is an analogy between our situations, and the state of our minds, and the situations, the phenomena, and the state of nature.

‘ If an unfortunate wretch is placed amidst naked and craggy rocks, in the depth of a gloomy forest, or near a torrent or a cataract; the impression that is made by these scenes of horror, will naturally coalesce with pity.

‘ If the young and amorous are placed in a delightful grove, reclining on beds of flowers, in the midst of a happy country, and under a bright and serene sky, these beauties of nature will

increase the pleasing sensations that arise from representations of love.

‘ There are other analogies which are too manifest to be mentioned : it is sufficient just to have pointed out this neglected source of new beauties.

‘ Sometimes the situation of the person; and the nature of the scene, may be contrasted ; pleasure may be surrounded by objects of horror, and sorrow with the beauties of a terrestrial paradise : these pictures will act upon the soul with opposite powers, and produce at once sensibility and reflection.

‘ But descriptive poetry should not only move, it should instruct. It is not enough to intersperse virtuous sentiments, and general maxims of life : the whole should be uniformly directed to some end : this will give the performance all the merit and beauty it can have, and produce a harmony among all its parts, and a unity in the whole.

‘ My ultimate view has been to inspire our *noblesse* and wealthy citizens with love for the country, and respect for its employments ; and this may be traced in every part of my work.

‘ I have written Georgics for those who are to protect the country, and not those who cultivate it : I speak not to husbandmen, for they would not understand me. The Georgics of Virgil, and even those of Vanieres which descend to more minute particulars, can be of no use to the peasant. To give him instructions concerning his employment, in verse, is to labour in vain ; but it is of great use to apprise those whom the laws have set over him, of the kindness and regard that is due to so useful a member of the common wealth. It is particularly at this time of great use to inspire persons of the higher classes with a taste for rural life ; for luxury, the arts, and an infinite variety of employments, peculiar to great cities, are now making the country in some sense a desert. The *noblesse* are not sufficiently apprised of the value of that free and blameless life which is to be found in the mansion that is surrounded by their paternal inheritance : they are fond of being busy and in place ; “ We must be something ” is an expression continually in the mouth of those who in themselves are nothing.

‘ My work is naturally divided by my subject ; there are four seasons, and I have made four cantos. Nature in the beginning of the Spring is gloomy and majestic ; she soon becomes lovely and gay. She is great, beautiful and striking in Summer ; mournful in Autumn, and sublime and awful in Winter.

‘ I have endeavoured to give, to each of my cantos, the character of the season which it describes : I have considered with
what

what sentiments the successive phænomena of the various seasons would naturally inspire mankind, and those sentiments I have expressed.

‘ Thomson has, in each of his books or cantos, represented Nature as sublime and great ; he had more pleasure in the astonishing than the lovely : and, perhaps, he found it more easy. All the words that describe great phænomena, and the sublime of Nature, are poetical, and no other can offer themselves on the subject ; so that although the picture should be unfinished, it would still have an effect. It is much more difficult to enoble common objects, than to paint those which are great ; it is more difficult to animate a landscape, than to describe awful beauty.

‘ Thomson was not obliged perpetually to recal the attention of his reader to the moral which I have proposed : he sung of Nature among a people by whom Nature was known and loved ; but I sing of her to a nation who either knows her not, or regards her with indifference. Thomson spoke to lovers of their mistress, and he was sure to be heard with pleasure : I am endeavouring to excite a passion for a fine woman, in the breast of one who has never seen her, by speaking her praise, and exhibiting her picture.

‘ I have confined all my descriptions to our own climate ; if I had indulged myself in those of others, I must have engrafted description upon description, and I thought it more eligible to form episodes of manners and events, that were susceptible of an interest. I have sometimes melted down my descriptions in these episodes, so that they form an essential part of them ; and I have sometimes abridged them to make room for some of those simple verses, which we love to repeat in the different circumstances and situations of life.

‘ I have regretted the want of power to transfuse into my work the beauties which Thomson has so lavishly scattered through his own : but the designs of our poems were not the same ; and the difference of the plan naturally produced a difference in the conduct : when we have painted the same objects, we have not given them the same proportions ; and when our pictures have been the same in the drawing, the colouring has been different.

‘ This little work has been written five or six years ; and I would have published it sooner if I had been satisfied with it : since I determined to publish it I have retouched it with great care ; and I would retouch it perhaps with still more, if I was more sure that it was worth the labour. Whether it is or not, I must learn from the public ; from the public also I must learn what further corrections must be made. I shall be grateful for criticism : if my work, however, does not rise above mediocrity,
criticism

criticism will be useless, but, if it is good, it may enable me to render it still better.'

Upon this discourse we have not much to remark; the principles it contains are in general so manifestly just, that they need neither illustration nor proof. Something, however, may be objected to this Author's account of the rise of pastoral or rural poetry.

He says, 'that among happy people whose employments were embittered neither by toil nor anxiety, men who were born with a genius for poetry, celebrated the quiet felicity which they enjoyed. They contemplated all the circumstances of their condition with pleasure, and there were none which they thought unworthy of their song.'—To confirm this observation he remarks, that 'the inhabitants of a fertile and temperate climate were the first who cultivated rural poetry, and that Daphnis and Theocritus were Sicilians.'

This theory, however specious, does not appear to be confirmed by fact. It does not appear either that the first poetry was pastoral, or that pastoral poetry was ever written by pastoral characters. The great original objects of human passion were three: *self*, a *mistress*, and an *enemy*; these naturally produced the first poetry, the subjects of which were *religion*, *love*, and *war*. Men never celebrated their labour: when it was of one species it stood opposed to pleasure, however easy. It was necessary, and therefore sometimes performed, when it was not chosen; which alone was sufficient to bring it into disgrace. Labour first began to be considered as pleasing, when it was compared with other labour which had more inconvenience and fewer advantages; and it was considered in this light, not by those who performed it, but by those who saw it performed. Of Daphnis we are told nothing that can be true except that he invented pastoral, and was a Sicilian; particulars which stand upon no better testimony than we have of his being the son of the god Mercury, and miraculously punished with blindness, in consequence of an imprecation, for being false to his mistress. Of Theocritus we know more; he is said to have lived in the court of Egypt in the time of Ptolomy Philadelphus, and to have been born in Syracuse, one of the greatest cities then in the world. He was not therefore one of those whom this Author supposes to have celebrated rural life in consequence of deriving happiness from its employments. Pastoral life itself perhaps did not exist till after the aggregation of small nations into great: where civil society was not familiar with artificial wants and the pleasures which arise from supplying them; the wants of nature were not supplied by tilling the ground, and keeping cattle and sheep: mankind in those ages lived by hunting, or by such vegetables as the earth produced without culture: they lived

lived then as we know they do now in countries where what we call the improvements of life have not taken place, as the negroes live in Africa, and the Savages, as we call them, to whom we have not yet taught all our miseries and our vices, in North America.

If Sicilian shepherds or husbandmen had ever written poetry, it would have been upon such subjects as struck them in common with men in other situations: they were less likely to celebrate husbandry, or any other rural employment, than any other people, for the reasons that have been assigned already. Every man naturally thinks better of any labour than that which he is obliged to perform; and those who follow the flock or the plough for subsistence, look round upon the beauties of nature with as much indifference as a smith does upon the tools of his shop. They would probably have celebrated their mistress, and their songs of love would of necessity have exhibited pastoral images, but they would not therefore have been pastoral poems. Besides, it is not likely that husbandmen and shepherds had more understanding or literature in former ages than in this; and if, as this Author says, peasants cannot now understand verse, it is not to be supposed that they could then write it. There is, perhaps, poetry where there is no writing, but, wherever it is true that poetry cannot be understood, it is certainly true that it cannot be made.

Pastoral poetry seems to have been first written when the pleasures and employments of shepherds and husbandmen derived value from a comparison with others; and the first pastoral poets were, probably, those who were weary of the pleasures and pursuits of a city. Such persons see the country occasionally, in intervals of leisure which they devote to the enjoyment of tranquillity and rest; it then naturally touches them with pleasure, and they fondly imagine that this pleasure is always enjoyed by those who always behold the same objects.

There is one observation of this ingenious Author which is strongly in favour of the mixed drama, and perfectly coincides with the opinion of Dr. Johnson, in the excellent preface to his edition of Shakespeare. 'After the reader, says the Author of *The Seasons*, has been impressed with fear, astonishment, or any painful passion, his sensibility will be more quick, and agreeable impressions will be more strongly felt.' This remark is certainly just; and perhaps it will be found equally true, that the agreeable sensation keeping that sensibility alive, which might languish by a long contemplation of objects of the same kind, the mind will be more touched by distress after the transition than before.

Among other beautiful passages in the work before us, is a description of the effect produced by a fine morning in the spring,

spring, upon a person just recovering from a long and dangerous disease ; this we have extracted, as it may be detached without injury : and, that we may not give our English Readers wholly such an entertainment as the fable says the crane gave to the fox, when she put the victuals into a glass vessel with a long neck, we have added a translation in verse.

Oui, le Printems, Doris, ses feux, sa force active
 Rappelent dans nos seins la santé fugitive ;
 Jadis j'ai vu mes jours s'avancer vers leur fin,
 Un art souvent funeste, & toujours incertain,
 Alloit détruire en moi la nature affoiblie ;
 Le retour du Printems me rendit à la vie ;
 Je me sentis renaître & bientôt sans effort,
 Soulevé sur ce lit d'où s'écartoit la mort,
 Je regardai ce ciel, dont la douce influence
 Ranimoit mes ressorts & mon intelligence.
 Soleil, tu me rendis la pensée & des sens ;
 Tu semblois pour moi seul ramener le Printems ;
 Les oiseaux, les zéphyrs, la campagne embellie,
 Tout me félicitoit du retour à la vie ;
 Il sembloit qu'à la mort j'arrachois ces objets
 Que j'avois crainit long-tems de perdre pour jamais.
 O que l'ame jouit dans la convalescence !
 Je ne pouvois rien voir avec indifférence ;
 Mes yeux étoient frappés d'un papillon nouveau :
 Ainsi que moi, disois-je, il sort de son tombeau ;
 De sa cendre féconde, il tire un nouvel être ;
 La nature à tous deux nous permit de renaître.
 Sur la fleur du tilleul, sur la rose ou le thim
 Si je voyois l'abeille enlever son butin ;
 Elle revient, disois-je, errer sur ce rivage,
 Après avoir languï dans un long esclavage ;
 Et moi, je viens m'unir à tant d'êtres divers,
 Et reprendre ma place en ce vaste univers.
 J'allois me pénétrer des rayons de l'Aurore ;
 J'allois jouir du jour avant qu'il pût éclore ;
 J'étois pressé de voir, pressé de me livrer
 Au plaisir de sentir, de vivre & d'admirer.
 Je tressaillois, Doris, au moment où ma vue
 Pénétrant par degrés dans la sombre étendue
 Démêloit les couleurs, & distinguoit les lieux :
 Les objets confondus s'arrangeoient sous mes yeux ;
 D'abord des monts altiers la surface éclairée
 Se présentoit de loin de vapeurs entourée ;
 Un faisceau de rayons détaché du soleil
 Couloit rapidement sur l'horizon vermeil,

Et l'astre lumineux s'élançant des montagnes,
 Jettoit ses rezeaux d'or sur les vertes campagnes :
 Je voyois s'élever ces nuages légers
 Qui couvrent les vallons sous leurs flots passagers,
 Le soleil les changer en vapeur insensible,
 Et remplir de splendeur un ciel pur & paisible.
 J'admirais l'émail frais, l'éclat brillant des fleurs,
 La rosée & l'aurore animoient leurs couleurs ;
 Les rayons se jouoient dans ces perles liquides
 Que rassemble la nuit sur les gazons humides ;
 Les vents qui murmuroient dans les arbres voisins
 M'apportoient les parfums des champs & des jardins ;
 Ils enchantent les sens, & l'ame en est ravie,
 On croit sentir la sève & respirer la vie.
 J'entendois tout-à-coup un mélange de voix
 Résonner dans la plaine, éclater dans les bois ;
 Les êtres pour jouir reprenoient l'existence ;
 Pour célébrer leur joie ils sortoient du silence ;
 Le jeune agriculteur chantoit, le soc en main,
 Sa maîtresse & son Dieu, les beautés du matin ;
 Le berger reprenoit les chalumeaux antiques ;
 La pauvreté contente entonnoit des cantiques ;
 La bélante brebis, le taureau mugissant,
 Vers les monts émaillés couraient en bondissant ;
 Les oiseaux deux à deux, errants dans les bocages,
 Remplissoient de chants gais les voûtes des ombrages
 Et sur les jeunes fleurs qu'agitoit le zéphyr
 L'insecte en bourdonnant murmuroit son plaisir.
 O combien ces concerts de la saison nouvelle,
 Ce tumulte, ces cris, la joie universelle,
 Embellissoient pour moi l'Aurore & le Printems !
 J'associais mon cœur à tous les cœurs contents ;
 Je m'égalais, Doris, à cet Etre suprême,
 Heureux par le bonheur de tant d'êtres qu'il aime ;
 Il jouit dans nos cœurs, c'est là sa volupté ;
 Il jette dans l'espace un regard de bonté,
 Et parcourt d'un coup d'œil ces campagnes profondes,
 Pour y voir le plaisir animer tous les mondes.

The vernal sun with genial influence burns,
 Health, to my breast, dear fugitive ! returns ;
 From Art, declining Nature look'd for aid,
 Declining Nature was by Art betray'd ;
 At Spring's approach, I lose disease and pain
 And feel new life impell'd through ev'ry vein ;
 Death, from my bed, in sullen silence flies,
 I start with joy, and with a bound I rise,
 Look upward, grateful to the gentle pow'r
 Who rules the shining, healthful, blissful hour ;

Who seems for me to lead the circling spring
 For me new feelings and new thoughts to bring :
 The birds, the zephyrs, groves and flow'ry plain;
 Hail my return to life and joy again.
 These objects, fading in eternal night,
 Ardent I seize, and snatch them into light.
 No cold indiff'rence now my blood congeals;
 Whate'er my eyes behold, my bosom feels;
 The moth now floats on zephyr's balmy breath;
 He like myself, I cry, returns from death :
 From flow'r to flow'r, now roves th' industrious bee,
 He too, I sigh, has languish'd long like me ;
 Once more, like him, the world of life I join,
 One place in this fair universe is mine :
 I look impatient round, with new desire
 Eager to live, to feel, enjoy, admire ;
 Too blest to sleep, I chide the night's delay,
 And long to meet the morning's earliest ray :
 When the faint dawn first gains upon the skies,
 And dusky figures in the landscape rise,
 With new-born ardour from my couch I start,
 Strength in my limbs, and rapture in my heart ;
 I watch, attentive, the prevailing light,
 The world emerging from the shades of night ;
 Now ting'd with colours, now in shape defin'd,
 It steals in sweet succession on my mind ;
 The mountain's brow first drinks the golden die,
 The rest in circling mists eludes the eye ;
 Next, in a sudden stream of radiance drown'd,
 The wide horizon glows with crimson round ;
 And next, the plain, with scatter'd cotts between,
 Reflects, in softer tints, a varied green ;
 From winding vales the fleecy clouds arise,
 Thin, and more thin, dissolving in the skies ;
 Bright, pure, and peaceful, the celestial blue
 Displays all heav'n at once, unveil'd, to view.
 Beneath, the flow'rs in gay profusion blow,
 The dew, the morning, gives a brighter glow :
 In liquid gems, that tremble on the spray,
 I see, with joy, the wanton radiance play ;
 With joy I hear the whispers of the gale,
 With joy the fragrance that it wafts inhale.
 The breath of life again my breast inspires,
 Again dust quickens with celestial fires :
 Unnumber'd voices through the woods and plain
 Pour, in sweet unison, one blissful strain.
 All beings live, to taste of joy, in spring,
 Grateful, to speak the joy they taste, they sing :
 The jocund ploughman, as he breaks the clod,
 Chaunts the gay morn, his mistress, and his God ;
 The shepherd tunes his pipe, neglected long,
 Though poor, contented, and sincere the song :

The flocks and herds improve the rural sound,
And o'er the flow'ry turf in gambols bound;
Through shades the birds, in pairs, sequester'd rove,
The shades re-murmur to the sighs of love;
On conscious flow'rs, that wave beneath the gale,
The painted insect hums his am'rous tale:

This gen'ral cry, this intermingled sound,
The life and joy that spread this tumult round,
To spring, to morning, give new charms divine,
To ev'ry joyful heart, my heart I join,
The pure fruition of a God it proves,
Blest in the bliss of beings that he loves.
Thus the great pow'r who fills th' eternal throne
Claims all our blameless pleasures as his own,
Diffusing goodness, as he turns his sight,
He looks through nature, to behold delight.

A R T. II.

Histoire de l'Academie Royale de Sciences, &c. Année 1765. The History of the Royal Academy of Sciences at Paris; together with the Mathematical and Physical Memoirs, for the Year 1765. 4to. Paris, 1768.

G E N E R A L P H Y S I C S.

MEMOIR I. *An enquiry into the general cause of the heat in summer, and of the cold in winter.* By M. de Mairan.

FROM the beginning of the world down to our own times, it has, we believe, been an opinion held in common both by the learned and the ignorant, that the sun is the principal, if not almost the sole fountain of the heat which we enjoy here on earth. The common sense of mankind appears, at first sight, to be grossly insulted by an attempt to prove that we are obliged to that glorious luminary, only for a very small part of the heat which we experience; and that the earth possesses, in its own right, a quantity of fire not only independent of, but greatly superior to, that which we receive from his rays.—Such however is the astonishing conclusion drawn by the Author of this memoir; without much apparent violence, and with as few gratuitous assumptions as are usually employed in enquiries of this nature.

In the year 1719, M. de Mairan first started this opinion; and now, after near fifty years further consideration of the subject, he finds fresh reasons to be satisfied with the truth of it. The proofs which he adduces are founded on a great number of physical observations and mathematical calculations, which it would be difficult to present to our Readers within a moderate compass, with any tolerable perspicuity; but we shall endeavour to gratify, in some measure, the curiosity which we may already have excited, by exhibiting a general sketch of his system,

system, and of the principal mathematical and physical data, on which it is founded.

According to this hypothesis, the sun, though it preserves life and motion throughout the universe, and by the obliquity of its apparent course between the two tropics, is the cause of the vicissitude of seasons which we enjoy, produces these effects only by the superaddition of a very small quantity of heat, to that already residing in the earth. In proof of this opinion, M. de Mézirien, in the first place, calculates what would be the relative degrees of heat, produced by the sole action of the sun, on the days of the summer and winter solstices, without the intervention of any other cause. If the *ratio* between these two different degrees of heat, deduced from mathematical calculations founded on the greater or lesser obliquity of direction of the solar rays, and on the longer or shorter continuance of that luminary above the horizon, at these two seasons, should turn out to be exactly, or even nearly proportional to the difference between the degrees of heat which we actually experience; the sun may then be justly considered as the only cause producing them:—but the heats *actually* observed at these two seasons of the year can by no means, he affirms, be reconciled with such a supposition.

In calculating the different power of the solar rays, in summer and winter, in the production of heat, the Author takes into consideration every cause, which can be supposed to have any possible influence on the effect. He first enquires in what manner the power of the sun's rays to heat any particular climate is to be measured; and confirms the opinion of Newton, that it is proportional to their quantity, or to the density of the solar light, which falls on any given space: and as it has been objected that the sun's rays, on being crowded into a less space, may, by their mutual action on each other, produce effects superior to those deduced from their mere number, he relates some experiments made with a view to determine this question; in which the sun's light was reflected from 1, 2, and 3 mirrors, successively, on the bulb of a thermometer; where it produced a dilatation of the included liquor exactly proportionable to the number of mirrors employed: from whence the Author experimentally infers, perhaps on too small a number of trials, that the heat produced by the solar rays is exactly proportionable to their number. He likewise demonstrates, with Halley, that the intensity of the solar heat is in proportion to the sines of the sun's altitude, and not to the squares of these sines; as had been supposed by Fatio. He next considers the different intensity of the solar light, (or heat,) according as it is more or less affected by passing through a greater or lesser portion of the earth's atmosphere: and, after taking notice of some other elements which may

may affect the conclusion, he at last determines that the heat produced by the *sole* action of the sun's rays in summer, or more particularly, on the day of the summer solstice, in the latitude of Paris, is to that produced by the same cause, on the day of the winter solstice, as 16,18 $\frac{1}{2}$ ths to 1, or nearly as 17 to 1. Let us now see what is the *ratio* of the *real* summer and winter heats; as they are deduced from actual observation, by means of the thermometer.

We cannot pretend to follow the Author, step by step, through the very minute and complicated discussions into which he enters, relative to the numerous thermometrical observations, which he has here collected. It will be sufficient to observe that the greatest heat in summer, taken on a medium of observations made at Paris, during 56 years, is to the greatest degree of cold in winter, only as 32 to 31; or, more accurately, in the *ratio* of 1026 to 994.—A result very different from the foregoing.

For the information of such of our Readers as may be unacquainted with the construction of Reaumur's thermometer, we shall stop to observe, that the two last-mentioned numbers express the spaces actually occupied by the liquor in that instrument, when it is said to stand respectively at 26 degrees above 0, and at 6 degrees below 0. When water begins to freeze, the liquor contained in this thermometer occupies 1000 spaces, or portions of the ball and part of the tube, and is then popularly said to stand at 0. In the greatest heat of summer, indicated above, it is dilated $\frac{26}{1000}$ th parts of its whole bulk above this freezing point; and in the greatest cold, or, to speak more properly, the lowest heat, of winter, it is contracted $\frac{6}{1000}$ such parts below it. The Author accordingly assumes the numbers 1026 and 994, as denoting the actual *ratio* of these two degrees of heat to each other*.

* This is perhaps the most vulnerable part of the Author's system. Reaumur's degrees, though they *actually* and accurately measure the dilatation of the liquor included in the thermometer, are *hypothetical* with regard to the absolute, and even to the relative quantity of heat, supposed to be denoted by them. We are ignorant of the *primum frigidum*, or of the actual quantity of fire which any body contains; and in what *ratio* the thermometer rises or falls, on the addition or subtraction of certain quantities of heat, in the different parts of its scale. Nevertheless, though this uncertainty may affect the Author's numbers, there are perhaps *data* to be had from another quarter, sufficient to render probable this general proposition, that the earth possesses a degree of heat greatly superior to that which it receives immediately from the sun.—The Author, however, does not prove that this very *terrestrial* heat may not be the accumulated produce of the action of the sun upon the earth, through a long series of ages.

If these calculations and observations be justly founded, it will follow, on a comparison of them with each other, that, if the sun were the sole fountain of heat, that which we feel in winter ought to be 17 times less than the heat which we experience in summer: whereas from actual observations we find that the degree of heat in winter, at Paris, is only a 32d part less than the summer heat: and from hence, and from some other considerations which we shall not stop to particularize, it likewise follows that, in summer, the heat received from the sun alone, taken at a medium from the equator to the pole, is only the 29th part of the heat then actually existing; and, in winter, is not much more than the 500th part. The conclusion to be drawn from hence, and which the Author accordingly draws, is, that there exists in the body of the earth itself, a permanent principle of heat, intirely independent of, and greatly superior to, that which it receives from the sun. After having thus established its existence, and ascertained its quantity, he does not undertake to assign its cause, or particular situation; but naturally enough considers it as proceeding from the center of the earth, and exerting its energy in emanations tending from that point towards the surface.

The Author elsewhere shews, that, supposing this central fire to be annihilated, and that the sun were to illuminate even two thirds of the globe at once, and to communicate a heat equal to that produced by him under the equator; his single action would produce only a heat expressed by 20 such degrees, of which, as we have already observed, 1000 are required to keep water from freezing: so that without this central fire, the earth, notwithstanding the action of the sun, would be only a hard, inanimate and barren block of ice.

It may appear incredible that so small a difference, as that which the Author assigns, between the actual degrees of heat and cold, in the summer and winter seasons, should produce so considerable a difference in our sensations. This difficulty, we conceive, will in some measure be diminished, if we consider what great alterations are produced on the mind and its sensations, by the smallest changes in the bodies which produce them. We perceive a different colour or a different tone, in consequence of the slightest alteration in the motions or vibrations of the *media* of light and sound. By the slightest change in the action of the nervous power, pleasure is turned into pain, and reason is converted into madness: and (to apply this analogy to the inanimate part of nature) the memorable experiments made at Petersburg in 1760, on the artificial production of cold, afford probable grounds to suspect that ice, in the smallest degree of cold which will suffer it to remain in that state, may contain 500, or 1000, or even a greater number of degrees

degrees of heat; and yet it will be converted into water, on the addition of 1 such degree.—Allow us, only for a moment, to consider this ice as possessed of sensibility. What an enormous change must it feel in its whole texture and constitution, on this small addition! It finds every particle of its rigid, fixed, and coherent frame, melting into softness and mobility: and all this by the addition of 1 degree of heat, to 500 or 1000 which it possessed before. A metal, on the point of fusion, affords a still stronger illustration.

We are obliged to pass over many curious particulars contained in this memoir; and, among others, those by which the Author proves, from actual observations made in different parts of the globe, that the intensity of the greatest summer heat is nearly equal, (allowing for particular and local circumstances) in every part of the earth, from the line even to the polar circle: a circumstance for which he endeavours to account by means of these central emanations; with regard to which we shall only observe that M. de Mairan, with preceding theorists, supposes the earth, in its primitive state, to have been a fluid or soft mass; and that its present surface is only a crust gradually formed by the action of the solar heat. This cortical part he supposes to have become thicker and harder in those parts of the earth where the sun's power was greatest. He affirms too that this exterior bark must oppose the transmission of the central emanations, in proportion to its thickness, &c. while those parts of the earth, which have been acted upon by the sun's heat in a less degree, continue more permeable to, and enjoy in a greater degree the benefit of, these central emanations. We shall add one observation more, deduced from this memoir.

By this hypothesis, the Author puts us out of pain for the well-being of the supposed inhabitants of Saturn and Mercury, who, according to the old system, seem not to be placed in the most agreeable situation, with regard to heat and cold. Former theorists, and particularly Newton, who have looked upon the sun as the sole fountain of heat, have justly, on that supposition, calculated that, in the former of these planets (whose distance from the sun is ten times greater, and consequently the solar heat there 100 times less than that of the earth) our water would constantly remain in a frozen state; and that in the latter, which is 2 or 3 times nearer to the sun than our earth, it would be instantly converted into vapour. These circumstances are sufficient, according to our Author, to overturn the system of a plurality of worlds, which in every other point seems to be so well established.—For our parts, we have been accustomed to get over this difficulty, by resting on our ignorance of the temperaments or bodily constitutions of these same

Saturnians and *Mercurials*. And as a great latitude of conjecture may be allowed with regard to these strange personages, who live at such a distance from us, we have supposed that the materials of which their bodies are constructed, and the sensibility of their nerves—if they have any nerves—are different from those of the inhabitants of the earth: so that, to a *Mercurial*, a basin of our melted lead might prove a cooling and refreshing beverage; while a piece of the coldest ice of Siberia might burn the chops of a *Saturnian*. But M. de Mailaran's hypothesis prevents our indulging any longer in such violent conjectures. Had Mercury no other heat than that small portion which, according to this system, he receives from the sun, his surface would be covered with eternal frosts: nor does Saturn suffer in the least, by his great distance from that luminary. The central emanations set every thing to rights; as the external crust of these, and of all the other planets, is more or less permeable to the native, central fire which they contain, exactly in proportion to their greater or less distance from the sun: so that the heat in all the planets, from Mercury to Saturn, is nearly equal; and we must now consider the sun, as reduced and degraded, by this system, from the honourable function of prime and sole dispenser of heat, to the more humble office of a *regulator*.

MEMOIR II. *On the duration of the sensations excited in us, through the organ of sight.* By the Chevalier D'Arcy.

The impressions made by sensible objects on our organs, continue to affect the mind, some time after the objects which produced them have ceased to act upon them. This circumstance has been more particularly attended to in the case of *visible* objects: though we could offer instances of this *protracted sensation*, produced by the objects of the other senses. When a firebrand, or other luminous body, is turned round with a sufficient velocity, it is well known that we perceive a complete luminous circle; not because the eye involuntarily and imperceptibly follows, or can possibly follow the luminous body in its circular course*; but because the impression made by the body in any one point of its revolution continues to be felt till it has returned to the same point again; or, in other words, because the sensation survives, during a certain space of time, the cause which produced it. To discover the quantity of this interval of time is the intention of the Author of this memoir.

For this purpose M. D'Arcy invented a machine, which we shall not here stop to describe particularly. It may be sufficient

* A continued light will be seen in any single part of the course of the revolving luminous body, even when the eye is fixed, or confined to the sight of that part only, by viewing it through a small aperture.
only

only to observe that it was so constructed, as to measure, with due accuracy, the duration of the revolution of a red-hot coal, or other luminous body, fixed to one of the extremities of it. By repeated experiments made with this machine he found that, when the luminous body made a compleat revolution in 8 *thirds* of time, it presented to the eye the appearance of a compleat circle of fire; and from thence concludes, that the sensations excited by light continue to affect the mind during the 7th part of a second, after it has ceased to act upon the organ: for when the body took 9 *thirds* of time in performing its revolution, an evident discontinuity or interruption was observable in different parts of the luminous circle.

From these and other experiments made with this machine, this singular conclusion may be drawn; that if an opaque body were to pass before the eye, with such a velocity as to move through a space equal to its own diameter, in less time than the duration here assigned to the sensation of sight, that is, in less than 8 *thirds* of time, the body would not be perceived by the eye. The Author afterwards relates some experiments made with coloured bodies; the result of which may, *à priori*, be naturally deduced from the preceding. A circular plane, half of which was painted blue, and the other half yellow, being turned round with great velocity by his machine, produced the appearance of an uniform green. The impressions excited on the sense by the two colours, though acting on the organ in succession, were, on account of their duration, present to the mind at the same time; and accordingly excited the same idea which would have been produced by the actual mixture of the two colours. In like manner, another disk, on which he painted the seven colours of the solar *spectrum*, excited by its revolution the idea of a surface of an uniform, but somewhat imperfect white.

We pass over several observations relating to some varieties occurring in these experiments, as well as the Author's suggestions with regard to some new objects of enquiry; particularly, whether the various intensities of light, and the supposed different velocities which have by some been attributed to the differently coloured rays, would affect the duration of the sensations; and what varieties may be produced by the different sensibility of different observers. He seems to think the determination of some of these questions, notwithstanding the smallness of the quantities concerned, to be of importance with regard to the accuracy of astronomical observations; and instances, as a proof of the justice of this opinion, the celebrated discovery of the nutation of the earth's axis, which results from observations of a quantity so small as 18 seconds in 9 years: but the cases, we apprehend, are by no means parallel.

MEMOIR III. *Observations made at Solfatara, near Naples.* By M. Fougèroux de Bendaroy.

This remarkable place, formerly known by the names of *Forum Vulcani*, *Phlegræi Campi*, &c. has attracted the attention of many philosophers. Several observations have been made on this spot by Monsr. Geoffroy, the Abbé Nollet, M. de la Condamine, and the Abbé Mazeas, part of which are repeated in this memoir: but they are here illustrated by figures, to which are joined several new observations peculiar to the Author, principally relative to the formation and effects of Vulcanoes, and to the chemical processes which have, for many ages past, been carried on, both by nature and art, at this place.

Solfatara is a natural basin about 1200 feet long, and 800 feet broad, formed by mountains which nearly surround it; and has all the appearance of a ruined vulcano, in the last stage of its existence, but not yet extinguished. Towards the middle of it, the earth sounds hollow under the feet, and on letting a large stone fall upon it, a noise is produced resembling the report of a cannon. In several parts of this basin are little openings or fissures, through which small stones are thrown up, with some degree of force, and from whence proceeds a smoke, attended with a heat sufficient to burn the hand; but not considerable enough to set fire to sulphur, with which the earth is in some places impregnated to a fourth, and even a half of its whole mass. The manufacture of this commodity was carried on in this place so long ago as the time of Pliny. [See *Hist. Natur. lib. 35. cap. 15.*] The Author minutely describes its present state, as well as the manufacture of alum, which is extracted from the stones that abound in this place, and on which nature has performed the preliminary process of calcination. But the most remarkable production of this place is a salt, which sublimes through the fissures abovementioned, into pots placed over them, inverted; where it is detained and collected, and which the natives affirm to be *sal ammoniac*.

Difficult as it may hitherto have appeared, to conceive from whence the *volatile alcali*, which is one of the two constituent principles of that salt, draws its origin, in a place where there is no animal or vegetable matters to furnish it; the Author's experiments and observations afford just grounds to believe that the salt of Solfatara is of the same nature with the true *sal ammoniac*, which we receive from Egypt, and which is a factitious substance, procured by sublimation from the foot of the dung of camels and other animals. Nevertheless, authors of the greatest credit, either misled by the love of system, or not having had opportunities to analyse the substance naturally sublimed at Solfatara, have affirmed it to be nothing more than a mere fossil sea-salt, elevated by subterranean heat, and affording cubic crystals

crystals after dissolution and evaporation. This was the opinion of Geoffroy, which is maintained likewise by the intelligent and more modern authors of the *Encyclopædie*: and Cartheuser denies even the existence of any native ammoniacal salt whatever. ‘*Nunquam*,’ says he, ‘*sal ammoniacum nativum, vulgari simile, in ullo terrarum angulo repertum fuit, &c.*’ We shall give some of the leading characters by which the Author establishes its existence at Solfatara; leaving to the philosophical chemists to discover the particular origin of its volatile alkaline principle. We shall only stop to hint, that we have observed some modern chemists naming certain fossile substances as capable of furnishing it, by the assistance of fire, without the admixture of any animal or vegetable matter; particularly fossile coal; cretaceous, calcareous, and other earths mixed with *pyrites*, or the marine acid; and even iron: any or all of which may be supposed to exist in this place. An inquiry into the manner in which sal ammoniac is produced by nature, is not a matter of mere curiosity, but of importance sufficient to deserve the attention of the practical chemist, as well as of the philosopher: as will readily be acknowledged by those who are acquainted with the many ineffectual attempts, which have been made in this kingdom, to produce the *true sal ammoniac*, at a less expence than that at which it is procured from Egypt.—But to return to the Author’s proof of the identity of the native and factitious salt.

The salt of Solfatara sublimes into the pots, in the form of needles. It affects the tongue with a brisk, acrid taste, exactly similar to that of the common sal ammoniac. In the act of dissolution in water, it produces a degree of cold even superior, as the academicians at Naples affirm, to that caused by the last-mentioned salt. The solution, after evaporation, shoots into similar vegetations. Like it, this salt being laid on a red-hot coal, is entirely dissipated, without any previous fusion; and the vapour strikes the nose with the peculiar pungency of the volatile alkali. Finally, the Author having added some fossile fixed alkali to a solution of this salt, the same volatile alkaline vapour arose; and having evaporated the liquor, he obtained cubical chrystals, as well as others of a different figure; but which were both true sea-salt, formed by the union of the marine acid with the *fixed* alkali which had taken the place of the *volatile* alkali. This native salt therefore contains, according to the Author, a volatile alkali combined with the marine acid, and therefore differs not from the true sal ammoniac. He might, however, have placed the truth of this conclusion out of all doubt, had he actually collected the volatile alkali, by the well known process by which it is procured from the true *sal ammoniac*; and by other experiments might have discovered whether

any other substances are combined with these two principles, besides some which he mentions, and which have possibly contributed so long to disguise its true nature.

MEMOIR IV. *Observations on a coal-mine, which has continued burning for a long time past.* By the same,

Our own country furnishes many instances of this kind. The mine, which is the subject of this memoir, is situated at St. Genis, near the city of St. Etienne in France, and has been on fire for the space of 100 years past. The ground is burnt to a considerable extent, and in different parts of it are spiracles, or openings, through which a hot visible vapour ascends in the day, and a flame is said to be sometimes perceived rising in the night; the heat at all times being sufficient to be employed in some articles of the cookery of the neighbouring peasants. The Author relates some ineffectual and ridiculous attempts which have been made to extinguish this fire, by cutting trenches round it; and a proposal of extinguishing it by water. He apprehends danger to the neighbouring cities of Chambon and St. Etienne, from the progress of this undermining fire, in a country where the vein of coal is very rich and extensive; and proposes the stopping up all the communications with the external air, as one of the most probable means to extinguish it.

MEMOIR V. *Botanical and meteorological observations made at Denainvilliers, in the Year 1764.* By M. Du Hamel.

We find nothing observable in this meteorological journal; nor, for the same reason, shall we make any extract from some short physical observations, with which this class is terminated.

ANATOMY.

MEMOIR I. and II. *On the circulation of the blood in the liver of the fœtus. Second and third memoirs.* By M. Bertin.

In the memoirs for the year 1753, M. Bertin first proposed this new theory on this subject. He endeavoured to prove, in opposition to the opinion of the most celebrated anatomists, that the liver of the *fœtus, in utero*, receives the greatest part of its blood from the umbilical vein; that this vein forms two branches, one of which enters into the *vena cava*, and the other into the *vena porta*; and that the blood moves in this vein through the liver from the left to the right hand, though, according to the common opinion, it is supposed to follow a contrary direction: but that, at the instant of birth, on the ligature of the umbilical chord, the umbilical vein losing its former office, the blood in the *vena porta* turns back, in order to enter into the vessels of the umbilical vein, which it fills by a communication established between them, and in which the blood afterwards flows, till the death of the subject, in a direction

section absolutely contrary to that which it followed in the *fetus*, or from right to left*.

In this second memoir the Author further prosecutes this subject, and with great anatomical precision describes the course of the hepatic veins, and particularly certain branches or canals, hitherto unknown to anatomists, which he has discovered, and which form an immediate communication between these veins and the branches of the *vena porta* or the *umbilicalis*. He draws several consequences from this structure, and indicates the resources which nature has by these means provided, with regard to the disorders of the liver.

Of these communicating canals, which are from 2 to 5 lines in length, and about a line in diameter, the Author has constantly discovered 4, 5, and sometimes 6, in different subjects; but he is confident that their number is much larger. By their means, he observes, we may easily conceive in what manner the circulation is carried on, for several years, in the liver, although its glandular substance be obstructed, and become hard, or nearly schirrous, and when the motion of the blood through the capillary *anastomoses* is, by these means, entirely suppressed. He concludes with this consolatory reflection, that on this discovery of these larger *anastomoses*, or communicating canals, we may hereafter treat the disorders of the liver arising from these obstructions, with greater and better founded hopes of success.

In the third memoir M. Bertin returns to the consideration of the manner in which the circulation is carried on, in the liver of the *fetus*, before and after its birth: but a relation of the Author's minute enquiries into the structure and disposition of the vessels concerned; their different capacities; the respective velocities of the blood flowing through them, and many other objects by which he endeavours to establish his theory, would lead us too far into a subject, interesting only to a few; to whom, besides, we could not render our account intelligible, within the compass which we can allot to an article of this nature.

MEMOIR III. *Observations on an aneurism attended with some very singular circumstances.* By M. Petit.

The relation of rare cases or events in medicine and surgery is undoubtedly of use; especially when the symptoms, or the appearances on dissection, lead to a knowledge of the nature of the disease, and indicate the proper method of treating it, or put us on our guard against its bad effects. Although the singularity of such cases affords a presumption that, as they have seldom been observed, they will probably seldom occur; yet the very infrequency, which renders them singular, renders the

* *Mémoire de l'Acad.* 1753, Page 487, Edit. in 12mo, know-

knowledge of them more useful to the practitioner, who may happen to meet with an instance of a similar nature, and may happily avail himself of the lights held out to him, by a preceding observer, on a case totally new to him. For these reasons we shall endeavour to give the substance of the present article; not only as containing a physiological curiosity, but as it presents us with a view of a situation attended with the most imminent danger, without carrying the least appearance of it.

M. Veillard perceived a small tumor under his right jaw, which in three months had acquired the size of a pigeon's egg, and which, from its pulsation and other evident symptoms, was pronounced, by M. Petit and others consulted, to be a true aneurism, formed in the trunk of the right carotid artery, where it separates into its two principal branches. Frequent bleedings and a most exact regimen were prescribed, and the utmost tranquillity both of mind and body earnestly recommended to the patient. In this course he persisted three months; when the tumor was reduced to half its size. He now therefore gave up all attention to regimen: nevertheless the tumor continued to diminish, and finally disappeared; leaving no other inconveniencies than a difficulty or stammering in his speech, an habitual flux of *saliva*, and an inability to put his tongue out of his mouth. In this state the patient lived seven years, and was carried off, after appearing for three or four days like a person who was drunk, by a fit of an apoplexy, *immediately* caused by a rupture of some of the blood-vessels of the brain; but whose *remote* cause appears, from the Author's account, to have had its origin above seven years before: the aneurism having only been the first *visible* effect of it.

On dissection, the cavity of the right carotid artery was found to be intirely obliterated, and its large trunk converted into a ligament of 2 lines diameter, from the place of its origin out of the subclavian, to the seat of the tumor; which was become likewise a very small, hard knot, without any cavity. But another aneurismal tumor, full of hardened blood and a fatty matter, (the existence of which the Author could not before even suspect) was discovered at the lowest part of the carotid, where it springs from the subclavian; by the enlarged capacity of which, and the consequent diminution of the motion of the blood, he accounts for the gradual obliteration of the whole cavity of the artery above it. After this accident, all the blood which was sent into the head was obliged to pass only through the left carotid and its branches; except a small part of it which would enter the correspondent branches of the right carotid, by the well known *anastomoses* between them; where it would move in a kind of retrograde course down towards the main trunk; finding the passage of which absolutely closed, it would naturally distend

distend all the branches above it, at the place of their conflux, and form the aneurismal tumor first observed under the jaw; which may be considered as a *cul-de-sac*, the blood contained in which must soon stagnate, gradually part with its serum in the adjacent cellular membrane, diminish in bulk, and finally in great measure be expelled by the natural elasticity of the coats of the arteries; which would afterwards grow together, and form the little knot which was found, on dissection, in the place where the aneurism had formerly been observed. Thus the first aneurismal tumor was only a consequence of the concealed aneurism below it, and did not appear till the trunk of the right carotid had been actually closed up, by the causes assigned.

The Author more easily accounts for the other symptoms. The blood flowing slowly and with difficulty through the abovementioned numerous and small *anastomoses*, parted with a greater proportion of its ferocity in the neighbourhood of the salivary glands, and thereby increased the quantity of their discharge. To the same retarded motion of the blood he attributes the difficulty of speech, and the patient's inability to put his tongue out of his mouth: as it is necessary to the proper action of a muscle, that the blood should have a free course through it. The cause of the last and fatal symptom is still more evident. On the obliteration of the trunk of the right carotid, the left now carried nearly all the blood which had formerly flowed through both these arteries. Its trunk and branches were accordingly found considerably distended; and as the coats of these branches, as soon as they enter the skull, become as thin and weak as even those of the veins in other parts of the body, it is not wonderful that, being still further dilated and weakened by the increased quantity of the blood, they should at last yield to its distending force, and burst, and overflow the brain. Under these circumstances, the life of M. Vieillard, during six or seven years, may be said to have hung by a single thread; and it is rather wonderful that that thread did not snap much sooner.

The principal practical inference which we would draw from this case (on which we have been thus particular, that we might make ourselves understood) is that, should a similar case occur, the surgeon should not be lulled into a state of security, dangerous and perhaps fatal to the patient, by the deceitful disappearance or diminution of a similar aneurism of the carotid artery: as it appears from hence at least highly probable that, in such a case, the artery is become actually impervious, and the patient's life in the utmost danger from that circumstance, at the very time when all apprehensions of danger are vanished, in consequence

quence of the disappearance of the tumor. To this we shall add an observation of the author, that in a case of this kind some hopes may be entertained of preventing its fatal termination, or at least of protracting the life of the patient, by lessening the mass and *momentum* of the blood by frequent venesection and other evacuations, and by a most scrupulous attention to all the non-naturals; in order to maintain a kind of artificial *equilibrium*, between the power of the heart, and the weakened resistance of the branches of the remaining carotid. And that this is practicable appears from hence; that M. Vieillard, possessed only of one carotid artery, and unconscious of the danger of his situation, survived the obliteration of the other, during several years; and that his death was likewise probably accelerated by a change in his manner of life: as he had, not long before that catastrophe, exchanged the quiet of the country for the bustle of Paris.

MEMOIR. IV. *A Continuation of the History of Inoculation, from the Year 1758 to 1765. Third Memoir. By M. de la Condamine.*

M. de la Condamine here continues his patriotic endeavours to recommend the practice of inoculation, and to answer the objections which have been raised against it, in France and elsewhere. He is at great pains to shew the falsity of many injurious and ridiculous reports, tending to discredit this operation, which have been industriously propagated in different parts of Europe; particularly those which are brought to prove that the distemper given by inoculation does not secure the patient from having the small-pox a second time. It appears that the facts alledged in support of this charge depend on the testimony of ignorant nurses, unqualified practitioners, and lay-brothers, who have not distinguished between the chicken-pox and the small-pox; or, in other cases, that the patient had not received the genuine disease, from inoculation. In 1765 twelve thousand livres were deposited in the hands of a person at Paris, in order to be delivered to any one who could produce a single instance of a person's having been attacked by the small-pox, after having received that distemper by inoculation: but, notwithstanding the celebrated case of the Dutchess of Boufflers, the money still * remains in the hands of the depositary: although reports have been raised that it had been demanded by Dr. Gatti, who inoculated that lady, and who appears to us to have been the person who originally deposited it.

On this head M. de la C. attacks the six members of the faculty of Paris, who in their printed report delivered in, against

* This paper was read in 1765, but was not published till 1768.

inoculation, affirm that the Author refused to accept the proposition which they made him, to cause himself to be inoculated; 'in order to prove *demonstratively*,' say these excellent reasoners, 'that inoculation will produce no effect on a person who has already had the small-pox.' From this proposed mode of *demonstratively* determining the point in dispute, by a single experiment, our readers will judge of the depth of these anti-inoculating doctors; who, we likewise find, looked upon an acceptance of this challenge, as a *generous and patriotic act*. In answer to this charge, M. de la C. proves, from the *Mercur de France*, that he accepted this proposal, under condition, however, that his antagonists would be determined by the event; and owns that he thereby exposed himself we think, justly, to the railleries of the public. Indeed we are at a loss to determine whether the challenge itself, or the serious acceptance of it, at this time of day, was more ridiculous. An answer, we are here told, is preparing by a society of physicians in London, to the report of this medical committee. If we may judge from this specimen of their reasoning, our countrymen do them too much honour.

In this country, where the safety and utility of this practice are so well understood, we think it superfluous to extract any of the author's arguments and calculations in favour of it: nor shall we follow him in his historical account of its late and present state in different parts of Europe. As a matter of curiosity only, we shall observe that, in France, notwithstanding the ingenious Author's public-spirited endeavours to recommend it, its progress appears, even from his own account, to be very slow. Dr. Gatti's list, he affirms, of those inoculated by him at Paris, mounted in 1763 to near 100 persons, and in 1765, had risen on the whole, to near 200. Other physicians at Paris have at least doubled this number; which is far from being equal to that of those who have been inoculated in the other parts of the kingdom, during the space of *seven or eight* years past.

In the remaining part of this memoir, the Author takes notice of two objections which have been made to this practice, since the publication of his preceding memoir. The first is of a geometrical nature, and was proposed by M. D'Alembert, in his *Opuscules*. It is founded on the different *proximity* of the two risks incurred by two persons; one of whom undergoes the operation, and the other takes his chance of escaping the natural distemper: the first of which risks is present, or near at hand, and the other possibly at a distance. We shall pass over M. de la C's observations on this objection; especially as the Author of it terminates his work by protesting that he should look upon himself as culpable towards society, if he had any de-

design of dissuading from a practice which, in his opinion tends to public utility.

The other objection is of a more singular nature, and in his answer to it, M. de la C. addresses himself to a celebrated physician at Vienna, (we suppose, Dr. De Haen) by whom, we imagine, it has been proposed. 'Inoculation is useless,' it is said, 'since the natural small-pox is no longer dangerous, and the method of treating is brought to such a degree of perfection, especially at Vienna, that the patient's life, under the care of an able physician, is in no danger from it.' To this state of the case M. de la C. opposes the recent fatality of the small-pox at Montpellier, even under the eyes of the celebrated faculty, of that place, where it carried off half the children who were seized by it; its ravages at Berlin, where it destroyed three fourths; and its fatality at Thoulouse in 1764, where it proved mortal to almost all the adults attacked by it. 'I know but one physician in the world,' says the Author, 'who deceived by a fortunate course of practice, during some benign periods of this contagion, dares to advance so strange a paradox.' The Author then, in an animated sally, apostrophises this celebrated anti-inoculator, and with the licence which that figure allows, calls upon him to avert the fate of the arch-duchess, Mary-Elizabeth, who in 1763 fell a victim to this cruel disease: but suddenly recollecting himself, with a *que vois-je ?* he represents the Austrian professor, bewailing the temerity of his promises and the insufficiency of his art.

MEMOIR V. *An Inquiry into the Cause of the Pulsation of the Arteries.* By M. de Lamure.

The singular opinion maintained in this memoir, may probably be new to the generality of our medical readers, notwithstanding an hypothesis resembling it in some respects, though differing from it in others, was formerly proposed by Weibrecht, in the memoirs of the imperial academy of sciences at Petersburg. The pulsation of the arteries in the human body has long, and almost universally, been attributed to the lateral pressure of the successive columns, or waves of blood, thrown into them and suddenly distending their yielding coats, at each *systole* or contraction of the heart. The proof of this dilatation has hitherto been supposed to be justly founded on the testimony of two of our senses: as the stroke of the artery, in its *diastole*, is not only felt by the finger, but its dilatation, or expansion beyond its natural diameter, it has been thought, may, even in the smaller arteries, be plainly distinguished by the eye. Nevertheless, the ingenious Author of this memoir absolutely denies that the blood impelled into the cavities of the arteries, at each *systole* or contraction of the heart, produces any *sensible* enlargement

largement of them; and affirms that the motion felt and seen, at the time of their *diastole*, is of a very different nature; and depends on a different cause.

He first attempts to prove this new doctrine from reasonings, and those too founded on facts allowed by those who maintain the common opinion. According to the experiments and calculations of M^{rs}. Sauvages in particular, (*Pulsus & circulationis theoria*, p. 18.) the diameter of an artery in its state of dilatation, does not exceed its diameter when in a state of contraction, more than an 80th part, or more than in the ratio of 81 to 80. Now applying this calculation to an artery, whose diameter in its *systole* is one tenth of a line, its dilatation in its *diastole*, will not amount to the 800th part of a line, or, to be more accurate, will be equal only to seven 10,000th parts of a line: a motion too small, according to the author, to be perceived by the eye during the time of the *diastole* of an artery: as it is 5 times slower than that of the minute hand of a watch, whose motion nevertheless, during an equal space of time, is too slow to be perceived by the most piercing sight:—and yet the pulsation of such a small artery is evidently distinguishable. The Author goes further, and expresses a doubt, whether any unprejudiced observer can justly affirm that he has ever perceived the dilatation even of the larger arteries, or of the *Aorta* itself.

But the Author does not rest the truth of his hypothesis on reasonings alone. He has had recourse, as is too usual with these gentlemen, to experiments made on living animals; which convinced him that the blood, impelled into the arterial system by the action of the heart, is not the cause of the pulsation of the arteries. He endeavours to evince the truth of this conclusion by experiments made on dogs, in the presence of competent witnesses, whom he names. We shall relate only the first. Two tight ligatures having been made on the crural artery, at more than an inch distance from each other, the pulsation of the artery appeared, both to the sight and touch, to be as strong in the space intercepted between them, as it was above them: and that all communication with the blood sent from the heart was prevented by the ligatures, was rendered evident by cutting the artery through between them; when not a drop of blood issued out. It would carry us too far to relate some varieties which occurred in the other experiments, and which were not altogether so decisive: though the Author reconciles them all with each other, and with his system.

It is high time to give a short sketch of the Author's opinion concerning the true cause of the pulse. This phenomenon, according to him (and indeed according to Weitbrecht's imperfect and inconsistent hypothesis) is produced by the actual locomotion

motion or displacement of the *whole body* of the artery, raised out of its place, and striking the finger applied to it. This motion of the *intire artery*, he affirms, is not produced in consequence of the propulsion of the blood into its cavity; but is similar to, and probably connected, in some manner or other, with that remarkable displacement of the heart, when it strikes against the chest at the time of its *systole*: the mechanism of which motion was first compleatly demonstrated and explained by M. Perrein.—A fresh Hecatomb of dogs is sacrificed to the proof of this jerking motion of the arterial system. The Aorta, Iliacs; and all the arteries of the mesentery are seen simultaneously rising, at every pulsation, and, by this motion of their whole trunks, constituting that very pulsation. The Author even, we are told, on putting his finger *under* the Aorta, while his thumb was placed *upon* it, evidently felt the stroke of the artery against his thumb, while no pulsation was felt by the finger directly under it.

We shall not undertake to explain the manner in which M. de Lamure endeavours to account for the production of the abovementioned motion; especially as we think he has been more fortunate in raising doubts tending to overturn the common system, than in establishing his own. We shall only observe that, assuming the truth of his own hypothesis for granted, the Author draws from thence certain physiological, pathological and therapeutical corollaries, which seem to shake, to their very foundations, some of the systems and doctrines which have been long and universally received, concerning the influence attributed to the action of the arteries, in the processes of sanguification, suppuration, &c. as well as the more important curative indications to be drawn from the pulse. We shall not contribute towards the downfall or the support of these ancient and goodly superstructures, either by relating or by contraverting his reasonings. Whether these hypothetical edifices stand or fall, the judicious practitioner, aware of the instability of many of them, is not much affected by the event. He principally founds his practice on a somewhat less tottering basis; that of a rational empiricism, further extended by a sober and cautious application of analogy. He is sensible that the most dangerous errors have been the consequences of too implicit a confidence in the justice of certain theoretical notions; and therefore, unless where he has no other guide, is careful not to regulate his practice solely even by the most plausible physiological theory, which he may live to see compleatly demolished, and its numerous train of fine corollaries buried under its ruins. ‘*It is not of much consequence,*’ said the ancient empirical sect, as their arguments are delivered down to us by Celsus, ‘*to enquire why the arteries beat, but rather to discover the different indications which*

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the varieties of the pulse present us with, and which are only to be found out by experience.—To apply these reflections to the present case :

Our rational Empiric on finding the pulse full, strong and quick, will prescribe copious and reiterated bleedings. He will do this, not merely because he is persuaded, as a Theorist, that the pulse is caused by the distension of the coats of the arteries, by the blood alternately propelled into them by the heart ; and that an excess in the quantity and *momentum* of the blood is certainly indicated by the strength of their vibrations :—(though these most probably are essential articles of his present physiological creed) but he will bleed the patient, because the experience of ages has shewn that the disease attended with these symptoms has usually been relieved or removed by venesection. Let us suppose our Doctor, in his closet, to become a convert to M. de Lamure's new notions, and that it now appears to him that, as the pulse does not depend on the dilatation of the artery, by the blood thrown into it from the heart, so a strong and full pulse is but an equivocal sign at best, of the strength of the heart's action, and of a superabundance of blood contained in the habit. He will still remain convinced that his former practice was right ; though founded, as he now judges, upon wrong principles, so far as theory was concerned. He will continue therefore, in a similar case, to bleed as before ; and will leave to physiologists and philosophers, or will himself endeavour (for we do not mean to decry all theory) to discover by what means the good he has done has been produced. Experience indeed is fallacious, as well as theory. The experience of one man is often at variance with the experience of another ; and the remedies and practices which have worked wonders in one age, have in another lost all their credit. He will therefore avail himself of the few bright and steady, and of the much greater number of faint and glimmering, lights, furnished by both these guides ; but will not hastily and rashly pursue the *IGNES FATUI* held out by either.

A R T. III.

Histoire de François Premier, Roi de France, dit le Grand Roi, et le Pere des Lettres, &c. The History of Francis the First, King of France, called the great King, and the Father of Learning. By M. Gaillard, Member of the Academy of Inscriptions, &c. 12mo. Vol. 5th, 6th and 7th. Paris, 1769.

IN the Appendix to the thirty-fifth volume of our Review, we gave an account of the former parts of this work : the volumes now before us do no less honour to the judgment and

abilities of the Author than the preceding four; they are written in the same elegant and agreeable manner, and will afford more entertainment to the generality of Readers, as the subjects of them are more generally interesting.

The fifth volume relates entirely to ecclesiastical affairs; a delicate subject, but treated in a very agreeable and instructive manner, and with as much candor and liberality of sentiment as can reasonably be expected from a French writer, considering the prejudices of education, and the difficulties and restraints he labours under. M. Gaillard appears every where a friend to humanity; and there are many noble sentiments in his work, which clearly shew his abhorrence of cruelty and persecution in matters of religion: and though we have sometimes occasion to lament the want of that enlarged and truly liberal turn of thought upon religious subjects which appears in many protestant writers, yet it must give great pleasure to every well-disposed mind to see such a spirit of freedom diffusing itself all around us, and ought to make us, Protestants, set the highest value upon our principles, when we see the tendency they have to enlarge the mind to generous and comprehensive views upon the most important subjects, and observe their beneficial effects even upon those who have still the misfortune to differ from us.

M. Gaillard sets out with a very full and distinct account of the *Concordat*, a subject which cannot be supposed to be interesting to many of our Readers.—The king's intentions in the affair of the *Concordat*, he tells us, were pure and upright; he was desirous of giving peace both to church and state, and of correcting abuses which the nation complained of. Besides, he had given his promise to the Pope, and he piqued himself upon never breaking his promise. He was afraid likewise lest the Pope should look upon the opposition that was made to the *Concordat* as a matter concerted between him and his parliament.

Whatever could be said for or against the *Concordat* had been said; reason had discussed every point relating to it, and, as generally happens, had only produced uncertainty; authority, therefore, was to decide. The advantages and inconveniences of each side were nearly equal in the eye of impartiality: the king was in the right; he considered the point in a political view; the parliament could not be blamed; they considered it in a legal and constitutional view; and the numerous individuals, who always determine, with such stupid and precipitate impetuosity, those capital questions which relate to the well being and constitution of empires, ought to have been sensible of the happiness of not having been consulted on the occasion.

Our Author concludes this subject with some reflections upon *excommunication*. Part of what he advances upon this head is as follows.—If the rights and privileges of reason, the interests of humanity, nay the interests of the clergy themselves, when rightly understood, may be deemed sufficient to authorize some respectful doubts, why should not excommunication be confined to spiritual effects? Why should it be attended with civil ones? If the kingdom of Christ is not of this world, why should we lose the advantages of this world, because we are excluded from the kingdom of Christ? *Let him who does not obey the church be to us as a heathen or a publican.* But a heathen, nay even a publican, still continues to be a man, and therefore, ought not to be deprived of temporal advantages; he has a right to be treated with justice and humanity; his honour, his fortune, his privileges as a citizen ought to be secured to him. Is he not sufficiently miserable in losing all the consolations annexed to spiritual blessings, in losing every thing for eternity? Must he be deprived too of that scanty portion of good which belongs to the present short and transitory life? Must I refuse him my aid, if he stands in need of it; my esteem, if he deserves it; my confidence, if he is worthy of it; my respect, if he is virtuous? Must I hate him, because he is mistaken? Must I be cruel, because he is blind and ignorant?

But excommunication will be less formidable, if it is not accompanied with civil effects!—On the contrary, I will venture to assert that it would be more dreaded, if it confined itself to spiritual effects. Nothing more discredits a law than extending it beyond its natural bounds. A crime merely spiritual deserves only a spiritual punishment. The confounding of temporal and spiritual interests, which was the work of ignorant ages, has occasioned all the calamities that have befallen the clergy.

But it is constantly asked, what is the boundary between spiritual and temporal power? This boundary is fixed by the very nature of things. Whatever solely relates to religion and a future life, whatever is necessary to constitute an orthodox Christian, belongs to the spiritual jurisdiction; whatever relates to temporal advantages, whatever relates to the *man* and the *citizen*, belongs solely to secular authority; the boundaries are obvious, and each power might be confined within them, if spiritual matters were not attended with civil effects. It has been thought necessary, on account of obvious consequences, to deprive excommunication of all its civil effects in regard to sovereigns; why should not this likewise extend to subjects? Are not kings and people, are not all orders of men upon a level, in regard to ecclesiastical laws?

But would not this wall of separation between the spiritual and temporal order produce an indifference in matters of faith, and universal toleration?—I answer, in the first place, this consequence is by no means a necessary one; the sovereign might, either from religious or political views, forbid, through the whole extent of his dominions, the exercise of any other religion than his own, without annexing civil effects to excommunication, or without his subjects denying the use of *fire and water* to those who think differently from them.

In the second place, I make a distinction, as hath always been done, between ecclesiastical and civil toleration. Ecclesiastical toleration, independently of the danger in regard to doctrine, appears repugnant to the very nature of things. I cannot say that I am in communion of faith with a man whose faith is different from mine, but I may love him, assist him, and be connected with him.

As to civil toleration, I leave it to civil governors to combine, in this respect, the interests of humanity, and the interest of the state, with those of religion, which can never be opposite to them; I shall not enter into this delicate question, which has been discussed long since, and on which nothing new can be advanced.

But the people have been used to the influence of spiritual upon temporal matters, and to the civil effects of excommunication; how are they to be taught to distinguish between objects which they have always seen confounded? Their interest reaches them this every day: it obliges them to trade with persons of different countries and different religions. Cast your eye upon a trading city, and tell me if the people find any difficulty in forgetting the civil effects of excommunication.

Besides, let us always return to the nature of things. The natural sentiment which error inspires, is that of compassion; before we can proceed from that to aversion and detestation, great violence must be offered to nature. This is the work of education, and not of reason. Now if education has been able to do such violence to reason and nature, how much more easy will it be for it to carry back the mind to the natural order of things? The people, indeed, will not make such distinctions, they will not refer each object to its proper principle; but instead of that angry principle which hates and persecutes, they may, by insensible degrees, be inspired with that gentler one which sympathizes and tolerates. The principles of education, we know, may be dictated by government; time may turn them afterwards into habit, and incorporate them with the system of laws and manners.

Such are our Authors reflections upon excommunication; we shall make no apology for inserting them; the reader will have
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frequent occasion to apply them in the ecclesiastical history of the reign of Francis I.

M. Gaillard introduces what he says concerning *Lutheranism*, with some general observations on the causes of great revolutions in states and empires. The vulgar, he tells us, never extend their views beyond the particular and apparent causes, whereas the real ones are almost always remote and general. And to this, he thinks, is owing that philosophical error, which attributes great events to little causes.

It was not, says he, the insolence of Luther, the gentle insinuations of Melancthon, the subtleties of Bucer, nor the harsh and austere sophistry of Calvin, that deprived the church of Rome of the half of Europe. Nor was the success of these reformers owing to the superiority of their merit, or the magic of their eloquence: Erasmus surpassed them all in knowledge and genius; but Erasmus founded no sect; and if it be said that this was owing to his not being desirous of founding one, it seems, at least, that his example ought to have had as much power to retain the people in the communion of the Church of Rome, as the authority of these new Apostles to separate them from it. The Popes under whom this great schism happened did not deserve that their pontificate should be the æra of the humbling of the Holy See. Since the golden age of the church there had never been any of more irreproachable lives. Leo X. was a pontiff somewhat profane perhaps, but a great prince, a liberal protector of the arts, a man of genius and abilities, possessed, in an eminent degree, of the art both of pleasing and governing; he embellished and polished Rome, and this was charged upon him as a crime. The virtuous Adrian the sixth contented himself with edifying it; and this too was charged upon him as a crime. Clement VII. had his own misfortunes, and Paul III. his tenderness for his family, imputed to them as crimes; but Clement was distinguished by his prudence and his piety, and Paul by his moderation and impartiality. All the four had virtues, some weaknesses, and few vices, if any; they were punished for the vices and errors of their predecessors.

The inflexible haughtiness of Gregory V. Gregory VII. Urban II. Innocent II. Alexander III. Innocent III. and Gregory IX. Italy torn to pieces by the factions of the Guelphs and Ghibelines; France thrown into confusion by hasty interdicts; the frightful spectacle of the crimes of Alexander VI. the warlike rage of Julius II. the ambition, the simony, the luxury, the ignorance, in a word, all the vices of the court of Rome, which were but too well imitated by all the orders of the clergy; the riches of the Monks, so contrary to the austerity of their vows; the inquisition lighting its impious flames to

stifle reason, and even to punish thought; the children of the Saints, the successors of the martyrs transformed into executioners; wolves, with the voice and habit of shepherds, devouring the lambs, and laying waste the sheepfold; rage and hatred, with the language of charity in their mouths, daring to offer up human sacrifices to the God of love and mercy, &c. &c. were the remote but real sources of the revolutions of the sixteenth century.

Several circumstances, our Author observes, conspired to favour the Reformation. 1. The disorders of the court of Rome were more clearly and distinctly seen, because the wars of which Italy was become the theatre, drew into it all the nations of Europe, half of which were enemies to the Popes. 2. These disorders were more generally known, because the art of printing, lately discovered, spread the declamations of the enemies of the Holy See all over Europe.

The reformers availed themselves of the prevailing temper of the times, which did not take its rise from them; the age they lived in did not derive its *tone* from them, but they derived theirs from it. The period was now arrived; nothing was wanting but an *innovator*; Luther appears, the church is torn to pieces, and Europe divided. Abhorred or revered, the name of Luther is immortal; make but a small alteration in the general disposition and temper of the age, and this monk dies in his cell, unknown.

Virtue, it must be acknowledged, is only strengthened and purified by combats and trials; the nearer the church approached upon earth, to that state of triumph which is reserved for her in heaven, the more her original sanctity and purity were changed. The æras of Constantine and Charlemagne were fatal to her: that power which is at least foreign to her, that wealth which is so much disparaged in the gospel, that temporal kingdom joined to a spiritual kingdom—all these principles of corruption and death were fermenting in the bosom of the church, and the fruits of them were soon perceived in a relaxation of discipline, and depravity of manners. The disorder went on increasing; a remedy was become necessary, and nothing was talked of but reformation. Every tongue, and every pen repeated that *the church must be reformed both in its head and its members*.

As to Luther's reformation and that of his successors, we should form a very wrong notion of it, if we figured to ourselves a number of politicians and philosophers sitting down and examining the foundations of the faith, the principles of discipline, the spirit and genius of Christianity, reflecting upon the calamities of the church, endeavouring to find out remedies for them, forming plans and systems, combining views or even

having any views at all. Luther was always influenced by conjunctures; he went on without knowing whither he was going; he had neither plan nor design, and in his attacks confounded both faith and discipline; a quarrel of monks made him take up his pen; and pride did all the rest. Every incident produced a new doctrine; the Pope condemned him; the Pope was *Anti-Christ*: the church condemned him; the church was an *Anti-Christian* empire. Some of his disciples were desirous, in their turn, of being leaders of sects, because, as Tertullian says, the Marcionites have the same right as Marcion; they modified, corrected, combated, destroyed the ideas of Luther, but still acknowledged him as their chief. In later times the light of philosophy, universally diffused, has introduced ideas of toleration and humanity into the reformation, which, in the eyes of reason, justify its last successes somewhat more than its first.

Luther had a great reputation for knowledge and eloquence; which must always be understood of an university or convent-reputation in the sixteenth century: true talents are never confined by times or places; but there were few writers in those days who had real talents; those who had, are read even at this day, but who reads the works of Martin Luther?

The reasons which induced him to turn monk, shew a warm imagination and very easily inflamed; he saw one of his friends struck dead with lightning at his feet: hence he was seized with a sacred awe of the divine judgments, and an early disgust with the world, which he knew nothing of.

He had visions, and, indeed, who was there that had not in those days? Des Cartes himself had visions a century and a half later, and were it not for him, we should perhaps have them at this very day.

Genius, especially in Germany, consisted, in those days, in a talent for disputation; every thing was *Thesis* and *Syllogism*; the schools rung with a barbarous kind of argumentation, and all writings were infected with it. Luther was formed for this kind of war; he was impetuous; had the ardor of enthusiasm, the obstinacy of pedantry, and all the insolence of pride; his voice was strong, with lungs of iron, and his pen always ready; he spoke with that facility which violence, even without talents, generally bestows, and in those days he was thought to speak and to write well.—

This is part of what Mr. Gaillard has advanced in regard to the character of Luther. Impartiality on such a subject is scarce to be expected from a Roman Catholic writer; notwithstanding this, our Readers will be pleased with this Author's account of the principal reformers and their adversaries; it is not only

written in a very lively and agreeable manner, but contains many striking and curious particulars that throw great light upon the manners of the times, and the most illustrious personages that appeared in them. As to what he says of Luther, whose frailties and imperfections, we are sorry to observe, he seems to take pleasure in dwelling upon, the reader will make proper allowances. In regard to Luther's scurrilous, abusive, and illiberal manner of treating his adversaries, M. Gaillard is candid enough to acknowledge that it is to be charged to the manners of the age, as much as to the violence and impetuosity of his natural temper.

He carries his history of Lutheranism no farther than the treaty of Passau, and concludes his long chapter upon this subject with some general reflections.—The mischief, he says, which Luther has done in the world, is evident; he disturbed the public peace, extended the empire of hatred, and was the occasion of shedding a great deal of blood. Many persons consider him as one of the first authors of the liberty of thinking, (*un des premiers auteurs de la liberté de penser*); a liberty frequently more agreeable than useful, but which, confined within proper bounds, is undoubtedly a blessing to mankind. What signifies it, say they, that his character gave the lie to his principles, and that he substituted heavier chains in the room of those which he broke? What does it signify, that he would not allow others the same liberty which he himself usurped and carried to the most extravagant lengths? He shewed this liberty at least, and put mankind in mind of their right to it, and this was doing a great deal.

As for me, I cannot give him this praise. Whatever were his intentions, his liberty was only licentiousness; he decided too much, and thought too little. The example which he set of respecting nothing, of distinguishing nothing, can be good for nothing.—As to the spirit of disputation and contention which he introduced, or at least revived, and which, we are told, laid all parties under the happy necessity of instructing themselves, we must not confound instruction with that polemic erudition, that abuse of reasoning, which proceeds from a desire of triumphing in a cause which one engages to defend from humour, folly, or interest. To form one's own opinion first, and to study afterwards in order to be able to defend it, is the general practice of the half-learned, and one of the surest means of obstructing true science.—

But if it be doubtful whether Luther has or has not enlightened the human mind, it is certain that he has fixed its attention upon greater, more important, and more philosophical objects than those it was employed upon before him. If it is not
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more useful, it is at least more noble to discuss the respective rights of liberty and authority, to wander through the sublime obscurities of grace and predestination, than to creep in the little and confined question concerning the immaculate conception, the vague question concerning future contingencies, the chimerical one of the nominals and realists, &c. &c.—Let us acknowledge too that Luther, satisfied with the glory of apostleship and the empire of controversies, never stooped to the meanesses of interest. He left the honours and emoluments of the church to others, and had nothing for himself, during the whole of his life but the moderate appointments annexed to his professorship in the university of Wittemberg. This disinterestedness, however, generally characterizes the heads of sects.

Let us observe farther, that this great enemy of the church was serviceable to her; he obliged her to be more watchful over herself, and by pardoning nothing in the conduct of the court of Rome, taught it this useful lesson, that every thing was not in its power. Adrian VI. was perhaps indebted to him for part of that courageous zeal, with which he bid defiance to the hatred of his court by reforming it, by re-establishing ecclesiastical discipline, suppressing the sale of indulgences, obliging his own nephew to hold only one benefice, and that a very moderate one, by establishing this maxim, *that benefices were not given to men, but men to benefices*, in a word, by proscribing luxury, and setting an example of Christian poverty.—

Such of our Readers as have not yet had an opportunity of reading Dr. Robertson's elegant and judicious history of the reign of Charles V. may have recourse to it for the character of Luther, which is drawn in a masterly manner, with a truth and strength of colouring worthy of the best historians of antiquity.

Our Author goes on to give an account of Lutheranism in France, and concludes his fifth volume with a dissertation concerning the punishment of heretics under Francis I.—There are two things, he says, to be considered in the conduct of heretics; 1st, heresy in itself, which is only a spiritual crime and consequently seems only to deserve a spiritual punishment; 2ly, the public order disturbed in its most important part, *viz.* religion. This second point of view may occasion temporal punishments, which should be proportioned, however, to the source of the disorder, which is error, and to the degree of it likewise. I say, *to the source of the disorder*; for error should not be punished in the same manner as perverseness and obstinacy. I say, *to the degree of the disorder*; for tho' a man publishes errors, if they are condemned, and he abandons them, he is not guilty. If he is condemned, and still persists, he is guilty, but of a spiritual crime only. If he takes pains to spread his errors, forms parties, makes proselytes, &c. he is then

then a criminal against society, and subject to temporal punishment. In this case severity may be necessary, but it ought still to be remembered that it is rather a madman we are punishing than a criminal. Let us ask our own hearts; are not they shocked at the sight of a pertinacious, prating disputant, dragged to execution with common malefactors, forming parties perhaps from a principle of zeal, but, in other respects, virtuous, firm, pious, as the generality of fanatics are?—Men, even when united in society, seem to have no right to the life of any of their fellow-creatures, how guilty soever, but in so far as society would be in danger of dissolution, if his crimes were less severely punished. Now, to maintain order in matters of religion, is it not sufficient to censure heretical writings, condemn the authors of them, and restrain fanatics? The authors of the history of the Gallican church, who are almost open and professed apologists for the inquisition and all its horrid cruelties, when the *Jurieux*, the *Bassnages*, and other protestant writers plead the cause of nature and humanity, in opposition to a furious and inhuman zeal, have always in their mouths a passage of *M. Bossuet*, wherein he mentions Calvin's treatment of Servetus, and the conduct of the English puritans in regard to Charles the First. To all this, there is, perhaps, only one answer to make; he that recriminates, does not justify himself. Was Calvin, were the Puritans, in the right, and is it proper to imitate them? *They were in the wrong*, it will be said, *because they defended error; but as for us, we defend the truth.* Ah! is not this an additional reason not to employ persecution?

Let us go still farther. The empire of charity cannot be too much enlarged, and happy the man who should destroy the empire of hatred! Has not a spirit of contention introduced something much too strong and severe into the style and writings of divines? The generality of their censures are like declarations of war; we see nothing in them but the words, *detestation, execration, horror*, &c. the condemned person is always treated with outrage, is it any wonder, therefore, that he frequently rebels? Would it not be sufficient to say, with the tranquillity of truth, with the gentleness of charity: *I reject this, I condemn it, I look upon it as contrary to the gospel and to tradition?*

The fifth volume closes with the sentiments of some of the fathers concerning the punishment of heretics.

The four first chapters of the sixth volume relate to Calvinism, the establishment of the Jesuits, &c. after which our Author proceeds to treat of literary history, the most distinguished and illustrious part of the reign of Francis the First. By way of introduction he gives a distinct view of the state of the arts and sciences in France during the several ages of the monarchy, characterizes the spirit and genius of each age, marks the progress or the declension of knowledge from age to age, in a word,

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he shews in what condition Francis the First received learning, and in what condition he left it.—His account of the seventh and eighth centuries is as follows :

The seventh and eighth centuries are the epoch of the great monastic establishments in France, the golden age of monkhood. During this period, monastic virtues shine forth with a modest lustre, and are built upon the foundation of public utility, which renders them still more respectable. This foundation is labour. The pure hands of the monks were never weary of repairing the devastations which warlike robbers were never weary of committing. The fields which the demon of discord and destruction had lately ravaged, became fruitful again by the efforts of zeal and charity. Whilst the soldiers were pillaging and burning, the religious monks were employed in cultivating the ground : their industrious hands rendered the barren heath fertile, converted fens into gardens, stagnating waters into flowing canals, and deserts into fruitful plains. The monks laboured, and the products of their labour were bestowed upon the poor. The riches which an industrious frugality, a temperate activity, drew from the bosom of the earth, the hand of charity threw into the lap of the wretched and indigent : liberty was restored to the captive, a comfortable subsistence was bestowed upon the aged and infirm, the widow was relieved, and the orphan supported. Even the barbarian, whose arm, enervated by age, was no longer able to destroy, enjoyed the necessaries of life ; charity avenged her own cause by blessings conferred on rage and fury : such was the monastic state in its infancy ; a holy and venerable institution, if the same spirit which animated its best days had continued to operate, if labour and poverty had not forsaken its sacred mansions !

To this primitive utility, which learning certainly does not equal, though it heightens the value and nourishes the principle of it, the monks added literary merit, so nearly connected with retreat and solitude, with temperance and poverty ; for it is to them, principally, that we are indebted for the knowledge of the early periods of modern history. This history, indeed, such as they have transmitted it to us, is only a dry list of the miracles of certain monks, badly attested, and of the crimes of certain princes, much better attested ; but still it is of importance to know all men and all times ; and there are men and times that could not have been known but for the monks. How should we be able to recover the thread of the history of the two first races, and the beginning of the third, were it not for Hunibald, Jonas, Reginon, Aimoin, Sigebert, Glaber, Helgaud, &c. ?

Literature is indebted for its revival in after-times to the care which the monks took to preserve and multiply the manuscripts
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of antiquity. Let ignorance, which is only struck with the abuses of things, and which never looks beyond the present, load them with its declamations, which are as frivolous as extravagant; letters ought not to treat them with outrage, and history must ever be favourable to them: but by justifying their institution, history points out to them the genius and spirit of it, and calls them back to their original purity.

It would give us pleasure to accompany our ingenious Author in his progress through the different periods of French literature, but the nature of our undertaking will not admit of it. The account he gives of the progress of the human mind in the different branches of learning during the reign of Francis the First, and of the protection and encouragement given to learned men by that great monarch, is extremely entertaining, but we must refer our Readers to the work itself. He concludes his literary history with the character of Sadolet, who, he says, possessed all the virtues of a scholar and a Christian.

Though learned, he was void of pride; though a divine, (of the sixteenth century) he was benevolent and humane; though an orator, he had always the strictest regard to truth; though a poet, he was always prudent; humanity and peace were in his mouth and in his heart, and his zeal was only the zeal of charity. It was his delight and his study to reconcile those that were at variance, to put an end to animosities, and to quiet the turbulent and angry passions of the soul. The finest geniuses of the age, with the most respectful submission, laid their talents, their quarrels, their reputation, their vanity, at his feet. Erasmus consulted him, and never neglected his counsel without suffering for it or repenting of it; the protestants esteemed him, the catholics admired him, and nobody imitated him.

The remainder of the work relates to the private life of Francis the First, and contains many curious anecdotes which strongly mark the genius and spirit of the age. But we shall conclude this article with a story told by Brantome and Du Bouchet, which, if it does not greatly edify our Readers, will at least divert them.

During the interview between Francis and Clement the Seventh at Marseilles, in 1533, three ladies intreated the Duke of Albany to obtain for them the pope's permission to eat meat on fast days. This request furnished the duke with a favourable opportunity of amusing his holiness and his majesty with a piece of pleasantry. He told Clement that the ladies were widows, and that they asked permission to do what is sometimes done without permission, viz. to console themselves during their widowhood with the privileges of marriage. To prepare the way for this strange request, he extolled their respect for the memory of their husbands, their tenderness for their children,

children, which hindered them from marrying again; then alledged the frailties and infirmities of nature, mentioned the temptations to which they were exposed, and begged his holiness would permit them to yield. It may easily be imagined that his request was not granted; he obtained, however, leave of audience for the ladies: *Holy Father*, said they, *we begged his Grace the Duke of Albany to represent to your Holiness our wants, the weakness of our sex, and the frailties of our nature.* His holiness shewing no disposition to grant their request, the ladies cried out, *Holy Father! thrice a week at least.* "*Thrice a week!*" says the pope, in great wrath, "*Il peccato di lussuria!*" These unexpected words brought on an explication, and a good deal of pleasantry; and the request of the good ladies was granted.

A R T. IV.

Elémens de L'Histoire D'Angleterre.—Elements of the History of England, from the Roman Invasion to the Reign of George the Second. By the Abbé Millot, Royal Professor of History in the University of Parma, &c. 12mo. 3 Vols. Paris, 1769.

IT is certainly a compliment to the taste and wisdom of the present age, that history is the prevailing and most fashionable reading. The species is various indeed, but still it is history. Our statesmen and high-bred politicians read Machiavel, and Cervantes, and Heber, and Hoyle. Our divines read the History of the Silent Old Woman of Cenchrea, and our patriots wear out their pillows with Catharine Macaulay. The passion for this kind of reading seems to have been taking root in the days of the good-natured, facetious Johnny Gay, when the bookseller solicited the elephant to

— write the History of Siam; and it has thriven abundantly since. The ever industrious and public-spirited bookseller, whose solicitude for the instruction and improvement of his countrymen, if detached from every other principle, is truly astonishing, prepares history in a thousand different forms, that no appetite may want its proper food. To enlarge and fortify the tender minds of youth, soft soothing tales of *Jemmy and Jenny Jessamy*; for the consolation of stale and mortified virginity, the affecting history of some *fruitless repentance*; and for the relief of indigent genius, the genuine memoirs of some *fool of quality*. Whether all these kinds of history have not their merit, we have neither time nor inclination to enquire. We will attend the good Abbé in his preliminary discourse, and hear his apologies for his History of England.

The grand histories of nations, in which the most distinguished actions are recorded with circumstantial minuteness, are

to be considered in the first class of letters. If they are written with truth, they may be consulted with success on a variety of subjects, apparently small perhaps, but of great consequence in the discovery of important truths; if they are written with elegance, the reader who is master of his time, will find his taste gratified at once with his curiosity. We shall not enquire what advantage will be derived at last from this reading; but we will venture to say that there is much to be forgot; and that, out of a multitude of large volumes, what ought to remain for the memory will hardly be sufficient to compose a small one. We are taking it for granted, at the same time, that the reader is capable of digesting what he takes in; for, otherwise, a heap of confused ideas will be little better than the original vacuity of his mind.

‘We live in an age distinguished for an avidity of learning. Every parent is desirous that the minds of his children may be enlarged and enlightened, and it is universally allowed that history is the best school for this purpose; that there the interests of society are best discovered, and those principles which form the basis of public and private virtue, most effectually inculcated. To lay open more generally that source of knowledge to which so few can attain, must certainly, then, be a work of importance. Abridgements of history may be considered as so many canals issuing from a vast head of waters, that communicate with ease the pure and useful element, without bringing any thing gross or superfluous along with them.

‘The ill-humoured critic may call these the works of idleness, written for the indulgence of lazy readers; and unfavourable to solid learning and study. But let him not forget to acknowledge that they are the means of diffusing those treasures which the laborious scholar has collected; that they communicate to numbers the effects of those studies they could never pursue; and that while they bring together the riches that lie scattered through an immense number of volumes, they save the reader infinite pains without depriving him of any advantage. The scholar is formed in the library, but a nation must be instructed by a few succinct and well-written volumes.

‘Excited by these reflections, I have undertaken to reduce history to such objects as might be worthy the attention of those who are desirous rather of useful than of curious knowledge.’

The Abbé sometime ago published the *Elements of the History of France*, upon the same plan with the work before us: and that plan is certainly very judicious; for he lays it down as a rule not to be so concise, as to leave any thing obscure; nor on any occasion to be so prolix, as to weaken the general force of his narrative.

He appears to have made himself well acquainted with our history and our principal historians : and he thus expresses his sentiments on Dr. Smollett and Mr. Hume :

‘ Two *English* authors, says the Abbé, have lately written the history of England ; and their works have evidently that superiority which the *natives* of any country, in writing its history, must have over foreigners. Their works, however, have no resemblance but in the title. Dr. Smollet is a mere relater of facts. Uniform in his narrative, and barren of sentiment, he neither affects the imagination nor the heart. Heavy and feeble in his style, he fatigues the reader whilst he instructs him.

‘ Mr. Hume has the happiness of uniting precision and perspicuity, and is at the same time profound and elegant. He paints from nature, without any appearance of art. He catches the happiest point of view, and there he places his objects, or there his objects seem rather to range themselves. Without harrassing the reader with a dry Gazette of military operations, he fails not to record every memorable achievement. But his great object is to bring before the eye the manners, the principles, the passions, the follies of men ; and to distinguish between the extravagancies of fortune and the regular chain of causes and events. Never was writer more superior to those prejudices that obscure the truth of history. If, as a *protestant*, he is sometimes injurious to our holy faith, he neither dissembles the vices nor the follies of his own sect. If, as a subject of Great Britain, he is attached to the political principles of his country, he seeks not to palliate those enormities that the enthusiasm of liberty has occasioned ; he forgets not to do justice to the merit of different governments ; he neither flatters the humour of the people, nor the interests of the court. Always impartial amidst the violence of parties, he may be considered as the grand regulator of the judgment of future ages. And he would certainly meet with no less applause from his countrymen than from foreigners, could they divest themselves of party prejudices in favour of a man who has the great merit of being of no party. In one word, Mr. Hume’s work is a treasure of philosophical and political knowledge ; and, under a few restrictions, [respecting the Abbé’s holy faith, no doubt] there is certainly nothing of the kind better calculated to form the philosopher, the statesman and the citizen.’

We can recommend the Abbé’s work as a very judicious and ingenious abridgement, full of spirit and sentiment, and, ‘ under a few restrictions,’ a very useful history of England.

A R T. V.

Joannis Davidis Michaelis Spicilegium Geographiæ Hebræorum extera post Bochartum. Pars Prima.—A Gleaning, after Bochart, of the foreign Geography of the Hebrews. By John David Michaelis. Part the First. 4to. Gottingen, 1769. Sold by Heydinger, in London.

THERE are few questions, of a literary nature, that are more difficult to be determined, with any degree of certainty and precision, than those which relate to the early geography of the world, the first settlement of countries, and the origin and dispersion of nations. Subjects of this kind, from several concurring causes, and especially from the scantiness and doubtfulness of evidence, must necessarily be involved in much obscurity and confusion. Even the accounts of these matters which occur in the sacred writings of the Hebrews are attended with the same disadvantage. They are too concise, and too liable to a diversity of interpretation, to be capable of affording so full a light as could be desired from them.

What, however, we do meet with in the books of the Old Testament relative to foreign geography, that is, the geography of the nations, countries, and places situated out of Judæa, is exceedingly useful; and, when closely studied, opens the way to the solution of many difficulties which would, otherwise, be totally inexplicable. There is no person who hath applied so diligently and successfully to this subject as Bochart, or who hath treated it in a manner equally copious and learned. Indeed, his grand work, entitled *Phaleg and Canaan*, is almost the only one that deserves to be mentioned; for the two discourses of Joseph Mede, though valuable as far as they go, are very concise, and confined solely to the families of Japhet: and as to the writers who have succeeded Bochart, they have done little more than copy from him. The best commentators have recourse to him, when any geographical perplexity occurs; and the few authors who have differed from him, and occasionally proposed new explications, have not been remarkably happy; relying on etymologies still bolder, and conjectures still less to be depended upon, than his were. Cellarius seems to have been capable of excelling him, in several respects; but Cellarius only undertook to treat of ancient geography as exhibited in the writings of the Greeks and Romans, and it is but seldom, and in a cursory manner, that he explains the passages of scripture which relate to the countries at a distance from Palestine: so that, upon the whole, we can apply to no one who is superior or equal to Bochart.

But, notwithstanding the great abilities and profound learning of Bochart, it was not possible for him both to begin and to
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carry on to perfection so extensive and difficult a work as *that* in which he had engaged. Some disadvantages which he laboured under, were owing to the age he lived in. Modern Asia was not, at that time, sufficiently known; and without a competent knowledge of modern Asia, it is not always in a person's power to describe, with becoming accuracy, the early state of that part of the world. Neither were the best books of travels then published; and even such as Bochart might have had recourse to, were too much neglected by him; agreeably to the custom of the learned in those days, who scarce thought any thing worthy of their attention that did not constitute a part of ancient literature. This circumstance was detrimental to him; both with regard to his geography and his history of the animals mentioned in scripture; to which may be added, that he flourished long before he could have had the benefit of enjoying the assistance that may now be derived from the geographical index which Asseman hath drawn from the Syriac writings, and inserted in his *Bibliotheca Orientalis*.

Besides the defects that are imputable only to the times he lived in, Bochart had some errors which are strictly and properly his own. The first and principal is, his indulging too freely to etymologies of proper names taken from the Hebrew language; so that, in fact, he changes geographical questions, which are entirely of an historical nature, into etymological ones. Nor does he pay that regard to ancient testimonies which they deserved, and particularly to the testimonies of Josephus, whose evidence he frequently not only disdains to examine with sufficient attention, but even sometimes to relate. Rather than seem ignorant of any thing, he has recourse to very bold and uncertain conjectures; and when he has taken upon him the patronage of a doubtful and precarious sentiment, he employs all the variety of his learning in supporting it; relying more on the multitude than on the strength of his arguments. It might, also, be mentioned, that, in order to establish his etymologies, he assumes too great a liberty in adding, taking away, changing, and transposing of letters.

These faults of Bochart have occasioned some persons to look on him with contempt, and to distrust his whole book, as in no degree to be depended upon: but herein they have been guilty of injustice to a truly eminent man, who hath treated many questions with excellent sagacity and judgment, and whose very errors are instructive. The only thing which was wanting to render his work extensively useful, and to throw all the light upon the foreign geography of the Hebrews that the nature of the subject can admit of, was a proper supplement, which should fill up his omissions, and correct his mistakes. This

hath been undertaken by Dr. Michaelis, in his *Spicilegium*, the first part of which is now presented to the public; and such of our Readers as are unacquainted with the Author's former writings will be sensible that he is well qualified for the execution of the design he has engaged in, by his genius, his critical skill, and his masterly knowledge of oriental literature.

Where Bochart appears to be right in his opinions, our learned Author doth not repeat what he has said, but contents himself with referring to his Phaleg and Canaan. When any thing new occurs to Michaelis that confirms Bochart's sentiments, he adds it; and where-ever Bochart seems to be in the wrong, he endeavours to confute him, and to substitute, if possible, a better interpretation.

Nothing is omitted by the present writer, that has been said by the ancient interpreters; and he particularly takes upon him to illustrate Josephus more than hath been done by all preceding writers, the geographical remarks of that historian having been too much neglected, and greatly misunderstood. It is one excellency of our Author, that he is not ashamed to profess his ignorance, on several occasions; and where he proposes conjectures, he proposes them barely as conjectures. He does not solely confine himself to the geography of the Hebrew copy, but comprises likewise, in his plan, the ancient versions.

It is the intention of Dr. Michaelis, first to consider the tenth chapter of the book of Genesis, including whatever is elsewhere found in the Old Testament with regard to the nations and cities mentioned in that chapter. Afterwards, he designs to discuss the situation of paradise, and the twenty-seventh chapter of Ezekiel; and purposes to conclude the whole work with an examination of the other geographical passages which are scattered through the sacred writings of the Jews.

The volume now published takes in only the fourteen first verses of the tenth chapter of Genesis. It came too late into our hands for us to be able to give an accurate and critical account of its contents, in this Appendix. We must, therefore, refer our Readers [for the present] to the book itself; where such persons as have a taste for the enquiries pursued in it, will find much instruction and entertainment.

A R T. VI.

Les deux âges du goût et de Génie François, sous Louis XIV. et sous Louis XV.—The two Ages of French Taste and Genius under Lewis XIV. and Lewis XV. or a comparative View of the Efforts of Genius and Taste in Sciences, Arts, and Literature,

Literature, under those two Reigns. By M. De la Dixmerie.
Octavo. Paris. 1769.

THE Author of this work tells us, in his preliminary discourse, that he writes for that numerous class of Readers; who know but little, and who are honest enough to acknowledge it. As to the merit of his performance, we shall only say, that it is written in a lively and entertaining manner, that the Author shews himself to be a man of taste, and that those who are little conversant with French literature will find both instruction and amusement in what he has written.

He complains, in our opinion, with little reason, that French writers are too frequently unjust to themselves and to their country; that they conceal their own advantages in order to exaggerate those of their neighbours, who, he says, are already too much disposed to believe them. The first duty of a people, he tells us, is to esteem themselves; and that this pride, which is blameable in an individual, is far from being blameable in a nation.

What foundation there is for this complaint, we are at a loss to know. This is certain, however, that no such complaint can be made of M. de la Dixmerie. The writers and artists of the present times, especially, will have no reason to complain of him. He is very kind to their abilities, their taste, and their genius, and deals out his praises with a very liberal hand.

His work is introduced with an ingenious preliminary discourse, concerning the origin and progress of the arts and sciences, till the reign of Lewis XIV. This discourse is followed by a comparative view of the two ages in question. In order to make this part of the work the more interesting, the Author has contrived, very ingeniously, to make the several writers and artists speak and act: they are all assembled in a magnificent palace, richly ornamented, where the *genius* of the arts presides, hears their respective claims, and passes sentence. This portion of the work is written partly in verse, and partly in prose; the remainder, which is much the largest, and the most considerable part of the whole, consists of historical and literary notes, or rather dissertations, on the several species of composition. Epic, Didactic, Lyric, and moral poetry, Tragedy, Comedy, Fables, History, Eloquence, Translations, Journals, Astronomy, Anatomy, Architecture, Painting, Sculpture, Metaphysics, &c. have, each, a separate dissertation, wherein the two ages under consideration are compared, and wherein the writers and artists of the present times are particularly remembered, and have their full measure of praise allotted them.

From this general account of what is contained in the work before us, the judicious Reader will readily perceive that M. de la Dixmerie has undertaken a task of a very delicate and difficult nature, and which requires a greater variety of talents than most writers are possessed of, to execute properly.—He concludes with a kind of recapitulation of the whole.

I shall always be of opinion, says he, that our fathers were very successful, and discovered a great deal, but they neither discovered nor perfected every thing: I shall always be of opinion, that poetic genius did not soar so high among them as it is capable of doing; that they never produced a tolerable epic poem, and that we have produced an excellent one; that tragedy among them had all the noble simplicity of the ancient statues, and like them wanted, in general, that life and motion which our great cotemporary poets have given it; that the comic art has lost somewhat of its pleasantry, but is become more decent and interesting; that the successors of Quinault have bestowed upon Lyric poetry a form more agreeable to the object of it; that music was only in its infancy in the last age, and has made considerable advances in this; that the ode, which was only melodious in Malherbe, is both melodious and sublime in Rousseau; that Fontaine will always remain inimitable, but that we have composed excellent fables without imitating him; that our moral poems are more philosophical: in a word, that the poetical art is not yet in a state of degeneracy; that, if the art of oratory appears in some respects to be on the decline, it is improved in a great many others; that, though we are less learned at present, we are more knowing; that our historians have more philosophy than those who went before us, and are, in general, better writers; that our romance-writers are more useful, without being less agreeable; that morality is more extensive in its application; that criticism is more under the direction of taste; that the mathematical sciences, tho' carried to perfection, in a great measure, by those who went before us, have been better explained, and better applied by their successors.

This is part of what our Author advances in the conclusion of his work: *Gardons nous bien, toutefois, (adds he very wisely) d'être ingrats envers nos Maîtres. Ils nous ont épargné des erreurs et tracé des exemples. Nous marchons librement dans une carrière qu'ils nous ont ouverte; mais, enfin, nous y marchons, et plus d'un sentier nouveau s'est aplani sous nos pas. C'est ce que je présume avoir démontre.*

A R T. VII.

Loix de Platon. Par le Traducteur de la République.*The Laws of Plato.* Octavo. 2 Vols. Amsterdam, printed by Rey. 1769.

THIS work only reached us a few days ago, so that we have not had time to compare the translation with the original. The character given of it, however, by *Ruhnkenius* and *Valckenaer* will be much more satisfactory to our Readers, than any thing we could have said of it, even if it had come to hand much sooner.

In the advertisement prefixed to this work, the Bookseller (Mr. Rey) acquaints us, that before he determined to send it to the press, he begged the favour of professor *Ruhnkenius*, and professor *Valckenaer*, to examine it, and to give him their opinion of it. They complied, he tells us, with his request, and encouraged him to publish it, by the following testimony:

“ We have examined this translation of Plato’s book of laws, and are confirmed in the good opinion we conceived of the Author upon reading his translation of the *Republic*. In this new work we find the same knowledge of the Greek language, and of the Platonic philosophy, which the public admired in the preceding. Mr. Grou would do an important service to society, if he would take the trouble of translating all the other dialogues of Plato in the same manner. The most elegant of the Greek authors would lose nothing of his beauty, by being translated into French by so faithful a pen.”

DAVID RUHNKENIUS.

L. C. VALCKENAER.

The substance of the Translator’s preface is as follows:—

“ Plato wrote his book of laws in his old age. There is not, perhaps, that sublimity of genius in it, that fire, that beauty of imagination, which shine in the greatest part of his dialogues, especially in his *Republic*. There is, however, more good sense in it, more solid views, and juster reflections. Without considering what may appear more beautiful and perfect in speculation, Plato confines himself to what is more practicable, more proportioned to human frailty.—His treatise of laws may be defined—The art of making a state happy, not by riches, the glory of arms, or extent of dominion, but by practising what is good, and avoiding what is evil.

“ Such is the general idea of his work, which I am far from thinking free from faults, or comparable, in any respect, to the laws of Moses; far less to the sublime precepts of the Christian religion: as I hope one day to be able to prove. Plato neither

turned into ridicule. The power of Scarron's comic romance consists more in the turn and expression, than in the things expressed; that of the Travestie more in the things expressed, than in the turn and expression.

Marivaux, in the year 1720, when he was about thirty-two years old, attempted Tragedy. He wrote the death of Hannibal, which was represented, but not received with sufficient applause to encourage him to proceed: from this time he indulged the natural propensity of his genius, which led him rather to the gay and agreeable, than the mournful and solemn. He alone sustained the Italian theatre for a considerable time, and he wrote for the French with equal success. Almost all his pieces have kept their ground upon the stage ever since, and seem to give new pleasure in the representation. Those which, in his own opinion, deserved preference, are, *The Double Inconstancy*, two pieces called *The Surprise of Love*, *The Mother turned Confidante*, *The Rash Vows*, *The Plain Dealer* [*les Sincères*], and the *Island of Slaves*; and the public judgment has confirmed his own.

Character having been exhausted, Marivaux applied himself to produce incident and intrigue; in which he may be said to have been his own model. If all his comedies had not equal success, it must be allowed that he has, in all, subjected imagination to prudence, and wit to decency, having never used either but in the service of virtue.

The Island of Reason, or *The Little Men*, a very ingenious comedy of this Author, was represented by the French comedians in 1727, but without success. A fiction against the senses could not be admitted: the spectators could not suppose those to be pigmies, whom they saw of the common stature. But tho' this piece, for the reason assigned, could not succeed upon the stage, it cannot fail to give pleasure in the closet.

Marivaux is accused of copying himself; and the Marquis d'Argens has somewhere said, that all his pieces may be called, *The Surprise of Love*; but the Writer of his life says the reproach is not just.

Marivaux's first pieces were anonymous; he kept himself concealed with great care, and was at last discovered by an accident. He had given his first *Surprise of Love* to the Italian theatre, and the players did not perfectly enter into the spirit of the dialogue. Mademoiselle Sylvia, an actress of great abilities, was sensible of her defect, but could not satisfy herself with any attempt to remove it. One of her friends, who was also a friend of Marivaux's, happened one night to be upon the stage, and she said to him very often, "I would give all the world to know the author of this piece." The friend gave no intimation that he
knew

knew the Author, but with some difficulty prevailed upon him to pay Sylvia a visit. They found her at her toilet, and after the first civilities, Marivaux, seeing a pamphlet lie near her, expressed a desire to know what it was; it is the *Surprise of Love*, says Sylvia, a charming comedy, but I am very angry with the author: we should play it a thousand times better if he would but read it to us. Marivaux took up the book, and began to read some of Sylvia's part; she was immediately struck with the precision, taste, and turn of his pronunciation, which at once discovered new sentiment, and enabled her to supply all the defects of which she had been conscious, and more. "You shew me, Sir," said she, with great expression of surprise and pleasure, "all the beauties of my part, you enlighten me with new sentiment, you read as I wished it to be read, and as I feel that it ought to be acted; you are certainly the author of the piece, or the devil." Marivaux replied, dryly, that he was not the devil; she immediately drew the inference, and thus was Marivaux, for the first time, known as a dramatic writer.

Marianne, and The Fortunate Peasant [*Paysan Parvenu*] are two celebrated novels, of this Author: it is scarce necessary to apprise our Readers, that Marivaux did not write the 12th part of Marianne, and that he composed only the five first books of The *Paysan Parvenu*; the difference of the style being too manifest to be overlooked. Of The *Paysan Parvenu* we shall only say, that the hero of the piece, being introduced into the great world, the author was afraid of the application that might be made of what honest Truth should dictate to his pen; and his principles led him to prefer a quiet life to the fame he would have acquired by finishing a work which was so ingenuously begun.

The Carriage in a Slough [*Poiture Embourbée*] and The Reformed Coquet, are also performances of this Author, which shew his great skill in humour, and perfect acquaintance with the human heart.

His *French Spectator* did him great honour, and in England placed him in the same rank with the celebrated La Bruyère. In this work he has happily exposed, under a variety of images, the general depravity of manners, the falsehood of friendship, the artifices of ambition, and the misery of avarice; the ingratitude of children, the capricious tyranny of parents, the treachery of the great, the inhumanity of the rich, and the wickedness of the poor: both sexes, and every age and condition, may find a faithful picture of their vices or defects in this work; but the Author treated his subject in a manner suitable to his character, and the same amiable qualities appear in his writings as in his life. His temper was rather quiet and reserved, yet he had all the arts of pleasing in conversation. He was remarkable for

for the strictest probity, a noble disinterestedness, and an unaffected modesty; he had a quick and elegant sensibility, was affable and candid, and scrupulously careful to avoid every thing both in his conduct and conversation that might give offence.

In the year 1743 he was unanimously elected member of the French academy, and his works have been collected and published in twenty-one volumes, duodecimo.

The Writer of his life having thus finished his account of the Author, proceeds to relate several particulars of the Man.

When Marivaux was about eighteen years old, he conceived a violent passion for a young lady of fortune, who was about the same age; she was exceedingly beautiful, but seemed altogether unconscious of her beauty; this struck Marivaux with surprise and admiration, and his attachment to her became every hour more tender and more strong; but it happened, unfortunately, that one day he surprised this rare example of ingenuous simplicity before a looking-glass, talking to herself, and practising all the leers and smiles which she supposed would set off her pretty person to the greatest advantage. Marivaux was exceedingly mortified to have been the dupe of art, when he supposed himself the admirer of nature; and though a treaty of marriage was then nearly concluded, he broke off the match, and forbore his visits at once, without assigning the reason. To this incident, says the Writer of his life, perhaps we are indebted for all the philosophical reflections which he made upon the secret motives of human action, and the characters which they form, during the rest of his life.

Upon this occasion he is said to have conceived a disgust, not for his mistress only, but for the sex: it wore off, however, by degrees, and having remained single about fifteen years, he married in the year 1721, a young lady of a good family, whose name was Martin. For this lady he appears to have had the most ardent and tender affection. He had the misfortune to lose her in 1723, a loss which he regretted to the last day of his life.

She left him one daughter, an only child, who took the veil in the Abbey *du Thresor*. The late duke of Orleans, who knew the mediocrity of Marivaux's circumstances, and who honoured his benevolence and generosity, gave the young woman a portion, and defrayed all the expences of her profession.

To give a young woman a fortune, and then shut her up for life in a nunnery, is a mixture of kindness and cruelty so absurd, that reasonable beings could be betrayed into it only by superstition, that offspring of fear and folly, which has converted our glory into shame, rendering religion contemptible, and virtue mischievous.

Marivaux

Marivaux had, by a pension from the king's privy-purse, about two hundred pounds sterling a-year, which in France would at that time have afforded him not only the necessaries, but the conveniencies of life, if he had been less sensible to the misfortunes of others, and less liberal in relieving them: he spent scarcely half his income upon himself, the rest he laid out upon those who wanted it more.

But Marivaux, with all his amiable and all his great qualities, was by nature the laziest creature in the world, and one of his letters, which has never before been published, contains a defence of his disposition.

‘ I acknowledge, says he, my dear friend, that I am lazy, and that I enjoy that inestimable blessing which fortune could not take from me, though she has left me little else. I should indeed have had more of other things, if my laziness had always been uniform and steady; if I had not, for a moment, ceased to be lazy, rather than hear some folks grumble, who were thought to be wiser than myself: is not this a pleasant proof that it is rational to be lazy, and that laziness is innocent of most that is laid to her charge! To remain what I was, was the only condition upon which I should keep what I had, and what I had should keep me. But my good friends would not rest till they had, as they said, improved the golden opportunity of the times, for doubling, and trebling, and quadrupling my patrimony. I was half ashamed of appearing to disadvantage by doing nothing, and half bewitched with the notion that a youth just entering life, should be over-ruled by the advice of the experienced and prudent, whose authority every one affected to treat with respect: and so I suffered them to dispose of my fortune as they pleased, to sell in order to buy, and became fatally busy to execute the projects which they had formed for my advantage. O sacred! O salutary sloth! if I had continued under thy influence, I should not have written so many idle tales, but I should have enjoyed more days of felicity, than I have now suffered minutes of affliction. Inactivity, my friend, will not make you richer than you are, but neither will it make you poorer. In a state of rest you may preserve what you cannot augment, and I know not whether, sometimes, what we have is not augmented, as a reward for virtuous insensibility to the charms of wealth.’

From this letter several inferences may be drawn, which the Writer of the life would have done well to consider: it appears that Marivaux inherited his father's fortune, which is said to have been considerable; that he lost it by venturing in projects of the same kind with our South-sea scheme; that he became an author for subsistence, and may therefore be truly represented afterwards as having no revenue but his pension, which is not
here

here accounted for. It appears also that this happened when he was very young,—just entering life; from which there is reason to conclude, that his match with a young lady of fortune was broken off by the loss of his own, and not by a disgust which he is said to have conceived upon seeing her one day before a glass: a reason, which, though his biographer relates it, Marivaux himself concealed, as we are told in the same sentence by the same biographer; yet, if Marivaux did not tell it, it could not be known; and if he did not tell it to account for his conduct, a very forcible incitement, it is not likely he should tell it when he had no motive but to tickle the ears of curiosity.

Upon this occasion it may also be remarked, that the story of his motive to write his first comedy, the *Prudent Father*, and of his being first known as a dramatic author, by reading his *Surprise of Love* to an actress at her toilet, are inconsistent.

He is said to have been piqued at the reproach of talking like a young man, when he contradicted those who said the writing a good comedy was a difficult task, and to have undertaken the *Prudent Father* immediately, and finished it in eight days, to support his opinion, and shew that the writing a comedy was easy. But he that determined to conceal the performance when it was done, would have had no motive to undertake it: it could support his opinion, and justify the freedom with which he gave it, only in proportion as it was known. It is certain therefore that what he wrote to shew, was shewn when he had written it; and being communicated, if not to foes, at least to those who had been warmed in the controversy that produced it, as well as to the friend who encouraged him in the work, and soon afterwards brought upon the stage, it cannot be supposed that Marivaux was not generally known for the author; and therefore it cannot be true that he was not known to have written for the stage till he discovered it to Sylvia the actress.

Marivaux, we are told, was as careful to conceal his own domestic infelicities, and pecuniary distress, as those acts of generosity and kindness, by which he comforted and relieved others.

His own wants, indeed, were frequently the result of his liberality, and he seems always to have been suspected to be poor by his friends, who were therefore watchful over him in seasons of casual and extraordinary expence.

Fontenelle having heard that he was sick, and having just reason to fear that he, who never laid by any money, might be in want of it at such an exigence, went to him, and when they were alone, told him his suspicions. Perhaps, says he, more money may be convenient for you, than you have by you. Friends should never wait to be solicited; here is a purse with a hundred

hundred Louis d'ors, which you must permit me to leave at your disposal. I consider them, said Marivaux, as received and used; permit me now to return them with the gratitude that such a favour ought to excite. What benevolence and generosity in one of these friends, says our Author, what delicacy and greatness of mind in the other!

The goodness of Marivaux appeared in the most trifling circumstances: he was one day setting out for the country with Mad. Lallemand de Bez. Marivaux and the lady's sister were already in the coach; she staid behind to give some orders to her domestics. In this interval, a sturdy young fellow, about eighteen or twenty, plump, and fresh coloured, came to the coach-door begging: Marivaux, struck with the contrast between the appearance and profession of the man, looked out, and reproved him. Are not you ashamed, says he, a young fellow in perfect health and vigour, to have the meanness to beg your bread, when you might procure it by honest labour? The fellow, struck with this rebuke, was at first confounded and silent, but, presently afterwards, scratching his head, cried, with a shrug and a sigh, *Ah! Sir, if you did but know—I am so lazy!*—Marivaux, who was himself sensible of the pain of labour, was so pleased with the fellow's confession, that he gave him a crown; which however, upon reflection, it is probable he thought very ill bestowed.

He became infirm in the latter part of his life, and perceived death gradually to approach for a long time, yet he continued not only resigned, but chearful; he died like a philosopher, without repining, and like a Christian, with the hope of immortality, on the 11th of February 1763, in the seventy-fifth year of his age.

It is pity that his biographer had not better materials, and that he was not able to make a better use of such as he had.

A R T. IX.

L'Evangile du Jour, &c.

The Gospel of the Day, Parts III. IV. V. *

MOST of the little pieces in part 3, relate to disputes between the *litterati* in France, on various subjects, particularly the condemnation of Marmontel's *Belisarius*, by the Sorbonne, in which we are not much interested, and which therefore can afford us little amusement; there are also, a Letter to the Bishop of Gloucester on his Divine Legation, an Account of the Religious Dissentions in Poland, and Letters on Rabelais, and other Authors who are supposed to have written against the Christian Religion.

The letter to the bishop, is written with a bitterness equal to that with which the bishop writes against others; we would

* See the former parts, page 122 of this volume of the Review.

as soon undertake the office of scavenger, and remove the filth from the streets of London, as remove that of either of these writers from the place where we find it. The substance of this letter is as follows :

It is universally agreed among the ingenious and the learned, that the legislation of the Jews necessarily rendered them enemies to all other nations.

But you, says Voltaire to Warburton, contradict this opinion; you say that nothing is more false than that the law of Moses ordered the Jews to undertake vast conquests, or encouraged them in such undertakings, because, on the contrary, it assigned them a very small territory.

Let us then, in the first place, enquire whether the territory promised to the Jews was small. "In that same day the Lord made a covenant with Abraham, saying, unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates." Gen. ch. xv. ver. 18.

The Jews were promised, under the sanction of an oath, the Isthmus of Suez, part of Arabia, and all that became afterwards the kingdom of the Seleucides. If the Jews considered this as a small territory, they were not easily satisfied: it is true that they have not yet possessed it, but it is equally true that they were promised it. The Jews continued shut up in Canaan for ages, without so much as knowing these vast countries; and they had little notion of the Euphrates and Tigris, but as watering countries to which they were frequently carried away as slaves: but the Jews had also other promises.

"Thus saith the Lord God, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders: and kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee, with their face towards the earth, and lick up the dust of thy feet." Isaiah, ch. xlv. ver. 22, 23.

And is not this, says Voltaire, evidently a promise that they should be masters of the world, and that the kings of other countries should be slaves to them? "What say you now, Master Warburton, to this little district?"

You well know that the passages upon which the Jews found their pride, and their hope, are many; but these will suffice.

Let us now proceed to consider the inveterate hatred which the Jews conceived against all other nations. Did they cut the throats of fathers and mothers, of sons and daughters, of infants at the breast, and even of the cattle in the field, without hatred! Read again the passage, in which the Jews are commanded not to leave a soul alive, and then tell us, if you have courage, that they were not permitted to hate other nations.

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They were ordered not to eat in the same dish which had been used by a stranger, nor even to touch his garments; and is not this inculcating an aversion to strangers? But you say that the Jews hated idolatry, and not idolaters; this is indeed a pleasant distinction.

It happened one day that a tiger, satiated with carnage, met some sheep; the sheep immediately ran away; the tiger ran after them, and called out, 'my dear children, you imagine that I don't love you, but indeed you are mistaken: it is your *bleating* that I hate, your *persons* are to me the most agreeable in the world, and I desire to cherish you so, that we may even become one flesh; we will be united by flesh and blood, I will eat the one, and drink the other, to incorporate you with myself; judge then if it is possible to love you better.'

Such are Voltaire's arguments, in this little piece, against the Bishop of Gloucester, whom he affects to charge with writing *intentionally* against the Christian religion: this certainly he cannot believe; and if he did, it is with a very ill grace that he makes it matter of reproach.

The account of the religious dissensions in Poland is written with a design to justify the Dissidents; but it seems unnecessary to enter into an historical and critical disquisition for that purpose: they are defended by the general arguments in favour of the rights of mankind against intolerance and persecution, with which the inhabitants of this happy country are well acquainted.

The letters on persons said by Voltaire to have opposed Christianity, have been published in other collections of his pieces, and have been noticed in former Reviews.

In the article relating to Swift, he charges him with ridiculing Christianity, in the Tale of a Tub, which, as we formerly observed, is a proof that he does not understand it; for the father's will is certainly a symbol of divine revelation, and much of the most pointed satire in the work, is directed against absurd interpretations of *Scripture*, which are exposed in the account that is given of the interpretation of the will by Peter and Jack. The whole fable is built upon a supposition that religion is revealed, and cannot therefore, by any art, be tortured into a satire against revealed religion.

Voltaire says it is not an original work, but an imitation of a fable called *The Three Rings*, which was written in the time of the crusades. He does not mention the supposed author, nor the language, but he says it is to be found in some old collections. The tale is, that an old man left a ring to each of his three sons when he died; that in an eager contention who should have the best, they came to blows; that after long strife and bitter animosity, they discovered the three rings to be exactly

actly alike. The old man, says Voltaire, represents natural religion; the three children, Judaism, Christianity, and Mahometanism. It is to be wished that some of our collectors of scarce pieces, would try to procure so great a literary curiosity, and give the public a more particular account of it.

The fourth of these little volumes contains, the Pirronism of history, and the singularities of nature. In the pirronism of history, the Author lays down, as a fundamental principle, that the general facts which history has recorded may be true, and the particulars false. There may, says he, have been a prince of Egypt named Sesostris, by the Greeks, who changed all the names of Egypt and Asia, as the Italians gave the name *Londra* to London, which the French call *London*, and that of *Louigi* to the kings of France, whom the French call *Louis*. But if there was a Sesostris, we are not absolutely sure, that his father destined all the children of Egypt who were born in the same month with his son, to conquer the world with him on a future day. It may even be doubted whether he made them run five or six leagues every morning before breakfast.

The exposing of Cyrus in his infancy, the oracle given to Cræsus, the adventure of the ears of the magi of Smerdis, the horse of Darius, who made his master a king, and other embellishments of history of the same kind, may well be contested by those who believe their reason rather than their books. It may not only be affirmed, but demonstrated, that the most celebrated monuments, and institutions, the most solemn commemorations, do not prove the truth of the pretended events which they have transmitted, from age to age, to the credulity of mankind.

If statues, and temples, and annual ceremonies, and sports and mysteries, were evidences of truth, it would follow, that Castor and Pollux actually fought for the Romans, and that Jupiter stopped them in their flight; it would follow that the Fasts of Ovid, are irrefragable testimonies of all the miracles of ancient Rome, and that all the temples of Greece were archives of truth.

Upon these principles the Author examines the Histories of Bosuet, the Ecclesiastical History of Fleury, the Jewish History, the History of the Egyptians, Quintus Curtius's Life of Alexander, the facts related by Tacitus and Suetonius, the fragments of Petronius, and many others.

Under the article Petronius, he says, that the author of the satires which go under that name was not, as has been always supposed, the consul Caius Petronius, whom Nero sacrificed to the jealousy of Tigellinus, but one Titus Petronius, an obscure libertine, very young, who had not judgment to regulate his wit.

He says too, that these satires do not contain a representation of the debaucheries of Nero, nor can be supposed to do so, without the grossest absurdity. They contain, he says, nothing but adventures of the lowest class of sharpers in Italy; fellows who were just come from college, who rambled from alehouse to alehouse, who watched an opportunity to steal the cloaks of those who were drinking, and who thought it a singular piece of good fortune to be admitted to the table of an old deputy tax-farmer, who had been a dealer in wine, and was become rich by usury.

Commentators, says Voltaire, have never doubted, but that this low-bred, absurd, impertinent old fellow, was Nero, a mighty prince, in the flower of life, and who, notwithstanding all that may justly be alledged against him, was not destitute of wit and parts. But how is it possible to suppose that such a character was intended to be represented by a silly old fellow, who was continually punning and quibbling, by the most despicable play upon words, with his cook; who rises from table to go to the necessary; who returns from the necessary to table, complaining that he is tormented with wind, advises his company never to suppress it, assures them that the practice has been fatal to many, and tells them, as a secret, that his fat woman, Fortunata, acquitted herself so well in this particular, that she prevented his sleeping o' nights.

This filthy and odious Fortunata, they say, is the blooming and beautiful *Ale*, the emperor's mistress; and the guests are his favourites. The conversation supposed to be that of the court, is the coarsest and lowest that can be imagined; our porters and chair-men talk better in an alehouse, than the company at Trimalcion's dinner, yet this is supposed to be a true representation of the gallantry of such a court as Nero's.

This Author acknowledges that there are good verses scattered about these satires, and that some of the stories are well told, particularly that of the Ephesian matron; but he says the work, taken as a whole, is a wretched tissue of wit and dulness, nastiness and morality; that it bears strong marks of the degeneracy of the age which succeeded the Augustan, and that among all the verses which it contains, there is not a line that can have the least relation to the court of Nero: they consist, says he, of rules for training young pleaders to the eloquence of the bar, of declamations on the indigence of literary men, in praise of ready money, and lamentations for the want of it,—of invocations of Priapus, and ridiculous or lascivious images. It is a heap of learning and debauchery, thrown together without order or connection, such as the ancient Romans distinguished by the name of *Satura*; and to have supposed it, from age to age, to have been the secret history of Nero, is as gross an absurdity as ever made mankind ridiculous.

Under the second head, the singularities of nature, the Author considers many curious particulars. He observes, in the first place, that Nature, having doubtless suffered great revolutions, mankind has taken pleasure in augmenting them. Nature, says he, has been treated like ancient history, in which all is prodigy and miracle. He insinuates, that the polipe is not an animal, but rather a kind of sensitive plant; that its slow and languid motion in water, which is called swimming, is only the same that certain little stones are known to have when they are put into vinegar; that its arms are mere ramifications, its heads little buds, its intestines hollow fibres, and its motion nothing more than their undulation. The little insects which this plant sometimes appears to swallow, he says, may as well be supposed to enter its hollow fibres, for a meal, and a grave, as to be drawn to it, and devoured as prey: the polipe subsists very well without these insects, and therefore it is not sustained by food; what have been mistaken for eggs, are only the seeds of the plant; their reproduction by section, according to him, indicates that they are plants, which he thinks put out of question by their sending off fibres upon being turned inside out. He concludes, that nothing should be admitted into the animal kingdom, but what performs all the functions of animal life, and gives indubitable indications of sensibility, desire, will, and ideas; which the polipe has not yet done.

The Author, however, allows that snails will reproduce a head, which he says is still more wonderful than the multiplication of polipes, like willows and poplars. Shall we then, says he, return to the *barmony* of the Greeks, and shall ten thousand volumes of metaphysics become useless! however, if the reproduction of heads, compels some people to doubt, snails will have performed a very important service to mankind.

Under the title of *Rocks*, the Author mentions the passage of Hannibal through the Alps, said to have been effected by vinegar. Succeeding ages, he says, have thought it impossible; but he is of another opinion. He supposes Hannibal's passage to have been obstructed by a craggy projection of the rock, and that he rendered it calcinable, or at least easy to be broken, by first heating it with a great fire, and then pouring vinegar upon it; and he says a child may make the experiment, which shews this to be feasible. I have myself, says he, taken a fragment of that very stone which forms the greatest part of the Alps, and I have put it into a vessel of boiling vinegar, where in a few minutes it became friable, and might be crumbled into sand between the fingers.

Among many curious observations on the formation of stones and shells are the following:

Monf. le Royer de la Sauvagere, principal engineer, and member of the academy of Belles Lettres at Rochelle, lord of a very confiderable manor in Touraine, has attested that the foil, near his mansion, which the French call a *chateau*, has twice changed into a bed of soft stone within the space of four-score years. He was himself a witness of one of these changes, which was seen also by his tenants and neighbours, and he has erected several buildings with the stone, which, upon being exposed to the air, is become very hard. The quarry from which it was dug, now begins to form more, and shells are producing in it, which at first cannot be distinguished without a microscope, but which have a gradual growth with the stone. These shells are of different kinds, some are *ostracites*, and some *grypbites*, which are not found in any of our seas: there are *cameos*, *tellinæ*, and figured stones, which gradually, but infensibly, enlarge, so that some of them are half an inch thick. Surely these facts, says the Author, must shake the opinion of those who affirm, that shells, where-ever found, have been deposited there by the sea.

In the middle of a thick forest, about two short leagues distant from *Ripaille* in the parish of *Feterne*, and province of *Chablais*, there are rocks of a most tremendous appearance, and in those rocks three caverns, one above another, with vaulted roofs, the work of Nature, accessible only by a ladder, and with assistance from the branches of trees. They are called the grottos of the fairies; and in the bottom of each of them there is a bason of water. That which distils from above, and trickles along the fissures of the rock, has formed the figure of a hen sitting over her chickens, and at a little distance that of a side of bacon about three feet long.

In the basin are found figures of candied almonds, such as are sold at the confectioner's; and near them that of a spinning-wheel with a distaff. The women in the neighbourhood pretend to have seen in the depth of the cavern, the figure of a petrified woman, but those who went with a philosophical view, were not so fortunate. There was a time when no person dared to approach this place, but since the figure of the woman disappeared, people have been less timid.

Now, says Voltaire, bring your systematic philosopher to this place, shew him the curiosities, and talk to him of *lufus Naturæ*, and you will hear him cry out, Nothing can more clearly demonstrate that there is no such thing. These are manifest and real petrifications. This grotto was formerly the habitation of a woman, she was spinning at her wheel, her bacon was hanging from a shelf, her hen and chickens were at a little distance, and she was eating candied almonds, when all of a sudden she was turned into stone, she and her hen, and her chick-

ens, her bacon, her spinning-wheel, and her almonds, just as Lot's wife was turned unto salt.

And is it much less extravagant to say, that the little fossil shells which are found in Bohemia were brought thither by a river from the Indian sea? that a skull, which we find upon a mountain was left there by the sea fifty thousand ages ago? that these *glossopetra* are the tongues of sea-hogs, who one day climbed a mountain, to leave their gullets behind them, and these other testaceous substances were once the dwelling of a *Nautilus*, a fish that no man ever saw?

In several other parts of this miscellany the Author examines all the known systems of generation, by eggs, by animalcula, by molecula, by putrefaction, and concludes by the following question and answer: Are all systems then formed to assign the cause of generation, vegetation, nutrition, and sensibility, thought equally inexplicable! and are we condemned to ignorance for ever?—Yes.

Among other foundations of false opinion he reckons experiment: which at first appears to be a paradox, but to prove his position, he relates the following fact:

In the year 1753, a German chemist, who lived in an obscure province near Alsace, believed, and with great appearance of truth, that he had found out the art of making salt-petre; he presented some to the prince his sovereign, which he said he made by a transmutation of earth, and he affirmed that he could make as much more as could be demanded. The prince had gunpowder made of it, which he used with his fowling-piece, and found it excellent. He went afterwards to Versailles, and gave some of the same powder to the king, who was equally satisfied. Application was made to the chemist to disclose his secret, and, after some treaty, he consented, upon condition that he should receive immediately seventeen hundred thousand livres, and have the profits for twenty years. The contract was signed, and the principal supervisor of the powder-works and magazines, with one of the most able chemists in France, were sent into Alsace to see the process. The German began his operations, at his own expence, which was a new proof that he was in earnest. The supervisor and chemist, says the Author, called upon me in their way, and I told them that if they kept their money till they saw the German make salt-petre, they would not part with it soon; the chemist replied, that he had made salt-petre already. I do not believe it, says I; why not, said they. Because, said I, men make nothing: they can unite and disunite, but it is the prerogative of Nature only to make.

The German worked very hard for three months near Colmar, the place agreed upon, and there confessed his inability. I
find

find, says he, that I cannot change earth into salt-petre, I will therefore return home, and change copper into gold: home he went, and made just such gold of copper as he had made salt-petre of earth. The false experiment which had deceived the poor German, the duke his master, the supervisor, the chemist and the king, was this:

The transmuter had taken some earth, and by a certain process had procured from it some excellent salt-petre: but he did not perceive that among this earth there were fragments of old vaults, and of the brick and mortar that had been many years part of a stable. The salt-petre which this earth contained he brought out; but considering the earth alone, and not the rubbish from which it was taken, he imagined that what he only extracted *he made*, and that nothing more was necessary to the manufacture of salt-petre, than to subject earth to the same chemical process.

The fifth volume of this work contains a translation of the discourse of Julian the emperor against the Christians; a humorous satire called the canonization of St. Cucufin; letters between the bishop of Annency, and Voltaire; Voltaire's confession of faith; a homily read at London; and the cry of nations.

Of Julian's discourse we need say nothing; the satire relates merely to the superstitious folly of the church of Rome; the confession of faith is in the terms of a most orthodox Christian; the letters contain a charge of hypocrisy, in consequence of such confession, and a defence, which is by no means satisfactory; the homily is in favour of toleration; and the cry of nations is against the intolerance and oppressions of Popery, with which, happily, we have little concern. Many of these pieces are superficial and trifling; but all are sprightly, ingenious, and entertaining.

CATALOGUE; OR, *A brief View of some other late*

FOREIGN PUBLICATIONS.

A R T. X.

Histoire du Patriotisme François, ou Nouvelle Histoire de France, &c.

A History of French Patriotism, or a new History of France, the chief Design of which is to describe those patriotic Actions which have rendered the French Kings, the Nobility, &c. illustrious, from the Beginning of the Monarchy to the present Times. By M. Roffel. 6 Vols. 12mo. Paris, 1769.

THE plan of this work is new, and deserves to be followed by the historians of other nations. A history written with such a view has a natural tendency to form good citizens, and to inspire a noble

noble and generous emulation. Mr. Rossel frequently ascribes actions and events, indeed, to a spirit of patriotism, which were owing to ambition, jealousy, resentment, and interested views; his work, however, has great merit; is written in a sprightly and agreeable manner; and contains a clear and distinct view of the most important and interesting parts of the French history. His style is well suited to his plan; his characters are generally well drawn, and the reader will be much pleased with many of his observations, which shew him not only to be a good citizen, but to be a man of sense and judgment.

ART. XI.

Nouvelle Bibliothèque de Campagne, ou Choix d'Episodes intéressans et curieux, &c.

A select Collection of interesting and curious Episodes, taken from the best Romances, both ancient and modern. 3 Vols. 12mo. Paris, 1769.

This a very entertaining miscellany; it contains the most interesting episodes of the old French romances, which being seldom read, will be new to the generality of readers. The Compilers have abridged, altered, and corrected the style of them, and endeavoured, at the same time, to preserve, as much as possible, the manner of the original writers. Besides these, they have inserted a great number of episodes from the principal modern romances, and a few from some of the best poems both ancient and modern, such as the *Iliad*, *Æneid*, Thomson's *Seasons*, &c. &c. As to the arrangement of these extracts, they have not confined themselves to the chronological order, but consulted the pleasure and amusement of their readers:—*C'est un parterre*, say they, *où l'on attache de répandre de la diversité, par le contraste des fleurs qu'on a soin de rapprocher les unes des autres.*—The remainder of the work, we are told, is in the press, and will be published soon.

ART. XII.

Variétés Littéraires, ou Recueil de Pièces tant Originales que traduites.

A Collection of Miscellaneous Pieces, partly original, partly translated, concerning Philosophy, Literature, and the Arts. 4 Vols. 12mo. Paris, 1769.

We are indebted to Messrs *Arnaud* and *Suard* for this very curious and valuable collection, which contains a great variety of entertaining and instructive pieces on different subjects of literature, the greatest part of which have already appeared in the *Journal Étranger* and *Gazette Littéraire*. In the advertisement prefixed to the fourth volume, we are told, that they are all carefully revised and corrected, and that several pieces are added that were never printed before.

We shall mention the titles of a few of them, that our Readers may form some idea of what is contained in the Collection:—A Dissertation upon Languages. An Historical Essay concerning the Origin and Progress of the English Theatre. Reflections on the Present State of Italian Poetry. The Life of Pontanus. An Essay on the Life of Horace.

Horæ. A Dissertation concerning the Philosophy of the antient *Etrusci*. A comparative View of the antient and modern Greeks. Reflections upon History, and particularly upon Mr. Hume's History of England. A Letter concerning Dr. Smollet's Travels. Reflections upon Grace in Works of Art. Observations on the Character of Xenophon. A Discourse concerning the Origin and Vicissitudes of Verse. A Discourse concerning Philosophical Poems. Reflections concerning the Nature and Origin of Mixt Sentiments. A Discourse concerning Roman Eloquence. Reflections upon the Imitation of the Greek Artists in Painting and Sculpture. Concerning Justinian and his Laws. A Letter concerning the Origin and Antiquity of Glass. A Discourse upon Terence. Reflections on Italian Literature; the Greek Tragedy; Petrarch's Poetry, &c. &c. Translations of some of Young's Night-Thoughts; some of Ossian's Poems; Gray's Church-yard Elegy, &c. &c.—These pieces make only a small part of this excellent miscellany.

A R T. XIII.

Antiquités de la Grèce.

The Antiquities of Greece in general, and of Athens in particular. By Lambert Bos; with Notes by M. Frederic Leisner. 12mo. Paris, 1769.

We have here a translation of a very useful work, which we recommend to the perusal of such of our Readers as are unacquainted with it, and are desirous of understanding the Greek writers.—The Author was Greek-professor in the university of Franeker, and well known in the republic of letters, having published several philological works, which gained him considerable reputation. The work now before us is divided into four parts; the first treats of the Religion of the Greeks, the second of their Civil Government, the third of their Military Government, and the fourth of their Private Life.—The notes are valuable, as the Reader is referred in them to the proper authorities for almost every thing contained in the work.

A R T. XIV.

Projet d'une Réforme à faire en Italie, ou Moyens de corriger les Abus les plus dangereux, et de réformer les Loix les plus pernicieuses, établies en Italie.

A Plan for a Reformation in Italy; translated from the Italian. 12mo. Amsterdam, 1769.

An advertisement is prefixed to this translation, in which we are told, that the original was ordered to be publicly burnt in Italy, and that a German translation, though received with great applause in several parts of the empire, was ordered to be burnt in others.—The original we have not seen, and can only say in regard to the translation, that it has much the air of an original work.—The Author (who he is we know not) writes in a very bold and spirited manner, and like one who feels strongly for the distresses and calamities of his country, but his zeal often carries him beyond the bounds of truth

and decency. The irregular lives of the clergy, the superstition of the people, the languishing state of agriculture, commerce, arts, and manufactures, and the corrupt administration of justice, are the sources, he tells us, of all the calamities under which Italy labours. There is, undoubtedly, too much truth in what this Author advances; and there are many irregularities and abuses which ought to be corrected, both in the civil and ecclesiastical government of his country; but his complaints would have had more weight, and made a much deeper impression, if they had been urged with more temper and moderation. Notwithstanding his illiberal manner, however, the reader will be much pleased with many things in his book; his observations are often very just and striking, and expressed with great force and energy.

A R T. XV.

Synonimes Francois; par M. l'Abbè Girard, nouvelle Edition considérablement augmentée, et enrichie de Notes; par M. Beauzée, Professeur de Grammaire à l'Ecole Royale Militaire.

A new Edition of Abbè Girard's *Synonimes Francois*, considerably enlarged, &c. By M. Beauzée, Grammatical Professor in the Royal Military School. 2 Vol. 12mo. Paris, 1769.

This work of Abbè Girard is so well known, and so highly esteemed, that it is altogether unnecessary for us to say any thing by way of commendation of it. We have here a new edition of it with seventy four new articles, seventy of which, we are told, are taken from the Author's papers, which he left to M. le Breton, his printer and his friend; the other four are taken from his *Vrais Principes de la Langue Francoise*. The first of the two volumes now before us is entirely the Author's, excepting some notes which M. Beauzée has added.—The second volume contains a great number of articles taken from La Bruyere, M. Duclos, and the *Encyclopedie*, to which M. Beauzée has added several of his own, that are not unworthy to appear with the others, and which shew his taste and accurate knowledge of the French language.

A R T. XVI.

Dictionnaire Historique des Femmes celebres.

An Historical Dictionary of celebrated Ladies. 8vo, 2 Vols. Paris, 1769.

What! more dictionaries still! Yes, more dictionaries still; and, surely, it must have appeared strange, indeed, if, in an age and country so remarkable for gallantry, no writer had been found, who had generosity enough to transmit to posterity the names of such of the fair sex as have distinguished themselves by their virtues and their talents.

This work contains upwards of three thousand articles, and many more might be added which he has omitted; some zealous advocate for the honour of the sex will, no doubt, take the pains to collect them, and erect another trophy to female virtue and genius.

It is not for the interest of female virtue that female frailty should be forgotten; accordingly our Author, besides the many instances he

has produced of chastity, conjugal love and fidelity, piety, valour, generosity, firmness, benevolence, &c. has collected a few examples of female infirmity.—He has consulted a great variety of authors, and generally adopted their language, which answers a double purpose;—it gives a greater variety to the style of the work, and saves the Author a great deal of trouble.

A R T. XVII.

In Victoriam Gallorum inuisam de Pascalo Paulli, magno Libertatis Corsicanæ Defensori, Proditorum Perfidia relatum.

A Poem on the infamous Victory gained by the French over Pascal Paoli, the magnanimous Defender of the Liberty of Corsica. By Peter Burman. 4to. Pamphlet, 16 Pages. Leyden, 1769.

This poem is the reverse of an *Epinikion*; for not the victors, but the vanquished, are the subjects of the encomium. It is addressed to the celebrated General Paoli, on the loss of Corsica; and, in point of style, it most resembles Ovid's Epistles from Pontus. It breathes a spirit of liberty as well as of poetry throughout, and is free from those servile parodies and imitations that are the disgrace of the modern Latin verse.

A R T. XVIII.

Lettres sur la Depravation de l'Ordre Legal. Tome I. Et Lettres sur la Restauration de l'Ordre Legal. Tome II. 12mo. Amsterdam, 1769.

These Letters, 'on the Corruptions that crept into the first Laws of Society, and on the Means of restoring those Laws to their original Purity,' are ascribed to Rousseau, and it must be owned that they have much of his liberal and speculative manner. They are nothing more, however, than mere political reveries, as vague and useless as the dreams of Harrington and More. But they breathe a spirit of humanity, and a love of the natural rights of mankind. It appears from an advertisement that they have been published periodically in some foreign Journals. Annexed to the second volume is a piece, professedly the work of Mr. Rousseau. It is a discourse on the following question: "What are the virtues that constitute the hero: and who were the heroes that possessed those virtues?"

A R T. XIX.

Reflexions sur les Mœurs, sur la Religion et sur le Culte.

Reflections upon Morals, Religion, and public Worship. By J. Vernet, Professor of Divinity. 8vo. Geneva, 1769.

Though M. Vernet, in this work, has the welfare and happiness of his country solely in view, yet we cannot help recommending it to the perusal of our Readers. It contains many excellent things which are applicable to every country, and peculiarly seasonable in the present times. We see a venerable old man pleading the cause of religion with a perspicuity and strength of argument that do honour to his abilities, and with a warmth and earnestness that shew the goodness of his heart, and sincerity of his intentions. He describes, very

clearly and distinctly, the character and conduct of modern sceptics and infidels, and shews, in a striking manner, the fatal influence of their principles upon society.—In a word, his performance breathes the spirit of piety and patriotism throughout.

A R T. XX.

Les Nuits d'Young, Traduites de l'Anglois.

Young's Night-Thoughts, translated into French by M. le Tourneur.
8vo. 2 Vols. Paris, 1769.

Such of our Readers as are well acquainted with the genius of the French language must be very sensible of the difficulty of *M. Le Tourneur's* undertaking, which he has executed, however, with great ability. He appears to be a man of genius, sound judgment, and good taste; there is something, too, in his turn of thought, and in the boldness and energy of his style, that renders him peculiarly qualified for such a task as that of translating Dr. Young.

In a preliminary discourse, he gives a very just character of the author and his works; he acknowledges that the *Night-Thoughts* abound with faults, but affirms, at the same time, that a more sublime elegy was never composed on the miseries of mortality, nor a monument erected where the principal beauties of poetry, and the sublimest truths of religion and morality appear with so much lustre.

What gives frequent disgust to every reader of taste in the *Night-Thoughts*, is the turning and twisting of the same sentiment into a thousand different shapes. The Translator, very judiciously, has taken great liberty with his Author in this respect. *J'ai élagué, says he, toutes ces superfluités, et je les ai rassemblées à la fin de chaque nuit, sous le titre de notes, qui ne sont mes remarques, mais l'amas des ces fragmens que j'ai mis au rebut, et de tout ce qui m'a paru bizarre, trivial, mauvais, répété et déjà présenté sous des images beaucoup plus belles.*

A R T. XXI.

Lettres de quelques Juifs Portugais et Allemands à M. de Voltaire.

Letters from some Portuguese and German Jews to M. Voltaire, with critical reflections, &c. 8vo. Paris, 1769.

Voltaire, it is well known to all his readers, has, in many parts of his works, treated the Jews with great severity. He represents them as an ignorant and barbarous race, who have long joined the most infamous avarice to the most detestable superstition, and the most outrageous hatred of all those nations that tolerate and enrich them. He has publicly acknowledged, however, that this charge is unjust, and promised to Mr. Pinto to correct and alter some things in relation to the Jews, in the next edition of his works.—The letters now before us are written with much more decency, politeness, and temper, than are generally to be met with in controversial writings; they likewise shew the Authors to be men of learning, candour, and good sense. They treat Voltaire with great respect, but point out many mistakes, inconsistencies, contradictions, and misrepresentations, in what he has advanced concerning the Jews, and the writings of the Old Testament.

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—In a word, the Hebrew gentlemen defend themselves with great ability, and discuss several points relating to sacred history with much erudition and judgment.

A R T. XXII.

Anecdotes Angloises, depuis l'établissement de la Monarchie jusqu' au Règne de George III.

English Anecdotes from the Foundation of the Monarchy to the Reign of George the Third. 12mo. Paris, 1769.

This work differs from the generality of those that are published under the title of *Anecdotes*. It is a regular history in a chronological order, and a kind of *medium* between a dry abridgment, and a general history. The Authors, without entering into any detail concerning treaties, battles, sieges, marches, encampments, &c. give an account of the most remarkable events, of the revolutions both in religion and government, of uncommon instances of valour, military stratagems, peculiar usages, and celebrated characters.—The work is intended for those who have neither time nor inclination to read a great deal, and in this view it is undoubtedly useful.—The public is indebted for it to a society of men of letters, who have already published Italian, German, French *Anecdotes*, &c. and who intend to publish the history of all nations, both ancient and modern, in the same manner.

A R T. XXIII.

Histoire Littéraire des Femmes Françaises.

A Literary History of French Ladies. 8vo. 5 Vols. Paris, 1769.

We are indebted for this very entertaining work to a society of men of letters, who have presented us with whatever is most pleasing, ingenious and agreeable in the works of such French ladies as have distinguished themselves in literature. The number of them is very considerable, amounting to near four hundred, many of whom are eminent for their taste, their agreeable talents, their sprightly imagination, their graceful, easy, and natural manner of writing. There are a few, likewise, who have treated abstract and mathematical subjects with great precision and accuracy.

In the advertisement prefixed to their work, the Authors tell us that no lady is omitted, from the celebrated and unfortunate *Eloisa*, with whom they begin, to the present times.—They first give us a short account of each lady's life, with such anecdotes as may render it most agreeable and interesting, and then lay before us the most ingenious parts of her writings; if she is a writer of novels, they abridge them, strip them of all their superfluities, and only insert the most striking passages. By this means, a long, tedious novel, often becomes a pretty, little, moral or philosophical history; and if there are any episodes that deserve attention, they are rendered short entertaining tales.

In regard to poetical productions, they select such parts as are most highly finished, such parts as the lady's literary reputation depends upon,

upon, and suppress what the author herself, for her own sake, and for that of the public, ought to have suppressed.

Such, in general, is the plan of this performance; a performance not written with equal care and accuracy throughout, but, upon the whole, of considerable merit, and well calculated to please the generality of readers.

A R T. XXIV.

Diétionnaire Theorique et Pratique de Chasse et de Peche.

A Theoretical and Practical Dictionary of Hunting and Fishing. 8vo. 2 Vols. Paris, 1769.

There are many very curious and entertaining articles in this dictionary; the terms of art are not only explained, but a great variety of animals are described, the manner of catching and killing them pointed out, directions given about horses and dogs, the manner of making all sorts of nets, &c. &c.

The Author has prefixed a dissertation upon hunting and fishing, wherein he enquires into their origin, what right men have to kill animals, what knowledge the antients had of hunting and fishing, and concludes with a list of such authors as have treated on the subject.

A R T. XXV.

Traite des Arbres Fruitiers.

A Treatise on Fruit-trees, by M. Duhamel de Monceau, of the Royal Academy of Sciences, &c. 4to. 2 vol. Paris, 1768.

This work must add to the reputation which the Author has so deservedly acquired by the many useful performances for which the public is indebted to him.—It is not intended for the use of botanists, nor does it contain any nice or curious enquiries:—*Nous nous bornons*, says the Author in his preface, *aux instructions indispensablement nécessaires à un Jardinier, ou à celui qui ne d daigne pas de le devenir, soit pour conduire lui-même ses arbres, soit pour juger s'ils sont bien conduits, afin d'être en état d'inviter ses amis à venir partager avec lui des dons que le travail obtient de la nature, et que l'industrie multiplie, perfectionne et embellit.*

We shall only add, that the work before us is very handsomely printed, and that the engravings are executed by the most eminent artists.

A R T. XXVI.

Logique et Principes de Grammaire.

Logic, and the Principles of Grammar. By M. Du Marçais. 8vo. Paris, 1769.

In his advertisement prefixed to this work, the Editor gives us the following account of it.—The public, says he, has not an entire confidence in posthumous works, and its suspicions, in this respect, it must be acknowledged, are often too well founded. Such works
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are frequently printed from incorrect copies; nay, it sometimes happens, that a book, which was a good one when it came from the author's pen, proves a very poor performance after the corrections of another. It flatters an editor to add something of his own to the original; but it is dangerous to mix one's own ideas with those of a writer whose reputation is established.

In order to remove any doubts that might arise in regard to the two works of the late M. du Marfais, which are here offered to the public, I think it incumbent upon me to acquaint the reader how I came into the possession of them.

About the year 1745, M. du Marfais formed an intimacy with M. de Rochbrune, (*Commissaire au Châtelet*), which was afterwards confirmed and strengthened by the conformity of their tastes, and their fondness for the same kind of study, and the philosopher was desirous of testifying his affection for his friend by a present which should be analogous to the motive which united them. This present, which was often talked of, and long expected, was made in 1750.—I flatter myself, said M. du Marfais to M. du Rochbrune, when he gave him his treatise upon logic, that this work will afford you a good deal of pleasure; be pleased to accept of it as a pledge of my esteem for you;—dispose of it as your own property.—The other piece, entitled, *Fragmens sur les Causes de la Parole*, the Author likewise presented of to M. de Rochbrune, upon another occasion.

The intimacy between these two friends continued till the death of M. du Marfais, which happened in August 1756. During this interval they frequently revised the manuscript which contained the treatise upon logic, and the Author made what alterations and improvements he thought necessary. M. de Rochbrune, says the Editor, made me a present of this manuscript, and from it the work which is here offered to the public is printed.

We have seen that M. du Marfais was very well pleased with this treatise, and those who were acquainted with him, and who know how nice he was in his compositions, and what difficulty he found in pleasing himself with respect to them, will very readily pay great regard to his testimony. Those who were not acquainted with him, will not be displeased with us for laying before them the sentiments of a celebrated writer, of a philosopher whom the north envied us, and who resisted the flattering temptations of honours and fortune in a foreign country, and preferred the glory of being useful to his own.

He had composed, says M. d'Alembert, in his *Eloge de M. du Marfais*, for the use of his pupils, or for his own, some other works which have never been published. I shall only mention his Logic, or Reflections on the Operations of the Human mind. This treatise contains all that is useful in the art of reasoning, and all that we are permitted to know in metaphysics.

Such is the account given of this work by the Editor, and such the character of the treatise upon logic, given by M. d'Alembert, who must be allowed to be an excellent judge. We cannot, however, agree with him; there is considerable merit, we readily acknowledge, in our Author's treatise; much perspicuity and knowledge of his subject; but there is nothing original in it, and it is far from contain-

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ing all that is useful on the art of reasoning. Whoever will take the trouble of comparing it with *Duncan's Elements of Logic**, not to mention some other treatises on the same subject, will be at no loss to know which is the most useful and accurate performance.

Our Author's abilities as a grammarian are well known; most, if not all the articles upon grammatical subjects in the first volumes of the *Encyclopædie* were written by him, and many of them are excellent. The principles of grammar, which make the most considerable and the most valuable part of the work now before us, are taken from the articles in the *Encyclopædie*, and other pieces upon grammatical subjects published during the Author's life. Such of our Readers as are not acquainted with the character or writings of M. du Marfais, and have not an opportunity of consulting the *Encyclopædie*, will be much pleased with this part of his work; it contains many ingenious observations, and is written with accuracy and precision.

* See an account of this work in the seventh volume of our Review, p. 467.

A R T. XXVII.

Thesaurus Dissertationum, Programmatum, aliorumque Opusculorum selectissimorum, ad omnem Medicinæ ambitum pertinentium. Collegit, edidit, et necessarios indices adjunxit Eduardus Sandifort, M. D. &c. 4to. Vol II. Rotterdam, 1769.

We gave some account of the first volume of this valuable collection, in the Appendix to the 39th volume of our Review. Of this second volume, which is but just come to our hands, we shall give our Readers a more particular account, as soon as we have had time to peruse its contents.

A R T. XXVIII.

Antiquités Etrusques, Grecques et Romaines. Tirées du Cabinet de M. Hamilton.

A Collection of Etruscan, Greek, and Roman Antiquities, from the Cabinet of the Honourable W. Hamilton, his Britannic Majesty's Envoy Extraordinary at the Court of Naples. Folio. Naples, Vol. I.

Though this work was published at Naples in the year 1766, yet it has but lately reached us. The London bookfellers have delayed the publication of the first volume till they receive the second, which they expect daily. We flatter ourselves that we shall be able to give a distinct account of both volumes in our next Appendix; at present, we shall only say, that so fine a collection of designs from Etruscan, Greek, and Roman vases, must give great pleasure to all the lovers of antiquity and the arts.

The design of the work is not confined merely to a collection of exquisite models, or an explanation of figures presented to the eye; the Editors have a nobler end in view, viz. the advancement of the arts. They endeavour to shew what system the ancients followed in
order

order to give their vases that elegance which is so universally acknowledged and admired, and to assign exact measures for fixing their proportions; in order that the artist who would *invent* in the same style, or only *copy* the monuments he thinks worthy of being copied, may do it with as much truth and precision, as if he had the originals themselves in his possession.

Their principal view is to follow the steps of the human mind in the pursuit of those arts which embellish society and render life more agreeable; in a word, to establish certain principles, and exhibit good models.

The greatest part of the vases are ornamented with paintings, the subjects of which are taken from the history, the mythology, the religious, civil, or political customs of the ancients, which render them very interesting to the learned: the composition of these paintings, the elegance of the attitudes, the beauty of the expression, and the singularity of the out-line, make them very valuable for painters, sculptors, and all the lovers of design.

The Editors do not trouble their Readers with learned dissertations upon the antiquities they exhibit, but leave this task to the antiquarians; sometimes, indeed, they give us their sentiments upon particular pieces, and endeavour to support them with apposite passages from ancient writers, &c. but they leave it to the learned to decide.

Those who collect prints and drawings will be pleased to find copies, in this collection, of the most ancient designs extant; and as the Editors observe, it is upon the vases of the ancients only, that we see the traces of their design.—This work must likewise be an agreeable present to our manufacturers of earthen ware and china, and to those who make vases in silver, copper, glass, marble, &c. as it will furnish them with a great variety of beautiful models, the chief part of which must be new to them.

Of all the collections that can possibly be made, either in marbles, bronzes, medals, or engraved stones, theirs alone, the Editors tell us, is capable of shewing the successive progress of painting and design; so that by means of it, the man of taste and letters, may see, as in a kind of geographical chart, the whole progress, and count, as it were, every step of human industry, in the most agreeable art it has invented.

We must not omit mentioning that the colours of the vases, and the ornaments that surround them, are preserved in the plates. The discovery of the manner in which the plates are printed, the Editors acknowledge, is not owing to them, but to Mr. Joseph Bracci, an able and ingenious artist.

We shall conclude, at present, with acquainting our Readers, that this collection is to be completed in four volumes*; after which the Editors propose writing *the ancient and modern history of Sicily*, and collecting in it all the monuments of the antients, and every thing remarkable in that delightful country, where the arts once flourished with so much splendor.

* We have seen an advertisement, wherein the subscription for the whole work, in four volumes, is proposed, at Nine Guineas, for the set.

ART. XXIX.

Histoire des Causes Premières, ou Exposition Sommaire des Pensées des Philosophes sur les Principes des êtres.

The History of First Causes, or a summary View of the Sentiments of Philosophers concerning the Original Principles of Things. By M. l'Abbe Batteaux, Professor of Philosophy, &c. 8vo. Paris, 1769.

This work is intended for the use of such readers, as being engaged in other studies, are desirous of knowing, with little expence of time or pains, the real value of the speculations of Pythagoras, Plato, the two Zenos, and Aristotle, concerning the system of the universe.—In this view it is a valuable performance, as it will save young students a great deal of time; and persons of profound erudition too, if they will condescend to look into it, how much soever they may pique themselves upon an accurate acquaintance with the opinions of the antient philosophers concerning the origin of things, may learn from it, that the time and pains they have employed to gain this acquaintance, might have been employed in much more valuable and useful researches.

As this ingenious and learned Author has given several dissertations upon the same subject in the Memoirs of the Academy of *Inscriptions* and *Belles Lettres*, he has not scrupled to make a free use of them in the work now before us.—He has likewise, in another volume, given the original text, with a French translation of Ocellus Lucanus, Timæus of Locri, and Aristotle's Letter to Alexander; which being short works, and not loaded with commentaries, or long, learned remarks, may, as they all relate to the system of the universe, be of use to those who want to have a general acquaintance with this part of antient philosophy.

ERRATA, in this VOLUME.

Page 188, lines 13 and 14 from the bottom, the words *champions* and *his* should *not* have been printed in *Italicks*; and the stricture on them, p. 189, par. 2, line 5, is redundant:—see this accounted for in the *Erratum*, p. 240.

P. 273, par. 2, line 2, for parenthesis, read *parentheses*.

P. 418, 419, for possessio, read *posse*.

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